

150

SPECIAL LENTEN NUMBER

The February 1926

Parish Helper



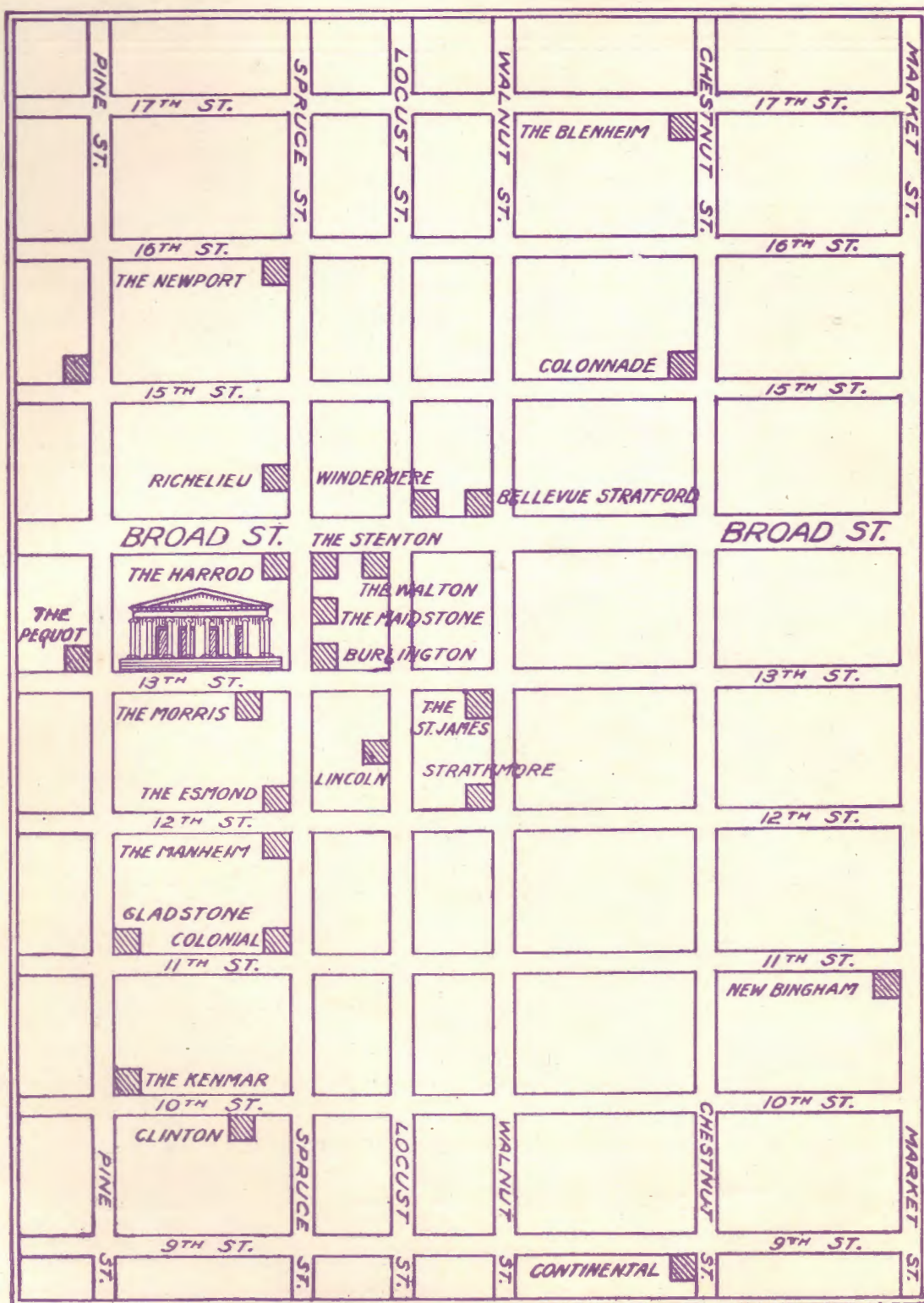
St. Luke and The Epiphany

(Protestant Episcopal Church)

330 South Thirteenth Street - - - Philadelphia, Pa.

Rev. D. M. Steele, Rector

TELEPHONE, 28-83 FILBERT



Musical Program

FEBRUARY 21, 1926.

FIRST SUNDAY IN LENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—422 *Langran*
 Benedicite *Robinson*
 Benedictus *Gregorian*
 Offertory—"Deliver Me, O Lord" *Stainer*
 Recessional Hymn—398 *Smart*

EVENING PRAYER, ANTHEM AND ADDRESS
 AT FOUR O'CLOCK.

LITANY AND OFFICES.

Anthem: "Jesu, Friend of Sinners" *Grieg*
 (See printed program when the day arrives.)

MARCH 14, 1926.

FOURTH SUNDAY IN LENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—397 *Ancient Plain Song*
 Benedictus es Domine *Hall*
 Benedictus *Gregorian*
 Offertory—"Surely He Hath Borne Our Griefs" .. *Handel*
 Recessional Hymn—439 *Dykes*

EVENING PRAYER, ANTHEM AND ADDRESS
 AT FOUR O'CLOCK.

SELECTIONS "ST. CECELIA MASS."

Anthem: "Credo" *Gounod*
 (See printed program when the day arrives.)

FEBRUARY 28, 1926.

SECOND SUNDAY IN LENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—608 *Pitts*
 Benedictus es Domine *H. Alexander Matthews*
 Benedictus *Gregorian*
 Offertory—Organ Solo.
 Recessional Hymn—518 *Monk*

EVENING PRAYER, ANTHEM AND ADDRESS
 AT FOUR O'CLOCK.

SIXTEENTH CENTURY COMPOSERS.

Anthem: "Tenebrae Factae Sunt" *Palestrina*
 (See printed program when the day arrives.)

MARCH 21, 1926.

FIFTH SUNDAY IN LENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—519 *Morley*
 Benedicite *Robinson*
 Benedictus *Gregorian*
 Offertory—Contralto Solo—"He Was Despised," *Handel*
 Recessional Hymn—365 *Barnby*

EVENING PRAYER, ANTHEM AND ADDRESS
 AT FOUR O'CLOCK.

ANNUAL CONFIRMATION SERVICE.

Anthem: "God so Loved the World" *Stainer*
 (See printed program when the day arrives.)

MARCH 7, 1926.

THIRD SUNDAY IN LENT.

HOLY COMMUNION AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—521 *Bambridge*
 Kyrie Eleison *Plain Song*
 Gloria Tibi *Anonymous*
 Offertory—"Sanctus" *Gounod*
 Recessional Hymn—452 *Pleyel*

EVENING PRAYER, ANTHEM AND ADDRESS
 AT FOUR O'CLOCK.

EXCERPTS FROM "MESSIAH."

Anthem: "Surely He Hath Borne Our Griefs" .. *Handel*
 (See printed program when the day arrives.)

MARCH 28, 1926.

SUNDAY BEFORE EASTER.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—91 *Dykes*
 Benedicite *Robinson*
 Benedictus *Gregorian*
 Offertory—"Blessed is He That Cometh" *Gounod*
 Recessional Hymn—90 *Teschner*

EVENING PRAYER, ANTHEM AND ADDRESS
 AT FOUR O'CLOCK.

Selections from "Parsifal" *Wagner*
 (See printed program when the day arrives.)

MEMORIAL ALTAR FLOWERS

- Dec. 6—In Memory, Mrs. Herbert M. Howe and John Fell Howe.
 Dec. 13—"In Memoriam."
 Dec. 20—Memory, Mrs. Charles C. Harrison.
 Dec. 25—Mrs. John F. Lewis and Mrs. Edward Ilsley.
 Dec. 27—In Memory, Mrs. Herbert M. Howe and John Fell Howe.

1926

- Jan. 1—Mrs. Frank S. Evans.
 Jan. 3—"In Memoriam."
 Jan. 10—"In Memoriam."
 Jan. 17—"In Memoriam."
 Jan. 24—"In Memoriam."
 Jan. 31—Memory, Mr. Edward C. Dale.
 Feb. 7—"In Memoriam."
 Feb. 14—Memory, Dr. E. S. Lemoine.
 Feb. 21—Memory, E. L. H. and E. L. H. B.
 Feb. 28—Memory, Mr. and Mrs. Malcolm Lloyd.
 Mar. 7—Memory, Mary Howe Robinson.
 Mar. 14—Memory, Dr. and Mrs. M. F. Middleton.
 Mar. 21—Memory, Mr. & Mrs. T. Voorhees.
 Mar. 28—"In Memoriam."
 Apr. 1—Maundy Thursday: Girls' Club.
 Apr. 4—Easter: Miss Anne Hampton Barnes and Mrs. Edward Ilsley.
 Apr. 11—Miss Sidney Lafourcade.
 Apr. 18—"In Memoriam" S. D. H.
 Apr. 25—Mrs. Louis dePui Vail.
 May 2—Mrs. J. B. Hutchinson.
 May 9—Memory, Mrs. E. M. Thorne.
 May 13—Ascension Day: Miss Helen Trotter.
 May 16—Memory, Michael Clarkson.
 May 23—Whitsunday: Mrs. William E. Lucas.
 May 30—Trinity: Memory, Marion H. Creswell.
 June 6—"In Memoriam."
 June 13—Memory, Helen Clarkson Belfield.
 June 20—"In Memoriam."
 June 27—Mrs. James Treston.
 Sept. 5—Mrs. H. H. Furness, Jr.
 Sept. 12—Mrs. William D. Winsor.
 Sept. 19—Memory, Tille G. Lewis.
 Sept. 26—Miss Emily W. Grear.
 Oct. 3—Mrs. John W. Pepper.
 Oct. 10—Miss Jennie B. Burns.
 Oct. 17—Mrs. Jewett B. Newton.
 Oct. 24—Memory, Mr. & Mrs. F. M. Gilpin.
 Oct. 31—"In Memoriam."
 Nov. 1—Memory, Mr. & Mrs. Nath. Burt.

- Nov. 7—Women's Bible Class.
 Nov. 14—Memory, J. P. M.
 Nov. 21—Mrs. Aubrey H. Gillingham.
 Nov. 25—Thanksgiving Day: Memory, Mr. and Mrs. John A. Lewis.
 Nov. 28—Memory, Rose Marie Gesswein.

ALL SAINTS' ROSTER.

Apropos of the service is church on All Saints' Day, and pursuant to a custom long observed as a part of that service, there was publicly read the Roster of the Dead. This comprises names of those buried by the Clergy of this Parish during one year.

- Nov. 4—Thomas Everett Cornish.
 Dec. 3—Ellen Wilson.
 Dec. 13—Infant Child, A. G. B. Steel.
 Dec. 20—Josef Ziegler.
 Jan. 12—Clara Tate Cummings.
 Jan. 14—Anna L. Emanuel.
 Jan. 22—Mary Needles Penrose.
 Jan. 22—Mary Ann Smith.
 Feb. 2—Rosa Marie Gesswein.
 Feb. 7—Edward Browning.
 Feb. 21—Joseph F. Cummings.
 Mar. 19—Katherine E. Cheshire.
 Apr. 20—William T. Lancaster.
 May 2—Antoinette DeCoursey Patterson.
 May 14—Ella Robb.
 June 1—Elsie Jane Gray.
 June 3—Kate M. West.
 June 10—Andrew F. Caldwell.
 June 11—John Graham.
 June 22—Elizabeth Fry Ridgway.
 July 1—Wilbert O. Springer.
 July 11—Herbert Bennett.
 Aug. 5—Palmer Brady.
 Aug. 17—Lavina S. Weber.
 Aug. 24—John K. Lindsay.
 Oct. 10—Emma Hutton.

THE COLLECT.

O Almighty God, who has knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee; through Jesus Christ our Lord. Amen.

The Parish Helper

VOL XXXV

PHILADELPHIA, PA., FEBRUARY, 1926, 330 SO. 13TH STREET

No. 2

The Bishop's Message

"As we look forward to the Lenten Season and hear the announcement of additional services, special addresses and sermons, times set apart for meditation and prayer—let us remember the real object of Lent. It is that, in spending forty days with the Master, there may be, in the days to come, a more consistent walk with God. This is in order that our lives may be stirred from within.

"There is little use laying down definite rules for withdrawing from the world and its social duties and diversions; but we should at least realize that the fullness of the gifts of God's spirit must always wait upon repentance and amendment of life. Our souls cannot be filled unless we open their doors and windows that God may enter in.

"The history of revelation bears witness to the fact that God has chosen certain days and places to be consecrated to His service. Therefore, before Eastertide the Church has set apart this holy season as a time for prayer and meditation. In the midst of our business, we cannot entirely withdraw from the world; but we may come apart for rest, for meditation and for prayer. Also we may gain, if we will, a new experience in life. God's presence may be felt. May our communion with Him become a reality in order that the consciousness of the indwelling presence and guidance of His spirit shall lead to a deeper consecration of our lives to him."

THOMAS J. GARLAND.

Rector's Letter

To the People of St. Luke and The Epiphany

I had hoped to have this copy of the "Parish Helper" appear in time, also to find space in its columns, for detailed report of our Christmas doings. As things are, it must suffice only to speak a word in appreciation of the number who this year were contributors to the Christmas Bounty Fund. They were more than usually generous. The needs of the season were amply provided for. In some ways, it was the most gratifying Christmas Season we have ever had. I have printed, on the final page, a tabulation of receipts and expenditures. Perusal

of these figures will convey the best impression of the facts.

Financial Statements.

No apology is needed, not even explanation, for the fact that so much space in this issue is devoted to financial statement. This is customary, once a year. Therefore those tables of figures explain themselves. Perusal should be made of them by all who want to understand clearly our parish finances. The division is the familiar two-fold one between moneys

handled by the Accounting Warden in the form of Church Income and Church Expenses and those separately administered by the Rector in the form of Contributions and Disbursements. Note likewise please that both accounts are carefully audited and the certificates of audit appended.

Diocesan Report.

Another statement of facts is important. I am called upon to prepare the annual report for the Convention Journal. In it are the following items. During the past year there were: Baptisms: children 15, adults 2; Confirmations: male 13, female 16; marriages 10; burials 30; Communicants last reported 1000; added by Confirmation 29; added by Transfer 6; Transferred to other parishes 17; Lost by death 16. Services: Sundays 132, Holy Days 12, other days 50. Holy Communion: Sundays 64, Holy Days 12; Sunday School Officers and Teachers 12; Pupils 200; Sitzings in Church 1200.

Confirmation Date.

Following closely in this connection, while speaking of numbers of communicants, etc., is a good place to announce the date this year of Confirmation. The Bishop will visit the parish on the Fifth Sunday in Lent, i. e., March 21st, at the 4 o'clock service. We begin to enroll members in the Confirmation Class at the beginning of Lent. I trust that still other persons I do not know of, or who have not yet spoken to me, will make themselves known. Some, of course, we are counting on already. We are anxious to have the group definitely enrolled at the earliest possible date.

Lenten Schedule.

By natural sequence, there come other announcements of services and meetings in Lent. Cards will be ready for distribution, of the weekly and daily schedules. On Fridays, we will continue to have, as during the past two years, Celebration of the Holy Communion at

10 o'clock, in the Chapel. Wednesday afternoons, at 4 o'clock, there is a service for children—and their mothers, as many as may be. Thursday evenings, at 8 o'clock we will continue the form of service inaugurated last year, devoting part of each hour briefly to confirmation instruction, but mainly to Bible readings and interpretation of Bible stories. Which leaves, for Monday afternoons, at 5 o'clock, the traditional Bible Class or Bible Lectures, in the Church. Of this I want to speak by itself.

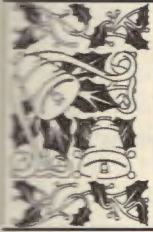
Monday Bible Class.

For twenty years, I have carried on this course. It is barely possible that some of the hearers have come to the point where they will agree with the speaker that, in this time, he has spoken a good deal. Maybe they feel that an outside voice would have a welcome sound. It is an old theory that "A change of pasture is good for sheep." Maybe—for one year, and for the sake of variety—a change of teacher may add interest to the teaching. It is for that reason among others—one of those others being that there is no regular assistant in this parish and for one Rector there are too many duties on this schedule—I have asked the Rev. Dr. Royden Keith Yerkes, of the Philadelphia Divinity School, to conduct this year's course.

Subject of Lectures.

It will be on the general subject "Beginnings of the Christian Story." Dr. Yerkes is well and favorably known to all of us. He is eminently equipped to make a search into both the literary and the historical backgrounds of the New Testament. He will do this with reference to certain parables, miracles, apocryphal stories and racial origins. Out of these, he will select that portion of our Scriptures, which came into existence as our present New Testament Canon. I bespeak for him a large attendance on these Mondays. I can promise you an interesting and a profitable hour each week.

(Continued on Page 15.)



Sermon



Subject: THE GREAT HUNGER

Preached Sunday, January 17, 1926

Note.

(It is by request that I am printing the following, but with a word or two of explanation. Would it surprise you to know that this sermon, preached a couple of weeks ago in a Christian pulpit, is the composition almost literally of a Jewish Rabbi, Joel Blau, of Peniel Temple, New York City? I trust I have not taken undue liberties with it in condensing here and there a paragraph and adding at a few points some words of my own. I also trust that I have not infringed on any copyright in taking it out of its setting in "The Best Sermons of 1925," compiled by Joseph Fort Newton, D. D., Litt. D., Rector at present of St. Paul's Church, Overbrook.—D. M. S.)

Text: "Behold, the days come, saith the Lord God, that I will send a famine in the land." Amos 8: 11.

Introduction.

There is a stir of something strange moving through the world today, and we all feel it. The very air we breathe is tremulous and tense, as if with tidings of a new birth. The feet of the messenger are again upon the mountains. We hear them, but we do not know whither they are tending.

One thing only, in all this agitation of our time, stands out with definiteness. Men and women are restless. The best figure of speech is that they are in the grip of a great hunger. Like all hungers, this feeds upon itself, growing on what it gets, growing still more on what it fails to get. Has not the coming of this great hunger been foretold long centuries ago? Listen:

Scripture Passage.

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. They shall wander from sea to sea, and from the north even to the east. They shall run to and fro, to seek the word of the Lord, and shall not find it.

It would be hard to fancy a more graphic description of the very body and spirit of our age—with this difference. The blessedness of finding Amos denies the people he addresses. But this blessedness we should not deny to our generation. Amos knew his time, and we know ours. The great hunger is upon us. Yet we feel that what we seek we shall find—the word of God to our own time and generation.

Hungry Humans.

We are strangely hungry beings—hungry and haunted.

(1) Our hungers are many: our satisfactions are few. But this latter is because it is not immediate satisfactions we crave. The immediate does not appeal to us. We rebel against the urgency and tyranny of the moment. Our lives we know possess a fringe quality. And it is this invisible fringe of our existence, not the crude visible material contents of our being, that arouses in us the most passionate desire. We are like the Midnight Sun, whose center is darkness but which flashes into the sable air beams that are lost in the far spaces.

(2) But our very worth depends upon the number and the nature of our hungers. We

are capable of low hungers. We are capable also of low satisfactions, such as dim the glory of the spirit. Some physicists maintain that everybody carries about him a surrounding aura or atmosphere. They claim that this airy envelope of the body may be seen with appropriate instruments. Maybe. Certainly the effect, for better or worse, emanates from the fringe: from the subtle quality which another's life communicates to us. But this quality is the fruit of tastes cultivated and followed, of high or low. For we are what we seek. Our selections and our rejections determine our lives. Our desires are the measure of our souls. Mean hungers flow out of mean lives! Great hungers spring from great lives. Our hunger, I say, is the measure of our worth.

Kinds of Hunger.

(3) Therefore, our hungers are as different as they are many. For example, (a) we hunger for Beauty, the harmony of color, of line, and of sound. Through this dust which we tread, through this dust which we are, there are moments when we believe that beauty is the redeeming angel of life. We feel that it is sent into this vale of our tears and our fears to reconcile us to the terror and the tragedy of our perishing lives. We feel in its presence a great, solemn thrill. We feel, as young Phidias must have felt in ancient Greece, the holiness of beauty. Nevertheless, we know in our moments of deepest inseeing, that this is not our greatest hunger! for greater than the holiness of beauty is the beauty of holiness.

(b) We hunger for Truth, for Knowledge. In this world of many doubts, where paths cross and recross, where signposts point in many and confusing directions, we long for certainty: certainty of knowledge, that shall map out for us the facts of the world; certainty of conduct, that shall make our way sure before us. Therefore, we have been searching high and low, in the heavens above and in the earth beneath, for new knowledge that shall give away the elusive secret of the

vast wisdom abroad in the world. Knowledge, indeed, is one of the mighty passions of the soul. Nevertheless, we know in our moments of truest inseeing that this is not our greatest hunger; for greater than the known is the unknown.

(c) We hunger for Love, for companionship, for the happiness and the delight of freely chosen friendships. But much as these things mean to us, they still leave us empty and unfulfilled. Our capacity for fellowship is so great that, after we have satisfied the claims of all these earthly loves, we send out the tendrils of our spirit into space to lay hold of Him. We would lay hold of Him, I say, and not merely His manifestations. We are soul; therefore our cry is for a Larger Soul. We are spirit; therefore we call unto the Great Spirit of the world. We are personality; therefore we would be drawn toward Divine Personality. He hath set eternity in our hearts; therefore we long for the Eternal.

What Will Satisfy?

Now, what type of religion is it which might answer to this great hunger? What sort of religion might be a worthy object for the gropings of today? It would seem that to define this religion would defeat its own purpose. For men and women rightly turn away from creedal statement, from hard and fast definitions. They ask for the glad shout of freedom, not for the dismal rattling of chains and keys. They ask for the growth and grace of life, not for the stark frozen form of death. They have asked for these things so often—and asked in vain—that they are afraid of being deceived once more by any one who would pretend to set up a new creed, to formulate a new set of articles of belief. New religions in this sense are not wanted. There is no need for the manufacture of new cults.

(1) The religion men and women will accept today is the religion which recognizes the principle of Growth. Truth must grow with the

growth of human experience. Therefore, religion must register an unfeigned devotion to the growing body of human experience. Truth must be seen as greater than any statement of it. It is greater, for example, than any book. The truth which is alleged to be contained in form unalterable between the covers of a book is not the work of God; it is the work only of the bookbinder. The last revelation is not to be found on any last page, because there is no last page. The final page, if written at all, is far off. Mankind will have to learn much, labor more and suffer still more, before the final revelation can be had.

(2) The religion which would answer to the great hunger would be one which, in the face of all uncertainty and in despite of all cosmic appearances to the contrary, would dare to make its affirmation of God's being so convincing as to banish all doubt. This is the world's crying need today: a tremendous reaffirmation of God as the vast life of the universe and as the near-friend and companion of the heart of man. We stand over against the hollow emptiness of space: we wonder, is there anything that fills it? We face the mute skies: we wonder, is there any life behind that curtained silence?

The Great Question.

Emptiness. Silence. Against these are all our prayers and entreaties unavailing? We wonder, are these to be our lot? Is there no life out yonder that answers to our own? Is there no eye that sees, no ear that hears, no heart that pities us and is akin to our own? Are we but parts of a gigantic soulless machine that somehow got itself wound up and is ready to pass over the fairest bodies and to crush the finest aspirations, without ruth or regret, as it hulks in its blind brute way through all this world-emptiness and all this world-darkness? Or, rather, is this a living universe, with love beating at its heart, with mind ordering all its linked parts, with a vast congenial spirit deep within it?

This is the great question of our time. Indeed it is the question of all time. This is the question which harrasses men in the work of the day and in the visions of the night. This is the question which carries a fear into the heart of the stoutest. Is it true that we live in a dead universe, where we humans have to no intelligible purpose been shocked into living and into the agony of living? Anything ghastlier than such a conclusion concerning universal nature the human heart cannot conceive. Therefore, it revolts from the inhumanity of a dead mechanical world where there is no God but the ironical God of Chance. Therefore, the greatest achievement of the creative imagination, call it Faith, is to assert triumphantly; I know that my Redeemer liveth! The religion for today, backed by all the resources of knowledge hitherto gained by men, must make this triumphant assertion in such a manner as to carry conviction to those who are under the spell of the great hunger.

The Great Answer.

(3) But, thirdly; the religion which would answer to this great hunger must be one that would fill not only the hollows of the universal space, but also the hollows of the human heart. What do men and women usually throw into these frightful hollows of life? Some throw work and wealth; others throw honor and fame; others again throw pleasure and the joy that sears body and soul alike. But the more of these they throw into them, the hollower they become. For there is a fullness which spells emptiness. There is but one way to fill the hollows of life: fill them with the emptiness that spells fullness. Fill them with gossamer dreams of beauty. Fill them with sheer devotions to truth and goodness, at whose substantial nature the world laughs. Then throw God himself into the gaping emptiness and see how full it will become.

I give you the assurance that your lives are but part of the infinite life in which they move and have their being. I tell you that,

through God, everything you do or design has an infinite worth. I tell you that your errors even and your sins, your pains and agonies, are taken up into the being of God, there to find a place of harmony and miraculous accord. I tell you that you live in a world where nothing is lost, where no eye weeps in vain and no heart bleeds in vain. I tell you that the feeblest effort at goodness receives infinite support and backing at the hand of the God-who-cares. Telling you this, I give to you a living food of faith to satisfy your greatest hunger.

The Ideal Possible.

(4) Lastly, the religion which would answer to this great hunger would be one that would raise in the faintest heart the almost impossible hope that the ideal life is possible: that the awful gap between things as they are and as they ought to be can be abolished. You want to be told that the highest dreams of mankind can be realized, if men but resolutely turn to the task of realizing them. And so they can. Contemplation is good; for without it we lack the grace and insight of vision as well as the clarity and consciously directed skill of the understanding. Yet, to loftiness of contemplation must be added the dynamic drive of action. In order that this action be not undertaken half-heartedly, men and women must be assured that the ideal life is possible. The great thing needed is a large release of life, through any mode of expression, which renders this possible. And who shall say that mankind shall not yet find a more generous and more creative form of social existence through which the ideal life may be made the real life here on earth?

Conclusion.

This, then, is the meaning of the restlessness of our time. At its heart, there is a hunger for God. But it is for a God conceived, not as a magician but as a kindred-life; for Truth, not as eternally fixed but as a venture and a

discovery; for human worth, not found in things superficial but in Fellowship with God; for a Hope, not grounded in superstition but in the inevitable victory of Right; and, most poignantly of all, for a far-circling Friendliness within whose circumference all children of God may release the full measure of their energies.

A Vast Friendliness.

Therefore, the Religion which is to answer to the Great Hunger is naught else than a Vast Friendliness in which God and Man are companioned together. And because our age is yearning, still dimly, yet in a most persistent way for this kind of religion, it shall find it. Never has there been such a passion for world friendliness, aye, for cosmic coherence, as in this our day. And never has there been such a resolution to transform the aspect of life into God-likeness. The great hunger is upon us: who shall deny it? A mighty wind is blowing through the world: who shall resist it? Hearts are trying to move in tune with the infinite: who shall not hope? The great hunger is upon us. Yet we feel that what we seek we shall find—the word of God to our own time and generation.

A PARABLE?

A rector once had a dream that there was a wagon at the foot of a hill, which a crowd of people wished to haul to the top. There was much disagreement as to ways and means, but they finally agreed to appoint the rector as their leader. If he would simply get in front and lead them, they would do all the work. He took the shaft of the wagon to guide it; the people pushed; and for a time all went well. But before long the rector felt that he was pulling a little as well as steering, and the load grew heavier and heavier. Finally, he looked behind him, and found that the entire crowd had comfortably seated themselves in the wagon. Are there not some parishes like this? —Churchman, Gargoyles.

St. Luke and the Epiphany

330 South Thirteenth Street
Philadelphia

SCHEDULE—1926—LENT

Services Lectures Classes

In this parish our practice is to arrange different things for special groups, rather than the routine of one kind only of daily service for a limited group.

Of weekday services thus arranged, the more important are those set forth on the opposite side. It is hoped that this arrangement will make its appeal to the largest composite number of people; different services, different groups.

Do not put off the observance of Lent until the season is far advanced. Begin at the beginning. Make up your mind what you desire to do. Then come (even though only once a week), but come with consistent regularity.

Holy Communion, Each Friday at 10
A. M., in the Chapel.

Series of Lenten Services

AT FOUR O'CLOCK
PRELUDE BEGINS 3.30 P. M.

The Service is Evening Prayer, Anthem and Address. The full Choir is always present.

There is an Organ Recital each Sunday for one-half hour preceding the service with sometimes instrumental and sometimes vocal accompaniment.

Congregational Singing of one familiar hymn is a special feature in each of these services.

In addition to the anthems, both the solo and the address emphasize the day's one theme.

The subjects of addresses on these six Sundays in Lent form a consistent series.

The entire series is planned to lead up to the Easter Carol Service, April 4th.

There will also be a Repetition Carol Service on the Sunday following Easter Day.

Special programs for these services will be printed week by week. Doors open early.

Full Week-day Schedule

Monday—5 P. M. Rector's Bible Class.
Dr. Yerkes' Lectures on "Beginnings of the Christian Story."

Wednesday—4 P. M.

Children's Party Service.
Members of Mothers' Meeting also expected. Children come on their way from school.

Thursday—8 P. M.

Confirmation-Lecture-Service.
For all those recently confirmed, as well as this year's Confirmation Class.

Friday—10 A. M. Holy Communion.

Takes the place of former afternoon service on that day. This should be well attended.

Sunday Services—11 A. M. and 4 P. M.

These, of course, will be especially emphasized. Each afternoon will be announced by printed program.

Important Dates of Lent, 1926.

Ash Wednesday,	February 17
Confirmation Sunday,	March 21
Easter Day,	April 4

St. Luke and the Epiphany

13th below Spruce Street
SUNDAYS AT 4.00 O'CLOCK

Feb. 21—Litany and Offices.

Anthem: "Jesu Friend of Sinners," *Grieg*
Prelude: Vocal Recital, 3:30.
Marguerite C. Barr.

Feb. 28—Sixteenth Century Composers.

Anthem: "Tenebrae Factae Sunt" *Palestrina*
Prelude: Organ Recital, 3:30.
H. Alexander Matthews.

March 7—Excerpts From "Messiah."

Anthem: "Surely He Hath Borne" *Handel*
Prelude: Vocal Recital, 3:30.
Clarence A. Wilson.

March 14—Selections, "St. Celia Mass."

Anthem: "Credo" *Gounod*
Prelude: Organ Recital, 3:30.
Henry S. Fry.

March 21—Confirmation Service.

Anthem: "God So Loved the World" *Stainer*
Prelude: Organ & Harp Recital, 3:30.
Mr. Matthews and Mrs. Baseler.

March 28—Palm Sunday.

Selections From "Parsifal" *Wagner*
Prelude: Instrumental, Violin Soloist.
John K. Witzemann.

Parish Record

The amount of money contributed in Envelopes, counted and sent in to the Accounting Warden for Oct. was \$428.47; November, \$335.80; December, \$376.77; January, \$301.67.

Jan. 8—From Fifth B. Church, Philadelphia.
 Mrs. Ada Haesler Lewis.
 Jan. 21—To Chapel of the Mediator, Philadelphia, Pa.
 Mrs. Anna Elizabeth Birdsall.

Buried:

Oct. 10—Emma Hutton.
 Nov. 5—David Lewis.
 Nov. 23—Helen Norton Creswell.
 Nov. 23—Jeanette Verplanck Ething.
 Dec. 4—James Ryan.
 Dec. 15—Emma McCabe.
 Dec. 29—Josephine Bonaparte Fox.
 Dec. 30—Isabella Clark.
 Dec. 30—Mary C. Ziegler.
 Jan. 13—James Alfred Marge.
 Jan. 25—Elizabeth King Middleton.
 Jan. 30—Emma Christopher.

Baptized:
 Oct. 4—Thomas Paul West.
 Oct. 11—Ted Joseph Gunther.
 Oct. 12—James Cooper Stillwell.
 Oct. 25—Norris S. Barratt, 3rd.
 Oct. 25—Richard Stockton Bullitt Hopkins.
 Oct. 25—Frank Baldino.
 Dec. 13—Colleen Anne Houseman.
 Dec. 13—Charles Howard Umstead.
 Dec. 13—Marguerite Helen Boyd.
 Dec. 20—Charlie George Currie.
 Jan. 10—Constance Hilliard DuVal.
Confirmed:
 Nov. 20—Emma Amelia Prince.
Married:
 Nov. 9—William John Brown and Anna Carlin.
 Dec. 9—Clement Biddle and Anna Pearson.
 Jan. 2—Richard J. Helmer and Marie M. Ruth.

Transferred:

Oct. 14—To St. Stephen's Church, Smyrna, Delaware.
 Miss Mabel M. Wheatman.
 Nov. 12—From St. Ambrose Church, Antigo, Wisconsin.
 Miss Helen Janet Anderson.
 Nov. 24—To Zion's Church, Philadelphia, Pa.
 Mrs. Myrtle Haug.
 Nov. 30—From the Church of the Atonement, Philadelphia, Pa.
 Mr. William Hays Ridings.
 Mrs. William Hays Ridings.
 Miss Grace I. Ridings.
 Dec. 8—To St. Stephen's Church, Philadelphia, Pa.
 Miss Emily M. Newlin.
 Jan. 8—To Church of the Advocate, Philadelphia, Pa.
 Mr. Frank Treston.
 Mrs. Frank Treston.
 Jan. 8—To All Saints' Church, Darby, Pa.
 Miss Carrie Maharg.

OFFERINGS IN OCTOBER.

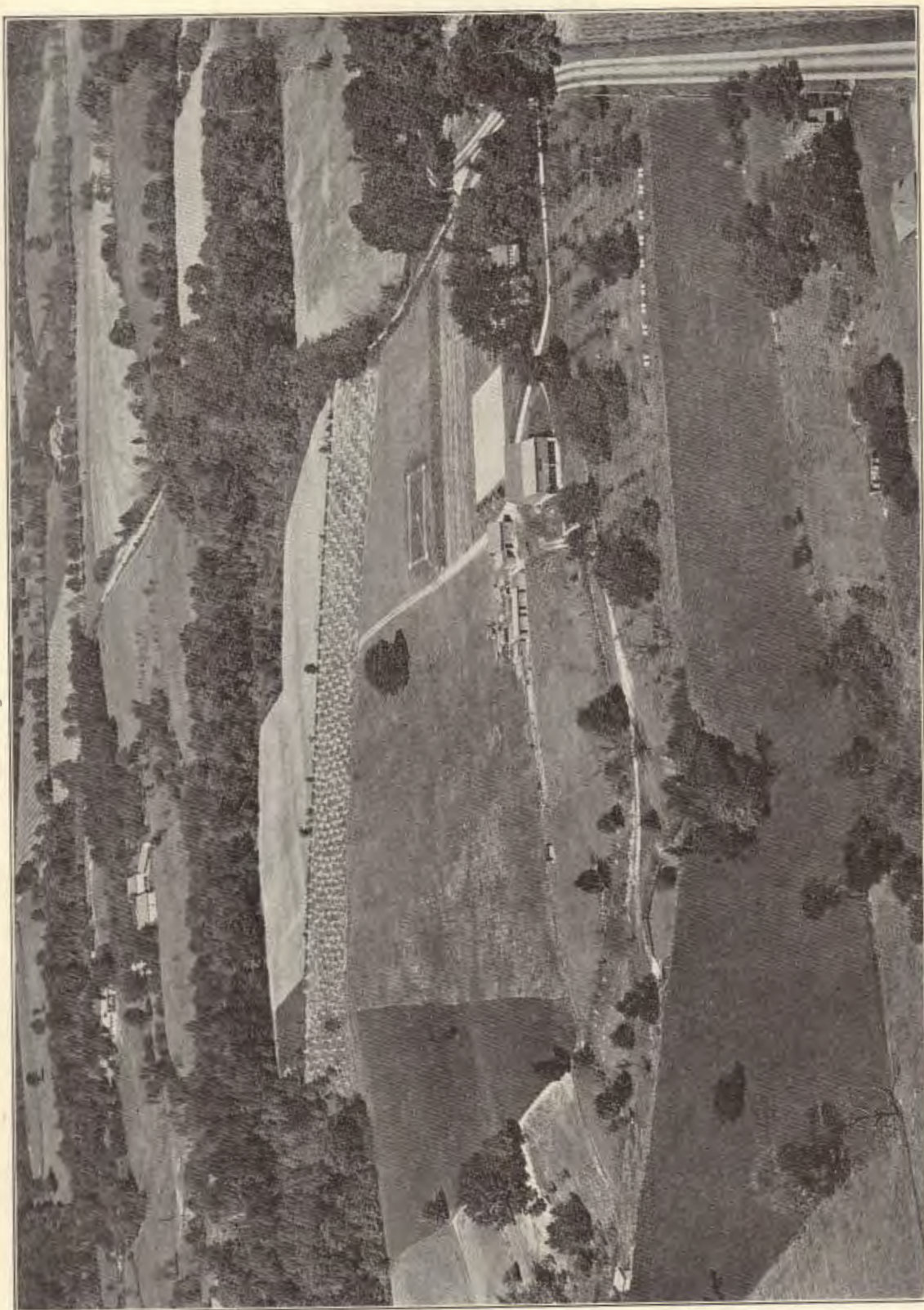
Oct. 4—A. M. Communion Alms .. \$76.85
 Oct. 4—P. M. Communion Alms .. 22.75
 Oct. 11—A. M. Diocesan Treasurer.. 59.37
 Oct. 11—P. M. Diocesan Treasurer.. 30.25
 Oct. 18—A. M. Diocesan Treasurer.. 72.25
 Oct. 18—P. M. Diocesan Treasurer.. 31.45
 Oct. 25—A. M. Diocesan Treasurer.. 43.00
 Oct. 25—P. M. Diocesan Treasurer.. 35.00
 Total Offerings in October \$370.92

Additional Amounts.

Printing of "Parish Helper" \$304.00
 Fresh Air Farm 110.00
 Dorcas Society 15.00
 Total Additional \$429.00
 Grand Total \$799.92

OFFERINGS IN NOVEMBER.

Nov. 1—A. M. Communion Alms .. \$131.25
 Nov. 1—P. M. Communion Alms .. 90.15
 Nov. 8—A. M. Diocesan Treasurer.. 66.25
 Nov. 8—P. M. Diocesan Treasurer.. 26.40
 Nov. 15—A. M. Diocesan Treasurer.. 84.79
 Nov. 15—P. M. Diocesan Treasurer.. 48.85
 Nov. 22—A. M. Diocesan Treasurer.. 77.00



AIRPLANE PHOTO OF CHURCH FARM.

THE PARISH HELPER

Nov. 22—P. M. Diocesan Treasurer.	32.50
Nov. 26—Thanksgiving Day: Episcopal Hospital	199.70
Nov. 29—A. M. Diocesan Treasurer.	75.00
Nov. 29—P. M. Diocesan Treasurer.	70.75

Total Offerings in November .. \$902.64

Additional Amounts.

Rector's Discretionary Fund	\$65.00
Proceeds of Rummage Sale	500.00
Fresh Air Fund	202.00
Church Home at Angora	5.00
Dorcas Society	5.00

Total Additional \$777.00

Grand Total \$1,679.64

OFFERINGS IN DECEMBER.

Dec. 6—A. M. Communion Alms ..	\$93.75
Dec. 6—P. M. Communion Alms ..	56.25
Dec. 13—A. M. Diocesan Treasurer..	85.50
Dec. 13—P. M. Diocesan Treasurer..	57.52
Dec. 20—A. M. Diocesan Treasurer..	60.50
Dec. 20—P. M. Diocesan Treasurer..	75.98
Dec. 25—A. M. Diocesan Treasurer..	133.85
Dec. 27—A. M. Diocesan Treasurer..	86.00
Dec. 27—P. M. Diocesan Treasurer..	108.10

Total Offerings in December ... \$757.45

Additional Amounts.

Rector's Discretionary Fund	\$20.00
Proceeds Moving Pictures, Mothers' Meeting	120.00
Proceeds Girls' Club Box Party	26.00
Episcopal Hospital, Additional	5.00

Total Additional \$171.00

Grand Total \$928.45

OFFERINGS IN JANUARY.

Jan. 3—A. M. Communion Alms ..	\$121.25
Jan. 3—P. M. Communion Alms ..	144.00
Jan. 10—A. M. Diocesan Treasurer..	81.00
Jan. 10—P. M. Diocesan Treasurer..	45.00
Jan. 17—A. M. Diocesan Treasurer..	72.85
Jan. 17—P. M. Diocesan Treasurer..	44.60
Jan. 24—A. M. Diocesan Treasurer..	76.25
Jan. 24—P. M. Diocesan Treasurer..	42.10
Jan. 31—A. M. Diocesan Treasurer..	64.75
Jan. 31—P. M. No Offering .....	.....

Total Offerings in January \$691.80

Additional Amounts.

Fresh Air Fund	\$110.00
Christmas Bounty Fund	908.32
Christmas, Especially Designated ...	333.00
Printing of "Parish Helper"	300.00
Rector's Discretionary Fund	120.00
Coal for the Poor	100.00

Total Additional \$1,871.32

Grand Total \$2,563.12

ACCOUNTING WARDEN'S REPORT.

January 1, 1925, to December 31, 1925.

Cash Receipts.

Income from Investments	\$25,668.70
Income from Mortgage	3,000.00
Income from Miscellaneous Sources	87.77
Pew Rents	7,853.36
Rental from Real Estate	1,800.00
Gallery Envelope Subscriptions	2,343.34

Total Income from All Sources \$40,753.17

Cash Expenditures.

Church:	
Rev. T. M. Tidball	\$1,500.00
Salaries, Rector, Assistant Supply Preaching, Parish Visitor and Parish Secretary	12,883.25
Verger and Janitor Expenses, Salary, Extra Help, Labor, Cleaning and Supplies	2,527.46
Choir Appropriation	8,738.36
Miscellaneous Music, Lenten Services, Care and Laundry of Vestments, Repair to Hymnals, Sundry Supplies .	620.13
Care and Tuning of Organ and Pianos	289.10
Episcopal and Convention Fund	1,966.52
Church Pension Fund	675.00
Repairs, Church Property ...	1,211.26
Light and Power, Motor and Organ	1,046.81
Coal and Water Rent	976.50
Insurance, Fire, Liability and Burglary	634.54
Stipend, Assistant to Accounting Warden	312.44
Stationery, Typewriter, Printing and Office Help	449.06
Advertising	580.60
Telephone	138.22
Supplies for Office, Etc.	65.00
Sundries, Including Christmas Greens, Etc.	300.99
Rental of Safe Deposit Boxes	50.00
Automobile Expenses	511.92
Reserve Set Up for Installation of New Organ	3,000.00

Total Church Expenditures \$38,477.16

Real Estate: 332 South Thirteenth Street,	
Taxes and Water Rent	\$423.00
Repairs	157.85

\$580.85

Church Farm, Bromall:

Taxes	\$258.52
Insurance	104.08
Attendant—Harvey West	1,300.00

1,662.60

Excess of Current Income Over Current Expenditures \$40,720.61

32.56

\$40,753.17

I hereby certify that as Appointee of the Finance Committee, I have examined and audited all books and accounts of the Accounting Warden and have found them correct.

I also report that all Securities belonging to the Corporation, both the General Fund and the Endowment Fund, Arthur W. Sewall and John W. Brock, Trustees, have been examined and verified. This audit of accounts and examination of Securities covers the period from December 31, 1924, to December 31, 1925.

(Signed) CHARLES Y. FOX.

RECTOR'S ANNUAL REPORT

OF

OFFERINGS AND CONTRIBUTIONS.

Fiscal Year, January 1, 1925, to December 31, 1925.

This form of tabulation is the familiar one of previous years. All items fall under the accustomed headings save that, since the change adopted four years ago of sending Sunday Offerings in totals month by month to one Diocesan Treasurer at the Church House, there to be allocated, there are few special items apart from that long list of Sundays. It would only consume space to itemize weekly amounts by dates. It will be understood that money described as sent to the Diocesan Treasurer includes offerings at services both morning and afternoon. The exceptional cases were:

Mar. 29—Bishop's Fund	\$40.10
Nov. 26—Episcopal Hospital ...	204.70
Series of Twelve First Sundays in the Month, Communion	
Alms, Poor Fund	1,169.69
All Other Offerings, Diocesan Treasurer	2,705.61
Total	\$4,120.10
Except Easter Offering, as analyzed in "Parish Helper" of May, 1925, showing:	
Designated:	
Dorcas Society	\$10.00
Domestic Missions	20.00
Diocesan Missions	30.00
Woman's Auxiliary	20.00
Church Farm, Eight Persons	1,145.00
Chancel Decorations	300.00
Total Designated	\$1,525.00
Rector's Discretionary Fund, A. M.	\$1,779.25
Rector's Discretionary Fund, P. M.	192.50
Total	\$1,971.75
Those were Sunday "Offerings." Besides these there were subscriptions to various Treasurers not passing through the Rector's hands:	
Altar Society (reported by Treasurer) Annual Dues from Members and Altar Flowers (Partial)	\$95.00

Sunday School, Lenten Money .	49.50
Dorcas Work (Reported)	20.00
Girls' Club Christmas Baskets (Reported)	17.00
Girls' Club Easter Baskets (Reported)	15.05

Total **\$196.55**

There were also various moneys which may best be described "Designated." They all passed through the Rector's hands, but were not placed in the Alms Basin on Sundays:

Church Farm, from 72 persons .	\$2,269.00
Printing of "Parish Helper" ...	600.00
Church Home at Angora	5.00
Woman's Auxiliary	5.00
Coal for Distribution	100.00

Total **\$2,979.00**

Then, too, there were certain "Contributions" made in many ways, impossible at the hour of service in Church; which yet passed through the Rector's hand rather than through the hands of Treasurers:

Rector's Discretionary Fund ...	293.00
Dorcas Society	20.00
Poor Boxes Opened During the Year	34.75
Christmas, Especially Designated	225.00
Christmas Bounty Fund	543.49

Total **\$1,116.24**

Again, there were certain "Notable Contributions"; that is, sums for special things not possible to tabulate elsewhere:

Special Musical Feature in Choir (from one person)

\$750.00

Last but not one, there were moneys from manifold sources, but all for one object, although for a half dozen different purposes, all related to the Church Farm:

Proceeds Rummage Sale, Girls' Club	500.00
Proceeds from Sale of Candy, Scarf and Quilt	26.98
Proceeds Mothers' Meeting, Moving Pictures (Reported) .	120.00
Proceeds Girls' Club Box Party	26.00

Total **\$672.98**

Besides the above, and in a different way, there was a total "Income" from certain special Trust Funds that exist each for a special purpose, whose income is administered by the Rector to special beneficiaries, under conditions set forth in the Deeds of Trust:

St. Luke's Home Fund	\$1,224.45
Louise Harrison Fund	550.00
Anna Howell Lloyd Fund	250.00
William Henry Barnes Fund ...	500.00
Sunday School Legacy	50.00

Total **\$2,574.45**

Accrued interest on all accounts in the eight different banks in which the above several accounts are kept

Grand total of all moneys received, administered and accounted for by the Rector, distinct and different from moneys elsewhere reported by the Accounting Warden

28.11

\$15,934.18

I hereby certify that I have examined the books and accounts of the funds which are administered by Rev. David M. Steele, Rector of the Church of St. Luke and The Epiphany, and have found same to be correct.

The audit covered the period of twelve months ending December 31, 1925, and comprised the following funds: Rector's Discretionary Fund, Afternoon Music Account, "Parish Helper" Account, St. Luke's Home Fund, Anna Howell Lloyd Fund, William Henry Barnes Fund, Louise Harrison Fund, Church Farm Account, Sunday School Legacy.

Very respectfully,

(Signed) A. W. MARSHALL,
Accountant.

PARISH VISITOR.

The Parish Visitor acknowledges, with thanks, the receipt since the last "Parish Helper" of books, magazines, clothing, etc., from Mrs. Caroline Zintl, Mrs. E. Q. Thornton, Miss Lucy Owen, Miss M. Frost, Mrs. J. H. Shinn, Miss A. M. Bunting.

DONATIONS TO THE CHURCH FARM.

A word of special thanks is due several persons who have made donations in various ways for special purposes: Mrs. Norris S. Barratt, many baskets; Mrs. O. B. Lake, several packages of seed; Mr. J. W. Fortner, Mason jars; anonymous, reel for hose, dish cloths, five rose bushes, twelve veronica plants, thyme, six pillow cases, six towels, books for the library; Miss Martha Yerkes, seeds and plants; Mrs. C. C. Harrison, Jr., one dozen rose bushes; Miss Hannah Scott, climbing rose; Mrs. J. B. Hutchinson, climbing rose; Miss Martha Moffatt, oriental poppy seeds; Mrs. William Donley, plants; Mrs. Ferguson, books for the library; Miss E. J. Dawson, money; spigot for the outdoor kitchen from several of the boys and girls; a chair for Harvey; a bench for Catharine; Miss Inez Vincent, money. The Girls' Club especially desires to acknowledge and to thank Miss Stella Hamilton for her kindness in making grape jelly and apple jelly for use at their Supper Club. Thanks are also due Mrs. Ellen Watkins for the canning of tomatoes and making jelly, also for the Supper Club. These products have all been grown at the farm.

SPECIAL THANKS.

Many books for the library; Mr. Charles Y. Fox, a case of tea for distribution among the members of Mothers' Meeting; Mr. Frederick S. Miller and son, large quantity of paint, brushes and labor; Mr. Yerkes

of Keown Company, paint. Thanks are also due several persons for contributions toward Christmas baskets: Miss Helen Trotter, toys, dolls, books, beads, blankets, footwear, etc.; Mrs. J. H. Shinn, dolls; Miss Mary Goddard, dolls; Miss Lucy Owen, Christmas stockings; Mrs. Emma Buch, Christmas stockings; Miss Julia Woodward, toys; Miss Anna Clements, cocoa; Abbotts Alderney Company, 200 Mother Goose books; and money from Mrs. Ross, Miss Minnie McCarty, Miss Victoria McCarty, Mrs. Burton Kyle, Mrs. E. A. Miller and The Girls' Club.

RUMMAGE SALE.

Acknowledgment is made of articles received in advance for this year's Rummage Sale from the following named persons. It is hoped that this practice will continue throughout the year of sending articles at any time. Provision is made for keeping in a large store room all things for the sale.

Mrs. William Patrick, Miss Christina Mosler, Dr. Morton, Miss Peggy Haines, Mrs. William Ross, Miss Clothilde Ancker, Miss Emily Gear, Mrs. Margaret Buxton, Miss Catherine Porter, Mrs. Lillia Stolzer, Miss Victoria McCarty, all the Juniors, Miss Constance Lee, Mrs. Jack Duncan, The Misses Frost, Miss Nellie White, Miss Stella Hamilton, Mrs. Jerry Zier, Mr. J. W. Fortner, Mr. James S. Gittings, Mrs. Elizabeth Betson, Mrs. Robert Koehler, Miss Winnie Houseman, Mrs. Anna Sholler, Miss Laura Gaul, Miss Ellen Birch, Miss Martha Yerkes, Miss Elizabeth Bell, Miss Harriett Ashhurst, Mrs. Fannie Treston, Mrs. V. L. Bradley, Mrs. Ziegler, Miss Elsa Peuchert, Mrs. Thekla Lotz, the Misses Lotz, Mrs. Dillon Biddle, Miss Lucy Owen, Mrs. Rebecca Maher, Miss E. F. Dawson, Miss Sara Hincken, Miss Elizabeth Brannix, Mrs. Caroline Zintl, Miss Gesswein, Miss Buch, Mrs. William A. Donley, Mrs. James E. Lennon, Mrs. George H. Stephenson, Miss Anna D. Blankley, Miss Sidney H. Lafourcade, Mrs. J. H. Shinn, Mrs. Arthur Sewall, Miss Blanche Thomas, Miss H. H. Dixon, the Misses Van Kirk, Mr. Charles Y. Fox, Mrs. E. A. Smith, Miss Margaret Smith, Mrs. William H. Lloyd, Miss Margaretta Cunningham, Mrs. Natalie Longstreth, Mrs. Edward Bok, Miss Florence Marnie, Miss Elizabeth Quinn, Mrs. H. H. Furness, Miss E. J. Githens, Mrs. H. E. Wilson, Miss M. W. Johnson, Miss Mary Goddard, Mrs. C. L. Peirson, Mrs. Emma Buch, Mrs. Charles Y. Fox, Mrs. Adele Painter, Miss Selina Groves, Mrs. David Shirck, Miss Edith Weber, Mrs. G. Cox Woodward, Mrs. Jennie Lawn, Miss Elma Fogg, Miss Edith B. Sharpe, Mrs. H. Dec. Hamilton, Miss Ida Price, Miss Clara Woodward, Miss Virginia Robinson, Mrs. Sophia Brannewell, Mrs. J. B. Hutchinson, Mrs. M. West, Miss Jennie Burns, Mrs. Catherine Gercke, the Misses Holt, Miss Emily Curran, Miss G. Foote, Miss Julia Woodward, Mrs. Albert Benson, Miss Adkins, J. Milton Dexter, Mrs. C. Kelly, Mrs. Macken, Mrs. Helen Collins, Mrs. E. A. Smith, Mrs. A. V. Morton, Mrs. James Houseman, Miss Jane Dazley, Mrs. Margaret Thacker, Mrs. F. G. Robertson, Miss Norma Mahn, Miss Margaret Carr, Miss Anita N. Dominguez, Miss Lucie Knies, Miss Elizabeth Treston, Miss Marjorie Billenstene, Mr. Fred Hirshberg, Miss Lilian Webb, Mrs. Margaret Hamilton, Mrs. Clara Vetrie, Mrs. C. C. Butterworth, Mrs. Charles E. Dana, Mrs. W. Arthur Warner, Miss Inez Vincent, Mrs. Orville B. Lake, Mrs. Lang, the Girls' Club, Mrs. Charles Gallagher.

Contributions of money from: Miss Mary J. Ritchie,
Miss H. Dixon, Mrs. H. S. Moorhead, Mrs. William
D. Keating.

CHRISTMAS BOUNTY FUND.
(Analyzed.)

Received.

For Children's Parties	\$75.00
For Especially Needy Cases ...	25.00
In Memoriam	3.00
In Memoriam	10.00
Special, Benefit Young People .	100.00
Special, Benefit Mothers' Meet- ing Supper	100.00
Memorial Wreaths	20.00
Contributions from 132 Persons	908.32
Total Received	\$1,241.32

Expended.

Children's Parties:	
Ice Cream	\$13.50
Employees, Entertainers, Etc.	120.00
F. W. Woolworth, Toys, Etc.	25.00
Mothers' Meeting Supper:	
W. F. Saunders, Caterer	150.00
Dorcas Society, Stipends	20.00
Money, Flowers and Fruit, in Lieu of Christmas Baskets ...	139.75
Robert Crawford, Memorial Wreaths	20.00
Frank Meehan, Merchandise, Christmas Baskets	209.03
International Printing Co., Cal- endars with Airplane Picture of Church Farm	297.00
International Printing Co., New Year's Eve Programs and Song Sheets	12.50
Postage, Mailing, Envelopes, Etc.	45.00
Candy, Sunday School and All Parties	72.73
Christmas Greens and Tree for Sunday School Rooms	22.00
Two Especially Designated Christmas Baskets	20.00
Wanamaker's Bill, Ribbon, Tis- sue, Seals, Etc.	16.81
Dennison's Bill: Decorations and Miscellaneous Supplies	12.00
J. H. Williams, Rental of Chairs	21.00
Christmas Bounty, Two Special Cases	25.00
Total Expended	\$1,241.32

RECTOR'S LETTER.

(Continued from Page 4.)

Needless to say, the course is open not alone to members of the parish, but to any one and every one who reads this invitation.

Church Farm.

On another page is reproduced the airplane photograph of the Church Farm and its environs. This was the picture on 3000 copies of the Church Calendar, mailed and given out, during the season and from the vestibule, at Christmas. It has already done much—and by this reappearance may do even more—to create interest in our novel undertaking at Broom-all, and to make the place seem more real to people who themselves happen never to have seen it. I am asked repeatedly about the work of the Farm at this season. The answer is that, through the winter, we do not pretend to make use of the place in the manner that we do in summer. The farmer is in residence. Such farm work as can be done in spite of ye frosts and cold, ye ice and snow, and other incidental opera Domini, goes forward. In town everybody awaits the homing of the robins and the swarming of the bees.

Painting Downstairs.

Last month, a group of boys and girls, who have had so much experience in summer at the Farm, performed a task here at the Church that deserves a word of thanks and meed of praise. Following the work of renovating and repainting the Church—and because we were so utterly out of money that we could not go on with anything downstairs—they took up the job, and carried it through to completion, spending a half dozen nights cleaning and entirely repainting all the rooms in the parish house. We had a gift of some paint. We profited by the oversight and instruction of Mr. Frederick S. Miller, expert painter. In this way, the young people themselves were able to make a really important contribution by doing with their own hands work that would have

cost \$500 if it had been done through a contractor and by union labor. That is not half bad. Neither are they. But let us get that statement clear. I do not mean that labor union painters are not bad; most of them are. I mean our boys and girls: they are two halves good.

Fitting Up Pews.

By the way, if any of you notice that your pews are recarpeted and that wornout hassocks are replaced with new ones, also that new prayerbooks and new hymnals have been supplied, to the number of about one hundred each, it is because these things have long been needed. It seemed impossible or inexpedient to have people go on, under the method of olden times, supplying and furnishing these independently. That may have been possible at a period when pews were individually owned or rented by whole families each. Nowadays more than half the pews are broken into halves or even into sittings. Thus their equipment has to be a corporate rather than a personal undertaking.

Prayerbook Revision.

In this same connection, I am often asked whether it is worth while just now to buy the present edition of the Prayerbook. Will not the new one soon be out, with changes and revisions? The answer is that no new edition will be printed in full for several years. There is in print a little supplementary volume, containing those portions to which revisions have been approved by two successive General Conventions. Let it be realized that a number of changes are thus authorized for use. Do not be surprised if you notice them, e. g., in the Burial Office, in the Weddings Service, in the "Shortening of the Ten Commandments," etc., etc. They are all right and proper.

In Conclusion.

There are a lot of other matters I would like to mention in form of parish notes; but there is not space. I do want to remind you that this

winter there has been unprecedented suffering among certain groups for want of coal and because of the high price of all kinds of fuel. If anyone is minded to do a special form of kindly act, they might send an extra contribution for the fund, "Coal for the Poor." The Parish Visitor also wants me to insert a special plea for any or all kinds of warm clothing. She is called upon constantly to distribute this, both among young and old. It is a simple request. I am sure it will be complied with, if you will only give it the attention it would seem to merit.

Always sincerely yours,
DAVID M. STEELE.

SPIRIT OF CHRISTMAS.

If all the warmth of Christmas cheer
Would fill our hearts throughout the year,
How happy we should be!
If we who worship Christ today
Should live more nearly as we pray,
How changed our world would be!
Lord, make us know, this Christmastide,
That Thou dost in our hearts abide
To bring Thy peace on earth,
And so to love our fellow men
That they may see in us again,
A witness to Thy birth.

THOMAS J. GARLAND.

The Bishop's House,
Christmas, 1925.

AN OPINION.

I hold with Walt Whitman that the future of America is to be spiritual and heroic. Your materialism is superficial; your nobility of soul is fundamental. Your greatness rests not in your amazing natural resources; your minerals, your oil, your virgin soil; but in the energy and enterprise of all your people. It is your valor of mind and character and your millions of sane, God-fearing steadfast homes that will prove your salvation. In that sign you will conquer.—"The Spectator," London.

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The November 1926

Parish Helper



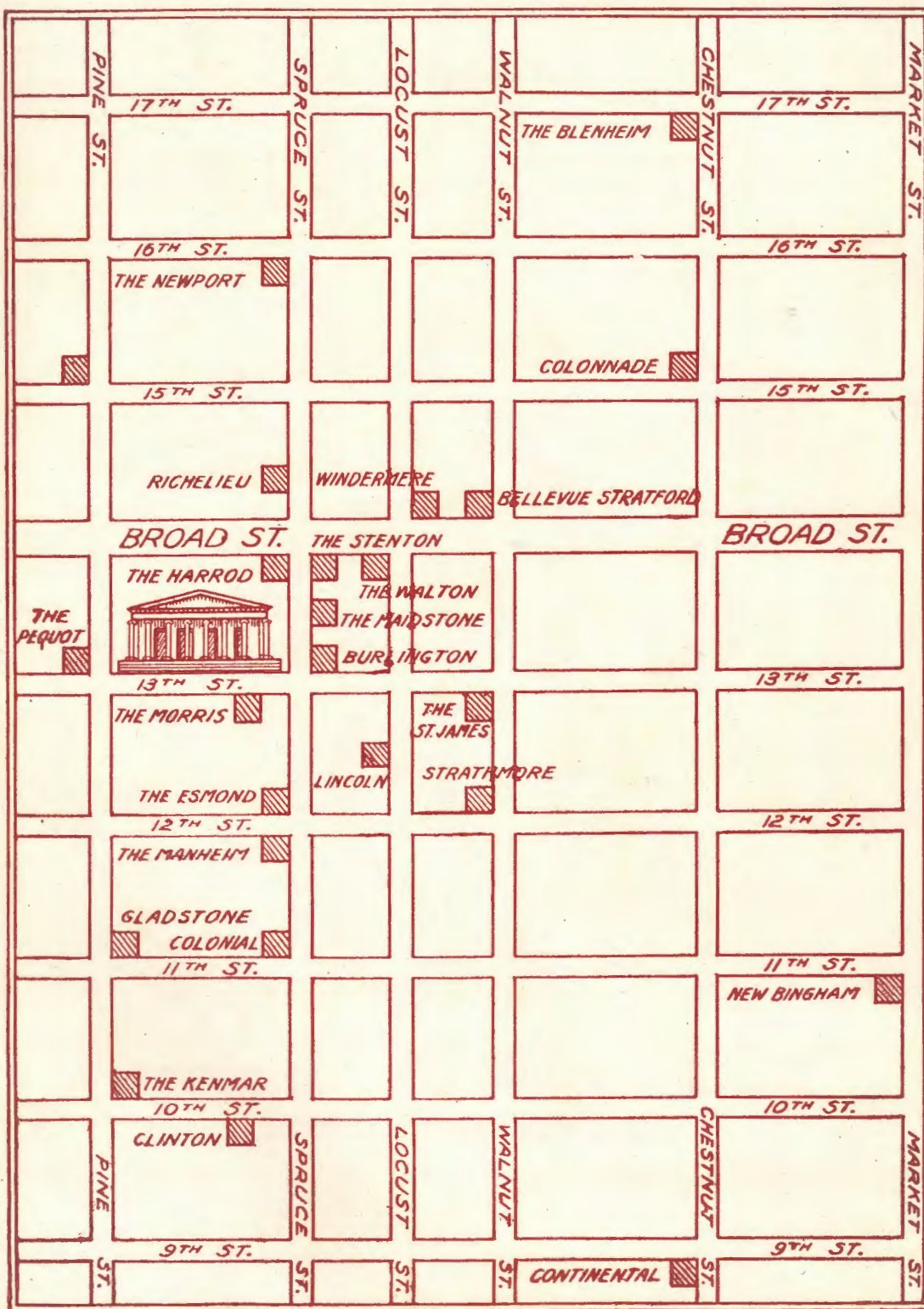
St. Luke and The Epiphany

(Protestant Episcopal Church)

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Rev. D. M. Steele. Rector

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Philadelphia

GREEN'S HOTEL

Eighth and Chestnut Streets
Philadelphia

THE RITZ-CARLTON

Philadelphia



The Only Absolutely Fireproof Hotel in Phila.

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Chestnut and Seventeenth Streets
Philadelphia

THE LENOX

Thirteenth and Spruce Streets
Philadelphia

THE ST. JAMES AND ANNEX

Walnut and Thirteenth Streets
Philadelphia

MEMORIAL ALTAR FLOWERS

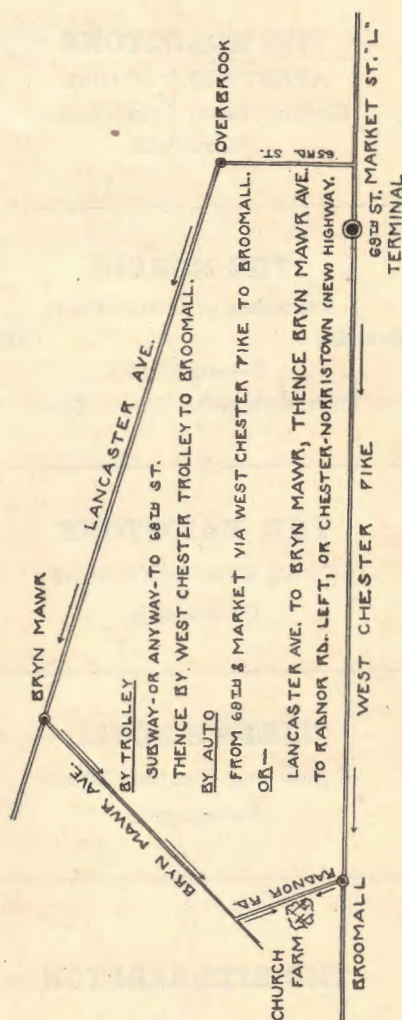
- Dec. 6—In Memory, Mrs. Herbert M. Howe
and John Fell Howe.
Dec. 13—"In Memoriam."
Dec. 20—Memory, Mrs. Charles C. Harrison.
Dec. 25—Mrs. John F. Lewis and Mrs. Ed-
ward Ilsley.
Dec. 27—In Memory, Mrs. Herbert M. Howe
and John Fell Howe.

1926

- Jan. 1—Mrs. Frank S. Evans.
Jan. 3—"In Memoriam."
Jan. 10—"In Memoriam."
Jan. 17—"In Memoriam."
Jan. 24—"In Memoriam."
Jan. 31—Memory, Mr. Edward C. Dale.
Feb. 7—"In Memoriam."
Feb. 14—Memory, Dr. E. S. Lemoine.
Feb. 21—Memory, E. L. H. and E. L. H. B.
Feb. 28—Memory, Mr. and Mrs. Malcolm Lloyd.
Mar. 7—Memory, Mary Howe Robinson.
Mar. 14—Memory, Rose Marie Gesswein.
Mar. 21—Memory, Mr. & Mrs. T. Voorhees.
Mar. 28—"In Memoriam."
Apr. 1—Maundy Thursday: Girls' Club.
Apr. 4—Easter: Miss Anne Hampton Barnes and Mrs. Edward Ilsley.
Apr. 11—Miss Sidney Lafourcade.
Apr. 18—"In Memoriam" S. D. H.
Apr. 25—Mrs. Louis dePui Vail.
May 2—Mrs. J. B. Hutchinson.
May 9—Memory, Mrs. E. M. Thorne.
May 13—Ascension Day: Miss Helen Trotter.
May 16—Memory, Michael Clarkson.
May 23—Whitsunday: Mrs. Wm. E. Lucas.
May 30—Trinity: Memory, Marion H. Creswell.
June 6—"In Memoriam."
June 13—Memory, Helen Clarkson Belfield.
June 20—"In Memoriam."
June 27—Mrs. James Treston.
Sept. 5—Mrs. H. H. Furness, Jr.
Sept. 12—Mrs. William D. Winsor.
Sept. 19—Memory, Tillie G. Lewis.
Sept. 26—Miss Emily W. Grear.
Oct. 3—Mrs. John W. Pepper.
Oct. 10—Miss Jennie B. Burns.
Oct. 17—Mrs. Jewett B. Newton.
Oct. 24—Memory, Mr. & Mrs. F. M. Gilpin.
Oct. 31—"In Memoriam."
Nov. 1—Memory, Mr. & Mrs. Nath. Burt.
Nov. 7—Women's Bible Class.
Nov. 14—Memory, J. P. M.
Nov. 21—Mrs. Aubrey H. Gillingham.
Nov. 25—Thanksgiving Day: Memory, Mr. and Mrs. John A. Lewis.

CHURCH FARM LOCATION.

This impression is from a plate we have prepared for making cards of postal size, cards to be kept and to be used by any who are yet in doubt regarding mere location; who have never made a visit to the Farm, but who still promise themselves that indulgence in the future. Let us hope it will be in the near future. The route is straight out the West Chester Pike, which is merely the continuation straight west of Market Street. Just start in that direction, and keep on going. Or, if from some point in the Main Line district, go to Bryn Mawr and follow the route on the card.



Church Farm, St. Luke and Epiphany,
Broomall, Pa.

Telephone, Newtown Square 88.

Musical Program

NOVEMBER 7, 1926.

TWENTY-THIRD SUNDAY AFTER TRINITY.

HOLY COMMUNION AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—397 *Ancient Plain Song*

Kyrie Eleison *Arnold*

Gloria Tibi *Anonymous*

Offertory Anthem—"O Lord Be Merciful,"
..... *Cesar Franck*

Recessional Hymn—506 *Gauntlett*

EVENING PRAYER, ANTHEM AND ADDRESS AT
FOUR O'CLOCK.

Anthem—"Great Peace Have They,"
..... *David Stanley Smith*

DOROTHY JOHNSTONE BASELER, *Harp soloist.*

(See printed program when the day arrives.)

NOVEMBER 21, 1926.

SUNDAY NEXT BEFORE ADVENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—519 *Morley*

Benedictus es Domine *Gaul*

Benedictus *Gregorian*

Offertory—Contralto Solo

Recessional Hymn—522 *Mann*

EVENING PRAYER, ANTHEM AND ADDRESS AT
FOUR O'CLOCK.

Anthem—"Go Down Great Sun,"
..... *J. Sebastian Matthews*

Organ Recital, S. Wesley Sears.

(See printed program when the day arrives.)

NOVEMBER 14, 1926.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—505 *Boyd*

Te Deum in G *Matthews*

Benedictus *Gregorian*

Offertory Anthem—"O Lord God" *Tschesnokoff*

Recessional Hymn—439 *Dykes*

EVENING PRAYER, ANTHEM AND ADDRESS AT
FOUR O'CLOCK.

Anthem—"A Song in the Night" *Woodman*

MILDRED FAAS, *Soprano soloist.*

(See printed program when the day arrives.)

NOVEMBER 28, 1926.

FIRST SUNDAY IN ADVENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—45 *Ancient Plain Song*

Benedicite *Stowkowski*

Benedictus *Gregorian*

Offertory Anthem—"The Great Day of the
Lord" *Martin*

Recessional Hymn—48 *Hassler*

EVENING PRAYER, ANTHEM AND ADDRESS AT
FOUR O'CLOCK.

Anthem—"Land of Hope and Glory" *Elgar*

SPECIAL SERVICE FOR THE SEASON OF THANKSGIVING.

(See printed program when the day arrives.)

CHURCH DIRECTORY.

Corporate Title, "Rector, Church Wardens and Vestrymen of the Church of St. Luke and The Epiphany."

Rector Rev. David M. Steele, D. D.
 Assistant
 Parish Visitor Miss Pauline Wurtele
 Choirmaster Mr. H. Alexander Matthews
 Accounting Warden Mr. Charles Stewart Wurts
 Secretary Miss Laura E. Gesswein
 Bookkeeper Mr. George L. Gaff
 Verger Mr. John W. Ryan
 Janitor James Richardson
 Janitress Mrs. Ella Watkins
 Mail Address 330 S. 13th St.
 Telephone Number Pennypacker 2883

The Parish House is open at all times. The Rector's Study, the Offices of the Clergy, Choirmaster, Parish Visitor, Secretary, Verger and all members of the Staff are here. Any or all of these can be seen or telephoned or written to at any time at the above address. This Church is not a retreat; it is a workshop. Its tasks do not end with Sunday's services; its ministrations are for all those who desire them at any time.

Communicants coming into the Parish, or leaving it, should comply with the canon relating to letters of transfer. Baptism will be administered at any time; but notice should be given in advance. Attention is called to the rubric before the office of the Visitation of the Sick, which reads: When any person is sick, notice shall be given thereof to the Minister of the Parish. On such notice being given, the Clergy are always ready and desirous to visit such and to administer the Holy Communion.

Practice as well as propriety necessitates the arrangements for all functions in Church in advance. Especially, the Clergy should always be consulted before arrangements are made for marriages or funerals at which they are expected to officiate. They can be seen after any Church Service, by those who desire to consult them or at any hour of any day at the Parish House by anybody on any errand.

Parishioners are asked to send prompt notice of changes of residence. This is particularly important. Every effort is made to keep mailings lists with accuracy. Those who wish to become members of the Parish, are asked to send their names and addresses to the Clergy. Applications for pews or sitting should be made to the Verger, who can be seen before or after any service at the Church.

ALL SAINTS' DAY ROSTER.

Apropos of the service in church on All Saints' Day, and pursuant to a custom long observed as a part of that service, there was publicly read the Roster of the Dead. This comprises names of those buried by the Clergy of this Parish:

Nov. 5—David Lewis.
 Nov. 23—Helen Norton Creswell.
 Nov. 23—Jeanette Verplanck Etting.
 Dec. 4—James Ryan.
 Dec. 15—Emma McCabe.
 Dec. 29—Josephine Bonaparte Fox.
 Dec. 29—Isabella Clark.
 Dec. 30—Mary C. Ziegler.
 Jan. 5—Elizabeth King Middleton.
 Jan. 13—James Alfred Marge.
 Jan. 30—Emma Christopher.
 Feb. 8—Eleanor L. Vaughan.
 Feb. 10—Aglæe Bache.
 Feb. 10—Mary E. Holmes.
 Feb. 15—Joseph E. Price.
 Feb. 16—Rebecca Elder.
 Feb. 22—Joseph P. Fogg.
 Feb. 23—Mary Ann Cawood.
 Mar. 3—Eugene Costello.
 Mar. 11—Charles Pierie Garde.
 Mar. 12—Margaret Mark Lisle.
 Mar. 15—Dwight Morris Lowrey.
 Mar. 16—John Lindsay Little.
 Mar. 18—Helen Ehret Dixon.
 Mar. 20—John F. Meigs 3rd.
 Apr. 3—Louisa Waterhouse.
 May 4—Infant Son of John F. Lewis, Jr., and
 Ada Haesler Lewis.
 May 28—John M. Tyler.
 June 1—Mary J. Hess.
 June 12—Blanche Thomas.
 July 3—Naomi Wood.
 July 7—Catharine Bunting.
 July 14—Ethel Isabel Mellon.
 Aug. 16—George Mark Stafford.
 Aug. 21—Joseph Smith.
 Sept. 7—D. Horace Schlepfer.
 Oct. 18—Martha Fitterling.
 Oct. 19—Walter J. Butterfield.
 Oct. 19—William H. Abbott.

The Parish Helper

VOL. XXXVI.

PHILADELPHIA, PA., NOVEMBER, 1926, 330 SO. 13TH STREET

No. I

Rector's Letter

To the People of St. Luke and The Epiphany

My Dear Friends:

I suppose I ought to make a long story out of the work done this summer at the church, but I think instead I will make it very brief. I submit a transcript from the Minutes of two Vestry meetings and allow them to speak for themselves.

"A stated meeting of the Vestry of the Church of St. Luke and The Epiphany was held, pursuant to notice, in the Vestry Room of the Church at 4:00 P. M. on Tuesday, April 13th, 1926.

"Mr. Arthur W. Sewall, on behalf of the Church Property Committee, and Mr. John W. Brock, on behalf of the Finance Committee, made a very full report of things which in their judgment were pressing needs for expenditure this summer, in particular two: first, the entire reconstruction of the heating system of the church, substituting steam for the present method of hot-air furnaces; second, the renovation and repainting of the entire outside of the buildings, and interior parish house.

Twenty Thousand Dollars.

"It was estimated that as much as \$20,000 might be needed to bring all this work to completion. The subject was discussed from many angles and the question was raised how this work might be financed. It was plain that no such expenditure could be made in any one year, out of current income. On the other

hand, it was equally plain that such work could not be done piecemeal. Therefore the following resolution was adopted:

"Moved by Mr. Sewall, seconded by Mr. Brock, that the Church Property Committee be authorized to contract for a steam heating plant, with all appurtenances; for the cleaning of the cellars; for the disposal of the old apparatus; for the renovation of stone surfaces; for the substitution of steel beams for certain present wooden floor supports at important points, all this at a cost of approximately \$20,000. The work is to be finished before September 1st and to be paid for, so far as necessary, from the resources of the church. This is with the understanding that an effort would be made to raise some part of this fund through contributions and that such remaining portion as might exceed this year's surplus current income be taken from principal account and restored thereto if possible by annual appropriations in succeeding years.

"There being no further business the meeting adjourned.

"(Signed) MALCOLM LLOYD, JR.,
"Secretary."

A Second Meeting.

"A stated meeting of the Vestry of the Church of St. Luke and The Epiphany was held, pursuant to notice, in the Vestry Room of the Church at 4:00 P. M. on Tuesday, October 5th, 1926.

"Mr. Charles Stewart Wurts, as Accounting Warden, reported that the cost of all work done

during the summer, installing of the new heating plant, together with the entire renovation of the church exterior and both the exterior and the interior of the parish buildings, under the supervision of the Church Property Committee, as authorized at the stated meeting of the Vestry in April, amounted to \$24,510.18, to date, part of which has been paid and part remaining to be paid upon full completion.

"Mr. Sewall, chairman of the Church Property Committee, made a detailed report of all this work of rehabilitation to the entire church property. The work originally referred to them, under resolution of the April meeting, had not, in his opinion, cost appreciably more than the sum approved by the Vestry at that meeting. In various particulars however the work, as it progressed, disclosed certain structural weaknesses and the Committee felt that the cost of correcting such defects had to be incurred without waiting for further or detailed instructions.

Additional Work.

"Besides this, certain additional work was necessary to complete the rehabilitation as undertaken, because of the feeling on the part of the Committee that it could be more advantageously done at this time. Therefore it should be done, in order to put the property in lasting condition. It is estimated that the engineer's fee and other items may bring the total expenditure to approximately \$26,000.00. He explained further that a start had been made toward raising contributions and that \$2000 was in hand toward the cost of these improvements. He suggested that, with the consent of the Vestry, the Rector might properly suggest to the congregation as a whole or to individual members the desire of the Vestry to raise by subscription, or otherwise, at least fifty per cent. of this total expenditure.

"On motion, duly made and seconded, it was resolved that the report of the Church Property Committee be approved and the Accounting Warden be directed to pay the balance of this entire cost as and when bills are presented, all details of work to be in-

spected and all bills approved by the contractor, Mr. William Wallace.

"On motion, duly made and seconded, it was resolved that the manner of raising a portion of this sum from individuals or by general appeal to the congregation be left to the judgment of the Rector as regards time and place.

"There being no further business the meeting adjourned.

"(Signed) MALCOLM LLOYD, JR.,
"Secretary."

Very Brief Comment.

I have stayed at home all summer to watch the above. I do not mind quarrelling with workmen and adjusting labor union disputes; but I do object to having the people come back and ask "Have you had a pleasant summer?" I have not.

Reading the Minutes of the two Vestry meetings above, you will see how simple all this matter is. The only thing that remains is for the Rector to ask the congregation to pay the money. All that remains for the congregation to do is to pay it. But how shall we proceed?

There are only three ways of financing such an undertaking. One is to go into the strong-box and take out bonds and sell them and pay the bill. That has been done. That is bad policy, bad finance and worse religion.

The second way would be to so deceive ourselves that over a period of years, income would exceed expenditure so that we could restore the money to capital account. That might happen if we were to be here always and if the present Vestry were to live forever. Otherwise, somebody in the future could come along and use this method of finance as precedent to make ducks and drakes of the resources of the entire corporation.

The third way would be for us to raise the money. It is not out of place to say in this connection that Mr. Blank and another have put \$1000 apiece into the project because they believe in it, are fond of the church and believe

that you will chip in to pay approximately one-half the balance.

I said above that I ought to make this a long story, but you note that it is very brief. What do you think about it? How does it appeal to you?

Diocesan Campaign.

The reason I am speaking of this briefly, but emphatically, is that almost everybody in the city just at this season are getting out campaigns for myriads of millions. This week the Welfare Federation is busy. Next week comes another Drive. After that another, etc. Altogether, so I am informed, about eighteen million dollars will be asked this year from people in this city. My poor, halting, little mind reflects that charity begins at home. On top of all this comes the Diocese of Pennsylvania asking for the little modicum of three and one-half million dollars for forty missions and ten institutions.

Some of these I believe in. Some I would not put Confederate money in. I have promised to send you all the literature which makes appeal for these things and I will keep my promise. I will keep faith with the organization of which we are all a part and I know that you will also. But I wonder whether prior to all these things bearing down upon us, it will not seem more important first to put our own house in order.

Very sincerely yours,
D. M. STEELE.

PARISH NOTES.

Monday, November 1st, being All Saints' Day, marked the resumption of any week-day service for the coming season. Continuing our practice of former years, there will be again a weekly service of Holy Communion in the Chapel, at 10:00 A. M. These services have not been well attended for several years, but it seems too bad to discontinue them. Perhaps there is no pressing need, nor urgent enough desire for them. If these prove to be the facts,

we will have to face the facts; but for the present I do not like to think that they are. Let us keep the day and the hour in mind. This is a regular weekly substitute, every Friday, for the erstwhile observance of Saints' day.

With the passing of another long summer season and the enforced absence of many people from regular attendance at Church on Sundays, time has come once more to speak about the consistent use of the Envelopes by Subscribers who substitute this method for Pew Rent. If, as always happens, some have been lost or mislaid, you have only to ask for another set. Speak either to the Rector, or the Verger, or to your Sunday School Teacher, or to anyone with close acquaintance at the Parish House and you will be supplied.

There is one matter so important that it should not pass unmentioned. It deserves not only a word of explanation, but a wealth of eulogy. Mrs. Dorothy Johnstone Baseler who, through a course of many years, has rendered such invaluable service in this church as to make her name almost synonymous with that of our chancel and choir, has elected this fall to withdraw from the full routine of services. She will still be with us on special occasions and when her talents are most needed to enhance the season's major programs; but she will not be seen or heard in her accustomed place at every service. It would take a long story indeed to record her labors of these many years and to speak in full appreciation of her loyalty, faithfulness and devotion to our entire organization.

With the first Sunday in October, I began the use and made announcements in regard to the slightly revised form of the Communion Office as approved by the last General Convention and printed in a partial revision of the Prayer Book. These changes are not very considerable. The main one concerns the shortening, but in no wise changing, the phraseology of the Ten Commandments. There is also the use of the Lord's Prayer at a dif-

(Continued on page 16)



Sermon

Preached, St. Luke and The Epiphany,
Sunday, October 31, 1926



Text: "The Shield of Faith" . . . Eph. 6:16.

The words of the text are part of those in which St. Paul describes, in figurative language, the Christian's complete armor. You know how suggestive are the phrases: your loins girt about with truth; your feet shod with the preparation of the gospel of peace; the breastplate of righteousness; the helmet of salvation; the sword of the spirit. And then, as though in a position of climax, Above all, taking the shield of faith.

I resist the temptation to dwell on others of these phrases and come directly to this last: The Shield of Faith. What St. Paul seems to say is: Lastly, my special hope is that you may be able to quench all the fiery darts of the wicked—with the shield of faith. So my thesis is this: It is easier, and it is less important, to have faith than to use faith as a shield.

Reality of Faith.

But first, consider if you please the reality of faith. For it is something very real. And its reality is of a kind all its own. I need not pause to say that faith is not knowledge: it is something more nearly akin to conjecture. It is the substance of things hoped for, the evidence of things not seen. Secondly, I need not pause to say that faith is not credulity. It is not merely believing things that you know aren't true. That is a common fallacy. Nor will I pause to examine, thirdly, nor to criticise—the feeling on the part of many that others have so much more faith than they. You wish you might have faith like so and so? You could—if you paid the price. The price is superstition.

Let me pass on to far more important statements. I reflect that faith is not a fact, but an attitude toward facts. To call the thing above described faith is as senseless as to declare that the stone wall I look at is eyesight. Faith is not the thing seen; it is the vision with which I see it. We think of faith as something the possession or the lack of which is contingent upon an act of will. We speak of belief as something that one man can be praised for having and another blamed for not having. The idea seems to be that one man is a believer and another is an unbeliever, and yet that each has had the same chance. Therefore he who has not faith is to be censured. We assume that to believe is something that one could do if he would. Therefore, if he does not do so, there is fault.

Statements of Fact.

But fix attention, please, on these two simple statements of fact. First, faith is not a thing seen but the vision with which I see it. Secondly, faith is not a fact, but an attitude toward facts. I know well that what the ordinary man wants most to be told is just what to believe. He wants this in order that he may settle down and be at rest. He wants final and authoritative words about such matters as sin and salvation, the nature of the former and the scope of the latter. He wants to know all about death, judgment, heaven and hell. This, I say, is what he wants; but it does not follow that he can have it.

Nor does it follow that it would be good for him if he did have it. Intellectual certainty about anything means abnegation of the think-

ing faculty. It leads to intellectual laziness, to mental indolence. Remember that faith is not a thing seen; it is a process of seeing. It is not a thing found but a method of seeking. To follow the injunction, Be not faithless but believing, is simply to take a docile, tractable, confiding attitude. If one asks for details that do not lead to this, they are useless. If one has this conviction, details are as meaningless as they are all unnecessary.

We get most of our notions, and especially our religious notions, at first by mere tradition. Somebody tells us that this or that is true. Because we know nothing to the contrary, we believe what we are told. But by and by the day of mere tradition passes; the capacity arises for seeking evidence. This is not and should not be surprising. There is no such thing as a creed's being fixed and final. *Semper, ubique et ab omnibus*? There is nothing that has ever been believed by all men everywhere and always. Even if there were such a thing, multitudes of people are capable of being wrong.

An Illustration.

I stood once in the shrine of Our Lady of Guadalupe, nine miles out of Mexico City, and watched a procession of ten thousand people journeying thither on a feast day to do homage to a sacred object in a frame above the great high altar. Although five million people believe that it is an image of the Virgin, miraculously photographed on the maguay fibre telma or apron of Juan Diego, on that day in 1531 when she appeared to him as he was gathering roses for Bishop Don Juan Zumerrago on the hillside of Tepeyacac—I say, although five millions of Mexicans outvoted me, I did not still believe it. The reason? I could see that the apron was of leather, that the painting was done in oil, and that the whole thing was possibly not more than fifty years old.

What Follows?

But I dwell too long upon this aspect of my subject. Let me pass on. It is not difficult to have faith—if this is faith. The difficult thing

is to use it: to make of it a shield. It is likewise less important what faith rests upon than that it shall be operative. It may rest on facts and yet be futile. It may rest on fallacy and yet be veritable. Let us try therefore to see not only what faith is not but something more about its use.

It is strange how unreal some words become by continued usage. The more we use them, the less meaning they seem to convey. Such words for example are love, justice, lost, saved, sin, honor, truth—and faith. And the more we use them as words the less do we realize that they are the same, whether in secular or sacred usage. I have spoken often to you of the truth of this in matters physical. I have dwelt on how the same king's writ seems to run throughout the entire kingdom of the universe. Gravitation, chemical affinity, the same rules of force, the same qualities of matter, that are in your lamp or your hair curler, your automobile and your vacuum cleaner, are operative in the Pleiades or far beyond the Milky Way. And the same is true of principles. The trouble is that these familiar words have come to connote different things in two different fields. They ought not. Take, for example, faith.

Other Illustrations.

Every time I step on ice, if it is of sufficient thickness, I have faith that it will support my weight. Every time I board a railway train, I have faith that the track is well laid, that the schedule is well planned, that the engineer is sober and the signal men are sane. Every architect and carpenter, every stone mason, plumber, paperhanger, when they rear a building or perform their sundry tasks, believe in the laws of statics and dynamics. They may not know what all these laws are; but they believe that they are constant and, in consequence, dependable.

So of all contract or contractual relations. Every time you enter into an agreement, you have faith in the binding nature of the instrument and the integrity of the contracting party.

Every time you make an investment in hope of appreciation, you have faith in the future growth of a certain company's business. In short, in all similar matters, you have faith in the immutability of natural law and in the sanity of the average mind. You believe in the invariability of physical laws and in the inviolability of mental processes. And these things are your shield. By them you are shielded against shock. You are shielded against surprise. You are shielded against loss. You are shielded against disappointment and danger.

Possession and Use.

So, in religion, I seek further in regard to faith the distinction between its possession and its use. It is useful in moulding our moods: in making souls rise above bodies; in making real that which was less than apparent. Take the state in which Marie Bashkirtseff described: "My body weeps and sighs, while my soul inwardly rejoices!" Remember how so aptly Browning puts this: "Our joy is three parts pain." But the joy is there, not the less real and precious for that. St. Francis of Assisi and his companions led the hardest and barest of lives. Of physical comforts they had none. Yet Francis was accustomed to speak of their band as the "Joculatores Domini," the Lord's merry men. A thousand instances show that it is not hardship that drives away joy; nor the absence of hardship that produces joy. Tragic events, every now and then pierce the world's heart only to prove this. Men go out upon adventures—and they die. They meet with adversity. And yet, amid all the terrors of their situation, they carry happiness with them to their death. They have faith in the value of something unseen. They use this confidence in something unseen as a shield against dangers they see.

Especially Religious Faith.

But press, if you please, one stratum deeper. Just what is faith in a sense more distinctly religious? Faith is confidence in two facts: first, that the world has a moral order; sec-

ondly, that man has a spiritual destiny. Faith, when it relates to God, is the conviction first of all that God exists, and secondly that He is the ruler as well as the Creator of all things existent. Faith is belief that, in any issue that arises between mind and matter, between the spiritual and the material, the former must dominate. Faith is the conviction that the end of creation is a moral end, and that the destiny of man is a spiritual destiny. That kind of faith is a shield.

You are all familiar with the definitions, sometimes accurate and most times flippant, of an optimist and a pessimist? But there is more in these than humor. The distinction is not superficial. It comes down to this one elemental question: What is, upon the whole, the best working theory of life? Under which view of life do the facts best fit? Especially, what conception of life holds the highest future? Do the great irresistible spring-tides which arise within the soul, of hope and of desire, point the way to the right answer?

Sense of the Unseen.

Come we therefore once again to definition. Faith is—what? Faith is a sense of the unseen. It is a feeling that we are related to an invisible and higher world. The human soul contains this element as one of its working forces. And the presence of that force admits an explanation from the universe which only a spiritual religion can satisfactorily give. When I see this force in operation, I aver: Here is something quite unlike anything I have ever seen before. It tells me of a beneficent stillness, of an internal strength, of an infinite calm, far and above all finite tossings. It whispers of a world impossible to knowledge by the avenues of sense. The word that best explains things unexplainable, the deep that calleth unto deep, is the word Faith.

As a Shield.

And by this route I come to the definite point of our inquiry: How is faith to be used as a

shield? In a myriad of ways, but perhaps first is this: it makes for great simplicity. You recall St. Paul's words, in another Epistle, I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. This simplicity is not simplicity of thought, but simplicity of choice. When Christ bade his disciples receive the kingdom of God as a little child, he was not asking simplicity of thought. Children are not simple in thought. Think of the questions they ask! Who made God? Where do the figures go when they are rubbed off the slate? Where are the snows of yesterday?—questions for the theologian, the philosopher, the scientist. But children are very simple in their choice. A child never sees more than two alternatives; a thing is either good or bad, right or wrong, beautiful or ugly. St. Paul says that, in the moral world, man has lost that simplicity. The serpent has beguiled him as it beguiled Eve.

Simplicity of Choice.

But how did the serpent beguile Eve? By obscuring the simplicity of the question at issue. So it is with every child of Eve. Sin would never succeed unless it first obscured the issue. Would any man hesitate between God and the Devil, if the simple alternatives were placed before him? But the simple alternatives are never placed before him. The lower world is always painted in the fair or colors of the higher. I never choose sin because it looks bad; I choose it because I make it look good. The danger in vice is its counterfeit of virtue. Satan in the wilderness is quite a Christian. He says to Jesus, If you follow me, I will help you to fulfill your mission more quickly. So he speaks to all men in the hour of temptation. Simplicity of choice, in thoughts that are not simple but profound: this is preserved by the Shield of Faith.

Faith in Fundamentals.

Secondly, faith is a shield because the things of faith are fundamental. There are things that

ought to be substantial, firm and solid; there are others that should be uprooted. In the old-time Bible story, Edom was afraid that the hordes of Israel would tear up her cultivated fields and destroy her national produce. The world fears that Christ will tear up human instincts and make men unnatural. The world is wrong. We are never so natural as when we are Christian. What kills naturalness is self-consciousness. It makes us either too confident or too shy. When we are too confident, we are thinking about ourselves; when we are too shy, we are equally thinking about ourselves. In both cases, the mirror of ourselves is the prominent thing. What will break the mirror? A larger environment.

Defence from Despair.

Again, faith is a shield because it defends from despair. Would you speak of Christian resignation? Then recall the Psalmist: I was dumb, I opened not my mouth; because thou didst it. I was dumb, because the calamity was sent by infinite love. So Christian resignation is not despair but hope. The glory of the Psalmist's resignation is not his speechlessness; it is the reason for his speechlessness. It is a very easy thing to be dumb in the experience of suffering. The most common effect of grief is a paralyzing one. But Christian resignation is the absence of paralysis. It comes, not from loss of power, but from the influx of power. It is not the crushing of a will; it is the birth of a fresh willingness. Because thou didst it—to know this and believe it, is to have and use the shield of faith.

Defence in Death.

Once again, and lastly, faith is a shield in death. The unknown author of the Epistle to the Hebrews speaks of those Who serve unto the example and shadow of heavenly things. See, saith he, that thou make all things according to the pattern that was showed to thee in the Mount. We speak of the dead as being in the land of shadows. Shades of the dead, is a familiar expression. It suggests that a future

life is an unreal life. The view of the writer above is exactly the opposite. To him the spiritual world is the only real world. The natural world is the land of shadows. Instead of the future life being a sleep in which we shall dream of earth, earth is a sleep in which we dream of heaven. People ask so often whether they shall carry any pictures with them beyond the grave. This writer to the Hebrews says that we have fallen into a strange misconception. We think of heaven as needing the photographs of earth to awake earthly memory. He says that earthly objects are themselves the photographs of heaven. The Mount of God does not need to be made after the pattern of the human; the human has more need to be right-fashioned after the pattern of the Mount of God. If I have faith that this is a fact, I am already shielded from the fear of death.

Conclusion.

Therefore, let us have faith in God. Have it by whatever means ye may obtain it. But, far more important, use it. Use it, that ye may walk in the ways of God. Use it, as a shield—against disguise, danger, despair and death. Against that disguise which sin puts on, making Satan appear as an angel of light. Against danger; because nothing can harm one who sets higher value on something unseen than on things that are seen. Because they are tangible, they are the only things that can touch you. Against despair? Easily. Because, whatever happens, I am dumb? Yes. Dumb because thou didst it. I am dumb not with prostration but with resignation. Against the archenemy? Because this God is our God for ever and ever: He will be our shield even unto death.

CONTRIBUTORS TO THE EASTER OFFERING.

Misses Annie and Lizzie Van Kirk, Mrs. Jennie Lawn, Mrs. C. A. Morley, Mrs. William H. Hepburn, Miss Julia Woodward, Mrs. Helen B. Collins, Miss Elsie Jamieson, Mr. Arthur W. Sewall, Mrs. Arthur W. Sewall, Mrs. John T. Graham, Mr. Malcolm

Lloyd, Mrs. Walter H. Horstmann, Mr. Charles Bochman, Mr. Luigi Pietro, Miss Emma M. Miller, Miss Amy Potts, Mr. and Mrs. H. E. Smith, Miss Mary Smith, Mr. and Mrs. Owen J. Roberts, Mrs. John H. Taws, Mrs. Grace H. Pritchard, Mrs. Emma and Miss Alberta Buch, Miss Ada Rainier, Mr. and Mrs. Edwin Cornell, Mr. George L. Slook, Mrs. Howard Roberts, Mr. Clayton Dixon, Mr. and Mrs. A. G. B. Steel, Mrs. Elizabeth A. Smith, Miss Elizabeth Ford, Mrs. Charles C. Butterworth, Miss Annie Butterworth, Mrs. H. E. Wilson, Miss Blanche Thomas, Mr. J. B. Hutchinson, Mrs. T. I. Crane, Mrs. H. P. Johns, Mrs. Charles E. Dana, Mr. and Mrs. John Wirgman, Mr. Samuel Bell, Jr., Mrs. Charles Dixey, Mrs. E. J. Brann, Miss Helen K. Morton, Mrs. Anna Marie Gesswein, Miss Laura E. Gesswein, Miss Pauline Wurtele, Miss E. J. Githens, Miss Florence E. Groves, Members of the Mothers' Meeting, Members of the Bible Class, Miss May Pusey Warner, Mrs. Linwood Hirsch, Mrs. Joseph Alexander, Mrs. A. V. Meigs, Miss Anna J. Hibberd, Mrs. C. F. Godshall, Mrs. Harry Grace, Mr. C. C. Harrison, Miss Mary J. Ritchie, Miss Virginia Machen, Mrs. Joseph Hancock, Miss Emily Grear, Mr. Jacob Kostka, Mrs. A. Sanner, Miss Dorothy Donnon, Miss Annie Goddard, Miss Wilhelmina Brown, Miss Beatrice Craig, Miss Sidney Lafourcade, Mrs. Clifford Lewis, Mr. and Mrs. James Treston, Miss Anna Clements, Mr. and Mrs. George Illman, Miss Emily Cooper, Miss Mary Dobbins, Mr. and Mrs. H. H. Furness, Mrs. Charles Stewart Wurts, Misses Julia and Caroline Lewis, Mrs. Annie Craig, The Misses Martha, Harriett and Anna L. Frost, Miss Catherine Porter, Miss Emily Porter, Miss Susan Porter, Mr. Edmund H. Porter, Mrs. Aubrey H. Gillingham, Mr. Thomas F. G. Seixas, Mrs. Frank Prichard, Mr. Arthur Morton, Dr. S. E. Wilson, Miss M. C. Wilson, Mrs. Thekla Lotz, Miss Harriett Ashhurst, Mrs. Matilda K. Stewart, Mrs. Annie Beck, Miss Rena Gill, Mrs. Parker B. Prince, Mrs. James E. Lennon, Mr. Edwin Clarke Beers, Mr. William McDowell, Miss Anita Dominquez, Mrs. Thomas Cornish, Mrs. Benjamin Baseler, Miss Lucy Owen, Mr. and Mrs. E. Q. Thornton, Mrs. Warren C. Mercer, Dr. and Mrs. John L. Redman, Mrs. Edward Ilsley, Mrs. Robert Koehler, Miss Helen Trotter, Miss Frances Bowers, Mrs. Frank S. Evans, Miss Marion von Kessler, Mrs. Sara Bitner, Mr. William E. Williams, Mrs. Eugene Costello, Mrs. John W. Pepper, Mrs. J. L. Little, Miss Mary Weatherly, Mr. Theodore Etting, Miss J. A. Natt, Dr. Anna Thomas, Mr. and Mrs. Charles Mountjoy, Mrs. Mary Jarden, Mr. Holstein De H. Fox, Mr. Charles Y. Fox, Miss L. E. Clausen, Dr. and Mrs. David Shirk, Mrs. W. W. Oliver, Mrs. J. H. Weaver, Mr. Horace G. Burrows, Mrs. A. B. Fox, Mrs. Thomas Stewart, Miss Vida Hunt Francis, and Sixteen Annoymous.

OFFERINGS IN JUNE.

June 6—Communion Alms	\$ 53.25
June 13—Diocesan Treasurer	29.80
June 20—Diocesan Treasurer	33.25
June 27—Diocesan Treasurer	24.30
Total Offerings in June	\$140.60

Additional Amounts.

Fresh Air Farm, eight persons	365.00
Grand Total for June	\$505.60

OFFERINGS IN JULY.

July 4—Communion Alms	\$ 6.75
July 10—Diocesan Treasurer	12.85
July 18—Diocesan Treasurer	15.65
July 24—Diocesan Treasurer	13.30
Total Offerings in July	\$ 41.80

Additional Amounts.

Bible Class Contribution	\$ 19.00
Dortas Society	25.00
Domestic Missions	30.00
Woman's Auxiliary	25.00
Diocesan Missions	30.00
Rector's Discretionary Fund	50.00
Fresh Air Fund, seven persons	330.00
Proceeds Rummage Sale	315.88
Proceeds Children's Quilt	80.15
Total Additional	905.03
Grand Total for July	\$946.83

(Church Closed During August.)**OFFERINGS IN SEPTEMBER.**

Sept. 13—Diocesan Treasurer	\$ 16.85
Sept. 20—Diocesan Treasurer	29.25
Sept. 27—Diocesan Treasurer	42.85
Total Offerings in September ...	\$ 88.95

Additional Amounts.

Fresh Air Farm, ten persons	\$ 91.00
Total Additional	91.00
Grand Total	\$179.95

OFFERINGS IN OCTOBER.

Oct. 3—A. M. Communion Alms ..	\$ 69.50
Oct. 3—P. M. Communion Alms ..	17.75

Oct. 10—A. M. Diocesan Treasurer..	43.50
Oct. 10—P. M. Diocesan Treasurer..	25.75
Oct. 17—A. M. Diocesan Treasurer..	48.50
Oct. 17—P. M. Diocesan Treasurer..	33.92
Oct. 24—A. M. Diocesan Treasurer..	49.45
Oct. 24—P. M. Diocesan Treasurer..	20.15

Total Offerings in October \$308.52**Additional Amounts.**

Rector's Discretionary Fund	\$ 60.00
Printing "Parish Helper"	300.00
Total Additional	360.00
Grand Total for October	\$668.52

CONTRIBUTORS TO EASTER CHANCEL FLOWERS.

Contributions for the Chancel Flowers at Easter were received from the following persons, whose names are not alphabetically arranged, but in the order of their receipt: Miss Mary Hart, Miss Margaretta Cunningham, Mrs. Charles Currie, Miss Clarissa McCutcheon, Mrs. Parker B. Prince, Mr. Frank B. Savidge, Mrs. Aubrey H. Gillingham, Mr. C. C. Harrison, Mrs. A. K. Scherer, Mrs. William H. Lloyd, Mrs. Charles S. Wurts, Mrs. Charles Y. Fox, Miss Edith Burth, Miss Theodora Burt, Mr. Frank Gray, Miss Rose Lazier, Miss Margaret Tobin, Mrs. John H. Shinn, Miss Minnie McCarty, Dr. Eva Blake, Mrs. James E. Lennon, Mr. Edwin C. Beers, Mrs. Rodman Wister, Anonymous, Dr. E. Q. Thornton, Mrs. George H. Stephenson, Miss Virginia Machen, Anonymous, Miss Elizabeth Happersett, Mr. Thomas F. G. Seixas, Mrs. H. S. Moorhead, Mr. and Mrs. Joseph Bonn. Mr. H. H. Furness, Mr. and Mrs. H. E. Smith, Mrs. Margaret Graham (in memory of Annie Cherry), Mrs. Joseph Cook (in memory of Baby Cook), Miss Emma Miller, Mr. and Mrs. John W. Brock, Mrs. A. B. C. De Haven, Miss Helen Dixon, Mr. F. Norman Dixon, Mr. William McDowell, Mrs. W. D. Winsor, Mrs. William Elliott, The Misses Martha, Harriett and Anna L. Frost, Mr. George L. Slook, Miss Ellen Birch, Mrs. Thomas Cornish, The Misses Groves (in memory of Mrs. Groves), Mrs. John F. Lewis, Miss Catharine B. Porter, Miss Elizabeth Ford, Miss Ellen V. Ford, Mrs. H. E. Wilson, Miss Blanche Thomas, Mrs. Warren C. Mercer, Mrs. C. A. Morley (memory), Miss Helen Trotter (altar cross), Mrs. Edward Ilsley, Miss Anne Hampton Barnes (lilies on the altar), Mrs. A. V. Morton (lectern cross), Mrs. John W. Pepper (pulpit cross), Miss Caroline Lewis (wreath), Mrs. A. V. Meigs (in memory of C. W. Baughan), Miss Quinn and Miss Marnie, Ladies of the Choir, The Misses Van Kirk, and H. H. Battles.

PARISH NOTES.

(Continued from page 7)

ferent point and a change in the place of the Prayer of Humble Access; all of which will come to seem perfectly natural in a very short time.

It may be worth while to call attention to the fact that during the summer our telephone name, but not the number, was changed upon the installation of a dial system. It is "Penny-packer 2883." The same number appears twice, under the name of the Rector and under the name of the Church. In looking up this latter, be reminded that it is catalogued under "C"—not "S," the name being "Church of St. Luke and The Epiphany," not "St. Luke's Church."

CONTRIBUTIONS OF MONEY TO THE FARM.

There were contributions of money to the Fund for the summer's work at the Church Farm, in the order of their making, since October last, not heretofore printed in the "Parish Helper": Mr. John W. Brock, Mr. Horace G. Burrows, Miss Amy Potts, Miss Mary Hart, Miss Mary Dobbins, Mrs. John H. Shinn, Mr. H. E. Smith, Anonymous, Designated at Easter, Mrs. Howard Roberts, Miss Caroline Lewis, The Misses Van Kirk, Miss Mary Smith, Miss Anna Clements, Mrs. David Shirk, Miss Blanche Thomas, Miss Anna J. Hibberd, Mr. Holstein De H. Fox, Miss Mary Dobbins, Mrs. H. H. Furness, Mrs. John F. Lewis, Mrs. Emma A. Prince, Miss Helen Trotter (in memoriam), Mrs. John F. Lewis, Miss Harriett Ashhurst, Mr. Horace G. Burrows, Mrs. Edward Bok, Mr. Frank R. Savidge, Mrs. William H. Horstmann, The Bond People, Mrs. A. H. Gillingham, The Lutheran Sunday School, Anonymous, Mrs. Sidney Davies, Mr. Charles Y. Fox, Mr. and Mrs. H. E. Smith, Mrs. John F. Lewis, Mr. John F. Lewis, Mrs. Jean Lucas, Mrs. Grace H. Pritchard, Dr. Samuel Wilson, Miss M. C. Wilson, Miss Alberto Buch, Mrs. Emma Buch, Miss Margaretta Cunningham, Mr. Alfred Gratz, Anonymous, Miss Rena Gill, Miss Harriett Ashhurst, The Matlack Family Reunion, Mrs. Susan White.

DONATIONS TO FARM.

A word of special thanks is due several persons who have made donations in various ways for special purposes: Mrs. Mary Ziegler, household furniture, tools, clothing, etc.; Mrs. Louis de Pui Vail, quantity of base balls; Anonymous, tennis racquet; Mrs. Charles Y. Fox, useful clothing, shoes, etc.; Miss Florence Marnie, cleaning and painting, repairs to the Mothers' Meeting Rest Room; large quantity of egg boxes from several persons; Mr. James H. Bell, pigeons; Mrs.

H. E. Smith, swarm of bees; Mr. Frank R. Savidge, two truckloads manure; Mrs. Royden K. Yerkes, suit bathing suits; Mrs. H. H. Furness, pair of vases; Mrs. Clara G. Lefferty, enough seed corn for one acre; donations from the Prince of Wales Tea Room; Mrs. A. V. Morton, suit khaki clothes and hat; Miss Martha Yerkes and Miss Helen K. Morton, water lilies, tubs, seeds, plants, etc.; Mrs. Emma Buch, rambler rose; Mrs. J. B. Hutchinson, Dorothy Perkins rose; Mrs. Robert Koehler, basket; Mrs. Horace Lewis, six Dorothy Perkins ramblers; Mrs. Zurback, victrola records; Girls' Club, surprise shower; Mrs. David Chambers, altar flowers and money, in memory of William Montgomery's birthday; Mrs. William Ross, ticking and making over pillows; Girls' Club, Rummage Sale proceeds; Mrs. William Pickard, china set; Miss Frost and children, quilt and proceeds resulting from same; Miss Helen K. Morton, andirons.

RUMMAGE SALE.

Acknowledgment is made of articles received in advance for this year's Rummage Sale from the following named persons, since the last "Parish Helper": Miss Harriett Ashhurst, Miss Hannah L. Scott, Mrs. James Creese, Miss Emily Cooper, Miss Olive George, Mrs. William Ross, Mrs. Dwight Lowrey, Mrs. H. H. Furness, Mrs. A. V. Morton, Mrs. Jennie Lawn, Miss Dorothy Fox, Mrs. Mary Ziegler, Mr. Charles Y. Fox, Jr., Mrs. C. F. Dawson, Mr. A. V. Morton, Mrs. Charles Y. Fox, Mrs. L. M. P. Hancock, Mrs. J. B. Hutchinson, Mrs. C. L. Peirson, Mrs. Mary E. Hazlehurst, Mrs. H. E. Wilson, Miss H. M. Wood, Mrs. Sophie Brannewell, Mrs. David Shirk, Mrs. E. Montgomery, Miss Yerkes, Mrs. William Ross, The Misses Frost, Mrs. James E. Lennon, Miss Julia Woodward, Mrs. Jerry Zier, Miss Mary Goddard, Miss Lucy Owen, Miss Mary E. Smith, Mrs. Charles Butterworth, Miss Blanche Thomas, Mrs. Hazlehurst, Mrs. Annie Mary Cooley, Mrs. Kilmer, Miss Cornelia Lafourcade, Mrs. Samuel G. Frantz, Dr. Morton, Miss Ida Price, Miss Elma Fogg, Miss Margaret Smith, Mrs. Houseman, Miss Sarah McClay, Mrs. Edward Ilsley, Mrs. Lennon, Mrs. B. H. Smith, Mrs. Caroline Zintl, Mrs. Albert Yarnall, Miss Norma Mahn, Mrs. Edna Hespell, Miss Jane Dazley, Miss Anna Clements, Miss Viola Demmert, Mrs. James Treston, Mrs. Anna Cook, Mrs. Wheeler, Mrs. A. B. C. De Haven, Miss Elizabeth Treston, Mrs. Sholler, Mrs. Boyd, Miss Ellen Birch, Miss Emily Gear, Miss Eliz. Hermans, Miss Brannix, Mrs. John Bahm, Miss Jennie Burns, The Misses Holt, Mrs. Elizabeth Rhein, Mrs. Woodward, Miss Edith Weber, Miss Edna McConnell, Mrs. A. V. Morton.

The Parish Visitor acknowledges, with thanks, the receipt since the last "Parish Helper" of books, magazines, clothing, etc., from Miss Sidney Lafourcade, Miss Alberta Buch, Miss Louise Reyer, The Misses Porter, Miss Lucy Owen, Miss Mary Goddard, Mrs. Emma Buch, Mrs. Parker B. Prince, Mrs. G. C. Woodward, Mrs. H. E. Wilson, Mrs. D. M. Shirk, Mr. H. C. Many, Mrs. Dwight Lowrey, Mr. E. W. Keene, Mrs. C. L. Peirson, Mrs. Eliza Smith, Mrs. Edward Ilsley, Mr. J. McNutt, Mrs. J. Harold Way, Mrs. G. C. Woodward, Mr. H. E. Smith.

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Christmas Greeting



GLORY TO GOD IN THE HIGHEST;
AND ON EARTH PEACE TO
MEN OF GOOD WILL.

LUKE II - 14.

St. Luke and The Epiphany

Philadelphia, Pa.

The Jewish Worker

Vol. XXXVI.

PHILADELPHIA, PA., JANUARY, 1927, 330 So. 13TH STREET

No. 3

THE MEANING OF CHRISTMAS.

By Rev. S. Parkes Cadman, D.D.

President of the Federal Council of Churches of Christ
in America.

"Christmas cheer is universal. Christmas radiance casts its brightness on all lands. No talent escapes its contagion of peace and good will. Angels themselves have heralded it; poets have sung it; preachers have proclaimed it; great saints have exemplified it.

"Yuletide is not a national, but a worldwide festival. It began in Heaven, descended to earth, hovered over Bethlehem, centered in the stable. There the glad tidings were fulfilled in the person of a Mother and her Son. From that little town in the Judean hills they have winged their flight around the globe. The choristers of Paradise, the shepherds of the plain, the Wise Men of the East, lead a vast procession winding through twenty centuries, gathering countless recruits on each recurrent Christmas Day.

"What is the secret of this unique environment of a helpless Infant? As we know, thousands of babies are born daily—some to death; others to careful attention and health-giving conditions. Few live to old age, and those who do, fewer still leave monuments that survive death's oblivion. Yet this Child of Bethlehem has become the flower of all children. He is their representative and defender. The commemoration is intensified because it signifies the supremacy of the human

heart. Pascal said that the reasons of the heart were superior to those of Reason itself. The logic of love is as sure, as steadfast, and as self-contained as the motions of the solar system. In it lie the well being and contentment of individuals and society. Those who foolishly trifle with it bring down their lasting good in ruinous disaster. We may question the soundness of the mind's reasonings, but the heart's intuitions are to be accepted on their own terms.

The Success.

"Because the Child of Mary sanctioned and ennobled all the highest human instincts, they have shed fresh luster on every household, and kindled a new joy in every domestic circle. Jew and Gentile, Catholic and Protestant, black and brown, yellow and white may differ in creed, color and formal opinions, but they agree that self-forgetting mother love and filial devotion are the center and circumference of the best that mankind can be—the challenge to its divinest qualities.

"So Christmas brings the opportune day to get rid of love's fatal foes. Malice, prejudice, envy, anger, hatred, cover before the advent of celestial affection. It shows up and shames the malice that poisons intercourse; the prejudice which is often more detrimental to truth than a naked lie. It rakes out the nest of unclean birds which lurk in darkness, deceit, spite, and false witness.

"If Yuletide's merriment did no more than give generous sentiments and humane deeds one big inning, it would be worth while. To check the moral insanities that bewilder and defile society at large is an achievement to be hailed. But it does infinitely more, in that it recreates withered souls, harmonizes disputing factions, silences quarrelsome people, revitalizes friendships that have begun to fade, and makes myriads of every rank and condition truly happy.

Fate of War.

"Of course the sorry fact remains that unclean spirits return to take up their abode in malevolent breasts. Selfishness and greed resume their sway over corrupted minds. Invocations to battle echo the heralding of peace with justice. Yet no Christmas has passed since Christ was born that did not leave strife and violence the weaker. Once well-nigh omnipotent, war is now on the defensive. God's children in all lands are on the road to deliverance from the curse of needless strife.

"The futility and dishonor of war are palpable as never before. It has forfeited and will not regain the unanimous consent of intelligent men and women. The Babe in the Manger has thrust sufficient moral dynamite under the proud Temple of Mars to blow it to fragments. To insist that God's tidal wave of love and mercy can sweep over the world once a year, and leave behind no deposit of His purpose, is sheer stupidity.

Blow to Materialism.

"A final source of Christmas celebration is the protest it registers against the crass, fat-witted materialism which jeopardizes our civilization. Enlightened teachers who instruct us that the Babe is mightier than the battleship, and the pen than the sword, are likely to be laughed at by those who hold that the best side of life is the outside. These apostles of the frying pan, whose Bible is a cookery book, and their god, amusement, inform us with a condescending air that ours is a pleasure-seeking and profit-taking age. But is it?

"True, we do have less poverty, more wealth, and much more fiddling, feasting and dancing than our poor forlorn and misled ancestors possessed. True, they crossed the seas, founded colonies, won their freedom, and also as much of ours as we still retain. But what of that? We are the fortunate owners of autos, radios and movies—to say nothing of a series of other inventions and devices. Yet, when the inventory is finished, a keen discernment perceives that speed without direction gets us nowhere. The multiplication of untoward experiences leaves adolescents satiated. They want something better. In this very eagerness is hope.

"If this diagnosis is correct, is it not high time to consider what makes all classes happy, and what they can do to make themselves happy? They must have, as Earl Grey insists, a moral standard to determine their conduct; a salutary home life to insure their training in that conduct; work to do which justifies their being in the world; and leisure profitably used to build them up for their task. Christmas gives the standard for conduct in Christ demonstrates what a glorious home can be in a barn, shows that sacrificial toil is twice blessed, and introduces the quiet places where the soul and body can rest in the Lord."

AT BETHLEHEM'S CRIB.

O Love of God, Incarnate for men! Fill our hearts with the graciousness of Thine unfailing charity and our lives with the simplicity of Thy will, perfectly abandoned to the will of God Most High; that by continually gazing upon and striving to reflect Thy perfection, we may glorify Thy Most Holy Name, in life and in death. In the time of our prosperity fill our hearts with humility; and in the day of adversity suffer not our trust in Thee to fail—in Thee, the Only Begotten of the Father, full of grace and truth. We ask it for the sake of Him, thy Son, our Savior Jesus Christ. Amen

Musical Program

CHRISTMAS DAY.

MORNING PRAYER, SERMON AND HOLY COMMUNION AT ELEVEN O'CLOCK.

- Processional Hymn—51 Mendelssohn
Benedictus es Domine Gaul
Gloria in G Minor Noble
Kyrie Eleison Mendelssohn
Gloria Tibi Anonymous
Offertory—"Sing, Christmas Bells" H. Alexander Mathews
Recessional Hymn—60 Smart

CHRISTMAS CAROL SERVICE.

INSTRUMENTAL PRELUDE AT 3.30 O'CLOCK.

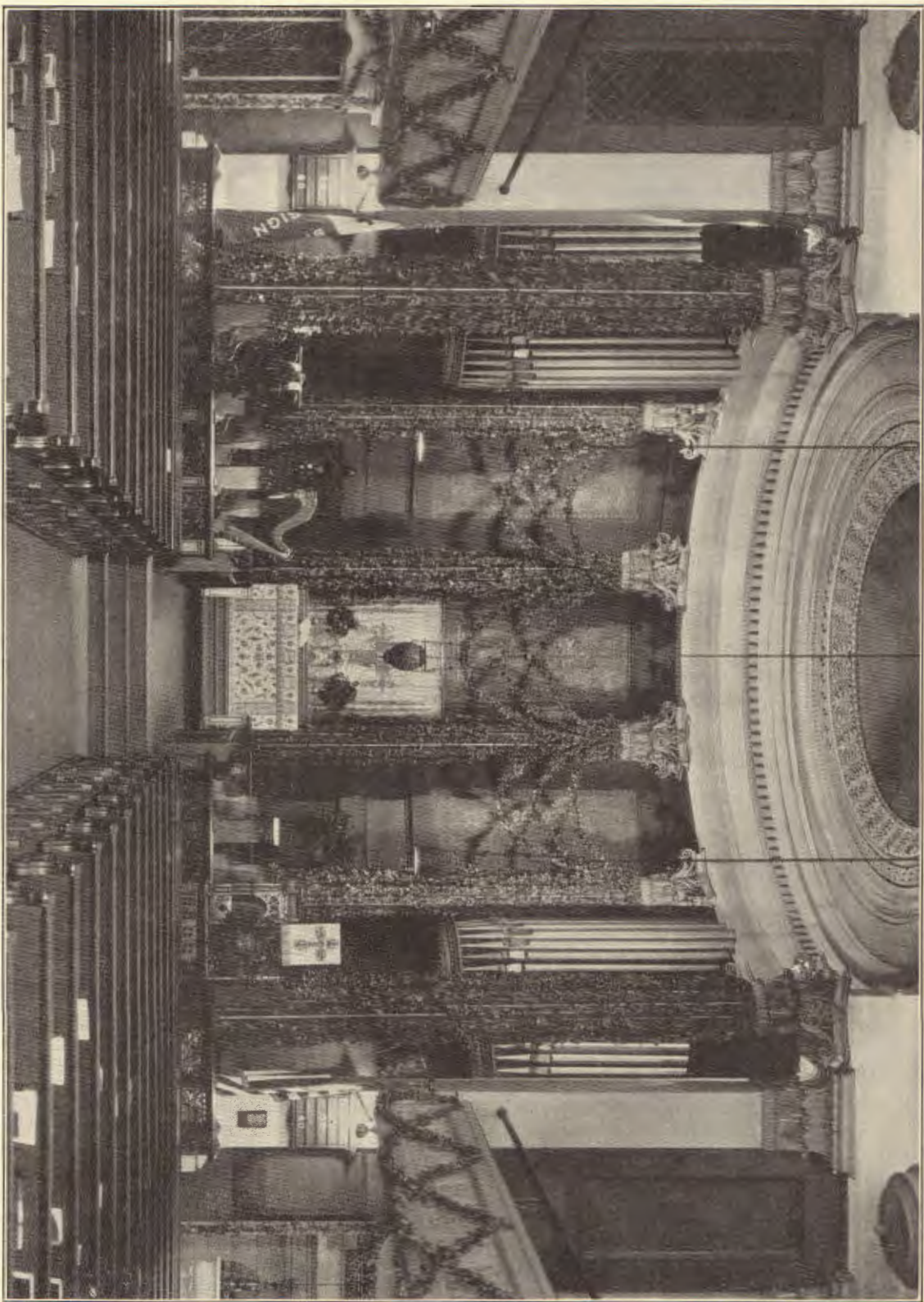
- Good Neighbors All Old French
The Virgin's Slumber Song Max Reger
The Shepherds Had an Angel Besly
Christmas Day Gustav Holst
Traditional
O Bethlehem Old Spanish Folk Song

REPETITION CHRISTMAS CAROL SERVICE.

INSTRUMENTAL PRELUDE AT 3.30 O'CLOCK.

- Beside Thy Cradle Bach
Shepherd's Shake Off Your Drowsy Sleep, Besacoon Carol
The Virgin's Slumber Song Max Reger
When the Sun Had Sunk to Rest Old English
Fantasy on Three Traditional Christmas Carols Gustav Holst
The Shepherd's Had an Angel Besly

THE PARISH HELPER



Chancel as Decorated for Last Christmas.

Rector's Letter

To the People of St. Luke and The Epiphany

My dear Friends:

It seems utterly impossible that Christmas is again upon us and that close upon that is another New Year. However, it is time once more for greeting. May you have the happiest of all the former and the best of all the latter.

In this parish, as in every church, the next week or ten days will be a busy, not to say a hectic time. I am sure they will be in your homes likewise. Yet may I hope that the claims of the latter may not take precedence over those we clergy naturally feel are urgent in the former.

Please remember that the day is Christ's-Mass: that it was a holy day before it was a holiday. Please think upon this when you plan the day's activities. Please think upon it when you plan your giving. First, come to Church. Secondly, as ye have opportunity do good unto all men, but especially unto them who are of the household of faith.

Only in Passing.

This does not mean that I set out to speak of money. Rather let me mention that first only to get it over with—out of the way. I reminded you last Sunday, by announcement, of the Christmas Bounty Fund. A number of persons have anticipated this, already having sent their contributions. I have not reprinted on page fourteen either a list of names as usual or any total of figures, because the date is too early to approximate such a statement.

But it is a pleasure to speak words of high appreciation and to print both names and numerals on page thirteen regarding those two major funds we have announced and have assembled during two months past. Toward the object for (our own) Church Repairs, the total

amount is a round \$11,000; toward the (outside) the Diocesan Campaign, we have sent to the Treasurer more than \$30,000. That is a tremendous lot of money.

This, like every such occasion, brings me into that kind of a mood where I am tempted to aver that, so long as I live, I will never again urge or be responsible for urging gifts like this upon a congregation. There is talk, loose talk at times, far too much talk by the wrong talkers, about good people giving too little money to church endeavors and for religious uses. My amazement is not this, but that they give so much; not that they are bad, or poor or pennurious, but so consistently generous. It is amazing to me the way they keep at it so consistently and generously.

Christmas Schedule.

The services in Church will be of the conventional kind and at the customary hours. I wish the Early Communion on Christmas Day itself might be more appreciated than it seems to be, judged by the attendance. Following of course will be as usual both Holy Communion and Sermon at eleven o'clock. Likewise, on New Year's Day, there will be service in Church at eleven o'clock. The schedule of dates in the Parish House need not detain us here. The parties and festivities, the sending out of gifts and baskets, these will take their proper order and will be announced each to those interested by post card reminders and by special invitations.

One alteration or omission only need be noted. There will not be, as for several years past, a New Year's Eve Party. It seems better this year to assemble different groups at different times; for example, the Mothers' Meeting Supper, the Children's Festival, the Cradle Roll, the Young People's Party, etc.

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This means, consequently, that there will be no Watch Night Service. The day of the week militates against this. With New Year's coming Saturday and three services following on Sunday, more than enough is too much.

Regarding Christmas Music, there is much

that might be said, but all know what to expect. The Carol Service proper will be on the afternoon of Sunday after Christmas; a Reputation Carol Service January 2d; a Special Epiphany Carol Service on the Sunday after that; and, the next Sunday, January 16th, something quite unique indeed. I hope it may become widely known, and the date reserved, that a male chorus from the University of Pennsylvania, where our own Choirmaster, Dr. H. Alexander Matthews is at the same time Director of Music, will under his direction substitute for our chorus choir in the chancel and at 4 P. M. render a great Festival Service. More of this will be said anon. In the meantime, please note well the date.

Sources and Authors.

Neither apology nor explanation are required for the amount of apparent quotation in this issue. I refer to the editorial from the current issue of the Church News on page twelve; I refer to the Christmas Greeting standing as a foreword from the pen of Dr. S. Parkes Cadman. And I refer to the Sermon beginning on page seven. This last has been adapted, altered, condensed at some points and amplified in some portions. It seems so fitting in the Advent Season as to merit calm perusal. There are many other items both of information and suggestion that one's pen is prompted to indite; but let me rather close by calling attention again to a suggestion of last month. It is an appeal that merits your response.

Flowers for Parish House.

Miss Wurtel, in her interest for a lot of older people, and Miss Frost, diligent mentor of the Sunday Infant Classes, have petitioned me to start some kind of a little fund to provide some flowers down stairs for use and dis-Jesus Christ our Lord. Amen.

Almighty God, whose compassions fail not, and whose loving kindness reacheth unto the world's end; we give Thee humble thanks for all the great things Thou hast done for us and for all the children of men. Open every land, we pray Thee, to the light of Thy truth. Make for Thyself paths in the deep waters and high-ways in the desert. Knit the nations of the earth together in the bonds of better fellowship, and plant Thy Church in all the earth. O merciful Father, in whom the whole family in heaven and earth is named, fill full our hearts with grateful love to Thee, and grant us grace henceforth to serve Thee better and more perfectly to know Thee for the sake of Jesus Christ our Lord. Amen.

FOR ALL MANKIND.

DAVID M. STEELE.

Very sincerely yours,

I have told them that in my judgment what was more important and what perhaps would be more successful, would be to equip their rooms with some vases and baskets and let me make known to the people what a wonderful opportunity there is here to send to the Parish House from time to time flowers from their own homes. Almost any day in the week they would be acceptable and would be of great service. Some of you live for long periods in the country and have abundant supply, if you could only be induced to bring or send them in. During the winter season there are parties and festivals, home weddings and coming-out parties, all sorts of functions, after which you are impelled to dispose of flowers elsewhere. Please keep in mind this consuming desire and this eagerness on the part of both Miss Wurtel and Miss Frost to have such things for such a worthy purpose.



Sermon
GOD'S DOUBLE DWELLING PLACE
Adapted from Hastings's Great Texts of the Bible
Preached in the Mid-Advent Season
Church of St. Luke and The Epiphany



and holy and at the same time He dwells with the humble and contrite. The thought of the paradox of religion that God's holiness which places Him at an infinite distance from human pride brings Him near to the humble in spirit. Our subject therefore, is the Double Dwelling-Place of God.

First, God's Highness.

How impossible to speak worthily of God, of Him who fills the universe with His glory! A painter once went out to paint the sunset. He prepared his palette, but the sight was so beautiful that he waited to examine it better. All about the skies and hills were richresplendent colours, purple flames and golden lustres. The painter waited, absorbed by the vision of glory. Said his friend, impatiently, Are you not going to begin? By and by, replied the artist. And so he waited, paralysed by the splendour, until the sun was set and shadows fell upon the mountains. Then he shut up his paint-box and returned home. If men faint thus in the presence of God's lower works, how impossible is it to speak adequately of Him whom no man hath seen or can see. This highness is manifest in

1. His Spaciousness.

He stands above nature, law, necessity, fate, power, destiny, and all other such names as men have been pleased to give to the world, its laws and its forces. He stands above humanity; dominating us, whatever may be our power or pride or wrath. It is difficult to say which conception carries with it the greatest

Text: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isa. 57.

Preface.

Dr. Jowett was once addressed by a lady who believed him to be somewhat liberal in his views of religion; "Sir, can you tell us what you really think about God?" The answer was: "Madam, it matters very little what I think about God, but it matters a great deal what God thinks about me." Beneath that assertion there was another, namely: It matters very much what I think God thinks of me.

Introduction.

Now, all through the ministry of Isaiah the prophet is confronted with a mean and impoverished conception of God. The popular conception was weak and effeminate, and that in two ways. First, it fatally limited the Lord's presence. He was here, but not there. The boundary of their country marked the outskirts of His dominion. No more pathetic cry arises from the exile than the cry which implies that God is far away.

It is this debased conception of God that the prophet sets himself to remove. God is the high and lofty One and His name is Holy. But in removing it he does not fall into the opposite mistake of representing God as a Being with whom in His majesty and His holiness they can have no intercourse. He is high

and so ascending, on and on, till we are lost in wonder. We cannot grasp eternity, but we can learn something of it by perceiving that, rise to what portion of time we will, eternity is vaster than the vastest.

It was once supposed that the dark patch in the heavens called the Magellan clouds was starless, an enigma of vacancy in the glittering skies. That idea is given up now, although the particular portion of the heavens to which the name is applied is not so rich in stars as the other parts. In all eternity past there is no vacant century, no unpeopled epoch, no barren unilluminated, God-lacking millennium. He fills immeasurable time to its utmost dimension, every moment of the vast eternity, past and to be, pulsating with God's conscious presence. A striking definition was given by one of the pupils of the deaf and dumb institution at Paris, who, in answer to the question, *What is eternity?* replied, *The lifetime of the Almighty.* This is the gauge and measure in our text of The One that inhabiteth eternity.

3. His Holiness.

In the choice language of this verse, what may be called the natural distance of God from us is measured both on its physical and on its moral side. He is high or, as the same word is put in Isaiah's vision, He is lifted up. By this is typified such an elevation as separates the strongest from the weak, the wisest from the foolish, the Lord of might from His servants; in a word, all that sort of elevation or superiority of God over man which is not moral. As the Maker, Master, Owner, and Disposer of men, He inhabits the lofty place. But there is another sort of distance between us. The distance betwixt the best of all and the bad is of quite another kind. His place of habitation is not only high, it is holy; and betwixt the Holy One in His sanctuary, and us in our sin, the gulf is not a gulf of being, but a gulf of character.

Secondly, God's Humbleness.

He whose lifetime is infinite duration, whose dwelling-place is infinite space, He who before the earth and the world were made was no

exhausted—that of boundless space or that of unbounded time. When we pass from the tame and narrow scenery of our near environs and stand on those spots of earth in which nature puts on her wilder and more awful forms, we are conscious of something of the grandeur which belongs to the thought of space. Go where the strong foundations of the earth lie around you in their massive majesty, and mountain after mountain rears its snow to heaven in a giant chain, and then, when this burst upon you for the first time in life, there is that peculiar feeling which we call, in common language, an enlargement of ideas.

Yet when told that the sublimity of these dizzy heights is but a nameless speck in comparison with the globe of which they form the girdle; and when we pass on to think of that globe itself as a minute spot in the mighty system to which it belongs, so that our world might be annihilated, and its loss would not be felt; and when we are told that eighty millions of such systems roll in the world of space, to which our own system again is as nothing; and when we are again pressed with the recollection that beyond those farthest limited power is exerted immeasurably farther than eye can reach, or thought can penetrate; then, the awe which comes upon the heart is only, after all, a tribute to a portion of God's greatness. We note that greatness first, I say, in spaciousness.

2. His Timelessness.

There are some subjects on which it would be good to dwell, if it were only for the sake of that enlargement of mind which is produced by their contemplation. Eternity is one of these, so that we cannot steadily fix the thoughts upon it without being sensible of a peculiar kind of elevation, at the same time that we are humbled by a personal feeling of our insignificance. We have come in contact with something so immeasurable, beyond the narrow range of our common speculations, that we are exalted by the very conception of it. Now the only way we have of forming any idea of eternity is by going, step by step, up to the largest measures of time we know of.

position, He is also perfectly free from what we know as pride of character. Holy as His Name is, and jealously as He guards His holiness, there is no holding of Himself aloof from the unholy. In fact, the most wonderful thing about God is His persistent endeavour to get into touch with men and women in their sinfulness, and to rescue them from it. The mission of Christ was the humility of God in practical action—God making the first move, God stooping down among the sinful and unworthy to raise and redeem them. Indeed this is the uniqueness of Christianity among the world's religions. Other forms of faith have had the element of special privilege. They were for the favored, maybe favored few. But come we to the Babe of the Manger, the Carpenter's son, the Man of Sorrows, the Son of Man, his message is primarily to the man who is down, to the forgotten, the inconsequential.

3. His Patience.

The third manifestation of the humility of God is His patience amid the obstinate ingratitude and unfriendliness of men. We are sometimes impatient enough with one another. A slight, an ungarded word, an ungenerous act, is taken as a mortal offence, not to be endured. Pride rises up and is hard to be pacified. Meanwhile, how much has God to bear from us all, every day of our life? Blessings received from His hand, and turned into a ground of vainglorious boasting; reverence and obedience withheld in the very presence of clear revelations of His will; the claims of His truth set aside for self-convenience, self-interest, or self-gratification; rebellious murmuring against the appointments of His providence; the faithless preference of worldly gain to the enjoyment of His favour—all that He has to bear from us. In spite of all, long suffering is still His cognomen. This patience of God is proverbial. It must be a divine attribute, for it is certainly not a human trait. It is the third and chiefest manifestation of divine humility.

younger, neither will be older when they are all consumed, whose presence reaches out to the farthest fixed star that eye or telescope has ever described floating upon the far verge of the universe, and occupies beyond in all the orbits of worlds yet undiscovered, and still beyond in the regions of space where is naught but the possibility of future worlds, and fills all this immensity to repletion,—that this high and lofty One that inhabiteth eternity should enter into some poor, crushed, and broken human spirit, that trembles at the very whisper of His voice, and should make the narrow recesses of that heart His abode, His home—this is the mystery and glory of the Godhead. Not alone that He should be infinite, eternal, immortal, invisible, but that, being all these, He should yet be apprehended by the little mind of a man, and call Himself that man's Friend and Comforter. Three ways may be mentioned in which the humility of God in His dealings with men manifests itself.

1. His Friendship.

This He offers and gives to the poorest of mankind. The broad cleavage of social caste is one of the most familiar facts of life now as in all former times. God simply ignores it. He is the Friend of all, the Friend of the prosperous and the comfortable, if they will only take Him, making their prosperity and comfort a brighter and happier thing, but none the less the Friend of the hard-struggling on whom the burden of existence presses sore. There is many a man and woman in straitened circumstances whom people in a better position would not deign to notice or be seen speaking to on the street. But in the Most High there is no such feeling. Nor does He deem it beneath Him to have the poor professing His name and openly claiming friendship with Him.

2. His Anxiety.

Again the humility of God is seen in His anxiety to lift up the most unworthy. Perfectly free from what we call pride of

tary likeness to the Holy One there must be first in us, if in us the Holy One is to reside. And the beginning of all moral affinity of man with God lies in the moral state described as a contrite and humble spirit. Immeasurably distant from each other these homes of God seem to be. The one is very spacious; the other is narrow and contracted, for it is no more than a single human heart. The one is marked by everlastingness; the other is full of vicissitude, and such changes pass over it, of light and shadow, of repose and storm. The one is stainless, its bulwarks diamonds square, its gates right orient pearl; but the other is broken before the consciousness of sin, and the righteousness of the Lord, and the retribution it deserves. And yet, and yet, God resides not only in high heaven, but in the individual heart, the changeful life, the downcast soul.

2. His Conditions.

The prophet's immediate concern is with God as holding spiritual communion with the contrite and the humble. Humble and contrite—we use these words often, but we hardly think of what they mean. A contrite heart is more than a broken one. It is one crushed to powder, one that feels itself dust and ashes. It is by a real, deep, and lasting sense of sin; by feeling it as a personal pain and grief, a crushing burden that lays the spirit low, an overpowering oppression that grinds it to dust, it is by this and this only that God's company is to be secured; it is where this temper is found that He finds His home. The word contrition in the text is a very strong word. It means literally a pounded state, as of a stone which by blow on blow of heavy hammers, or the grinding of ponderous wheels, has been crushed into dust. By this vigorous metaphor it strives to make vivid the moral state of a man whose whole strength of self-reliance and erectness of moral carriage have been broken down through the sense of moral weakness; one who by repeated trials of his own instability, feels himself left in the path of evil a

Thirdly, God's Double Dwelling-Place. Thus, we know and believe separately the doctrines of the majesty and the mercy of God; but it seldom occurs to a Christian to think of one as a result of the other. We say that God forgives us our sins because Christ died for us; or if we go further back, and give in this our Advent study an account of the coming of Christ, we say that He came because of the love of God for the men whom He had made and who needed His help. It would not occur to us to say that God sent His Son into the world because He is almighty, and infinite and all-glorious. Yet this, or something very like it, is what Isaiah does say. The passage gives a double description of God's nature and attributes, as containing majesty and mercy, so that He is equally at home in both.

The text speaks of the dwelling of God with the humble, of the mercy of God to the contrite, not as fruits of the Incarnation but as results of the glory of the Eternal, the High and Lofty One that inhabiteth eternity. Of course one is as true as the other: it is through Jesus that we have access to the Father; it is he who loves Jesus that His Father will love; it is with Jesus that the Father will come unto him and make his abode with him. But the special truth that seems to be set forth in these verses is, that the Incarnation of Christ, while it is to us the cause and the source of all blessing, of all pardon, of all grace, of all holiness, of all salvation, is itself not the cause but the effect of the mercy and the love of God.

1. His Opportunity.

There is nothing save sin that hinders God from dwelling with any one of us. And therefore it must be pressed upon us, that, if ever the absent God is to become a partner of our inner spiritual life, a friendly inmate of our heart, it must be through altered moral conditions on our part. Moral fellowship is practicable only on a ground of moral affinity; it is like that dwells with like. Some rudimen-

and returned instantly to the Pope; give yourself no uneasiness, Holy Father, any longer: here is no miracle, for here is no humility.

Conclusion.

It is a very reviving advent when to any human soul God comes to dwell. This crushing sorrow and hopelessness in the fight with sin has a killing power. It kills self; but at the coming of God a new self is born. And fear not but He will come, if only we be contrite. For as surely as the holy God has a repulsion from the impenitent proud, who judge that they can do without Him, so surely is He attracted by the crushed humility of those who cannot do without him. This attraction was strong enough to draw Him once from heaven. It is strong enough to draw Him up into every broken heart. Not merely to sympathize, but to save, to revive the heart of the contrite one. Jesus comes. This is the great message of Christianity at Christmas to the world. It is a message of hope to every heart. He whose spirit knows his own low estate, whose heart is crushed by the sense of his own sins, feels himself dead indeed, cut away from the hand of God. But behold, the hand of the Lord is not shortened. He hears the cry out of the lowest pit, in the place of darkness and in the deep. He dwells with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Thy home is with the humble, Lord,
The simplest are the best;
Thy lodging is in child-like hearts;
Thou makest there Thy rest.

Dear Comforter! Eternal Love!
If Thou wilt stay with me,
Of lowly thoughts, and simple ways,
I'll build a house for Thee.

Who made this beating heart of mine
But Thou, my heavenly Guest?
Let no one have it then but Thee,
And let it be Thy rest.

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heart-broken man, over whom the trampling feet of innumerable sins, with all their evil consequences, seem to find free passage.

3. His Continuance.

Do not think that this is said only of the beginning of the Christian's conversion: that though he must have a contrite and humble spirit before God will come to dwell with him, yet his heart is healed and his spirit exalted as soon as God is come. It is with the heart that is, not only that has been, humble and contrite, that God will dwell; it is with the spirit that does not forget its own sin, even when it feels and knows and rejoices in God's grace. Let no Christian, however true his faith, however warm his love, think while he is yet upon earth that his repentance has lasted long enough or been deep enough, that he has done with sorrow for old sins, or watchfulness against present temptations. Let no man imagine this, unless his faith and love be greater than his who, only a year before he finished his course, told how Christ Jesus came into the world to save sinners, of whom I am chief.

Among the nuns in a convent not far from Rome, one had appeared who laid claim to gifts of inspiration and prophecy, and the abbess advised the Holy Father at Rome of the wonderful powers shown by her novice. The Pope did not well know what to make of these claims, and he consulted St. Philip Neri. Philip undertook to visit the nun and ascertain her character. He threw himself on his mule and hastened through mud and mire to the convent. He begged the abbess to summon the nun without delay. As soon as she appeared, he stretched out his boots all bespattered with mud, and desired her to draw them off. The young nun, who had become the object of much attention and respect, drew back with anger and refused. Philip ran out, mounted,

EDITORIAL—CHURCH NEWS.

"We are so accustomed to it that we do not realize what a passing strange celestial phenomenon is annually visible in Christian lands at this time of the year. Not the glad hurrying crowds in the streets, nor the bright shops crowded with gifts for them to buy; not the inspiring services in the churches, nor the carols carried far on the frosty air; not the happy parties for the children, nor the return of sons and daughters to the old hearth that the family circle of other days may be restored again—none of these is so strange to contemplate as the sudden expansion of spirit in unlikely men that impels them to do such things.

"Why do not only good Christian people celebrate Christmas in all these delightful ways, but unbelievers and infidels, the wicked as well as the virtuous? Why do enemies cease from fighting at Christmas and forgive old injuries? Why does this day make the surly smile graciously, and the crabbed grow mellow for a while, and the misers loosen their purse strings, and the contentious cease from troubling? The usual answer is that they are caught by the contagion and do as Christian people do.

"That is no doubt true: virtue is fortunately contagious as well as vice and goodness begets competition in goodness. But there must be more than the contagion of example. The giving of gifts and forgiving of enemies by men who all the rest of the year are ruled by the code of the jungle, ruthless and relentless, are evidences that something that has been till then suppressed in their hearts has at last found an avenue of escape. There has been kept prisoner in the heart of these men for months a love for God and men which Christmas releases.

"This annual display of good will on the part of men and women who are Christian neither in name nor in fact during the rest of the year ought to convince the most cynical that the human heart has possibilities that are magnificent and prophetic. For, as Dr. Joseph Fort

Newton says, Christmas celebrations are prophetic. Not only was the first Christmas foretold in prophecy, but every Christmas season when men forget self and show forth their good will is a prophecy of the universal peace and good will which shall one day reign on the earth.

ACKNOWLEDGMENTS

The Parish Visitor acknowledges, with thanks, the receipt since the last "Parish Helper" of books, magazines, clothing, etc., from Mrs. Alexander H. Scott, Mrs. G. C. Woodward, Mrs. A. Sholler, Mrs. John Maher, Mrs. J. H. Shinn; and the Parish Visitor also acknowledges with much appreciation and thanks donations for the Christmas Parties from Mrs. Edward H. Isley, Miss Helen Trotter, Miss Mary Goddard, Miss Lucy Owen, Miss Sidney Lafourcade, Mrs. Parker Burnham Prince, Mrs. Caroline Zintl, and forty tickets for the Mothers' Meeting to the Orpheus Concert from Mrs. Horace E. Smith.

TWELVE THOUSAND DOLLAR FUND.

Continuing the list of names reported last month, and beginning here where those left off, in order of receipt of contributions, the following are added as contributors to the above fund. The total amount to date given and pledged is \$10,861.00 toward the \$12,000.00 we set out upon a month ago. Eighty members of the Girls' Club, \$90; next, Mrs. Grace Pritchard, Mrs. E. J. Brann, Mrs. James E. Lennon, Miss Annie Fernberg, Anonymous, Miss Edith Burt, Miss Theodora Burt, Dr. Charles A. Currie, Mrs. William Baker Elliot, Mrs. Arthur V. Meigs, Dr. J. Donald Zulick, Mrs. H. E. Wilson, Mr. A. G. B. Steel, Miss Margaretta Cunningham, Mrs. Helen B. Collins, Mrs. Elizabeth A. Anderson, Miss Wilhelmina Brown, Miss Margaret Tobin, Mr. Charles C. Harrison, Jr., Miss Sidney H. Lafourcade, Mrs. Edward B. Meigs, Miss Lena Johnson, Miss Helen Trotter, Mr. William Cooper, Mr. James Treston.

Parish Record

Transferred:

To All Saints' Church, Trenton N. J.,

Mrs. Isaac C. Banks.

To St. John's Church, Roanoke, Virginia,

Miss Mildred Elizabeth Graham.

Buried:

Nov. 26—Elizabeth S. Johnston.

OFFERINGS IN DECEMBER.

Nov. 25—A. M. Thanksgiving Day ..	\$149.57
Nov. 28—A. M. Diocesan Treasurer ..	81.85
Nov. 28—P. M. Diocesan Treasurer ..	38.53
Dec. 5—A. M. Communion Alms ..	60.25
Dec. 5—P. M. Communion Alms ..	13.45

Total Offerings in December \$343.65

Additional Amounts.

Parish House Flowers, Reported	\$ 5.00
Rector's Discretionary Fund	25.00
Proceeds, Balance of Quilt Money ..	19.85
Printing of "Parish Helper"	300.00

Total Additional 349.85

Grand Total \$693.50

COLLECT, CHRISTMAS DAY.

O God, who didst send Thy Son to be born into human flesh, whom the company of the heavenly host did praise, and whom the wise men from the East came worshipping, grant that the kingdoms of the world may be joined together in real unity and better concord. Send forth among all men, we pray Thee, reconciliation. Let them forgive whose brethren have offended, and let them repent who have offended their brethren, that so Thy children upon earth may be gathered into one family, praising Thee and blessing Thee, for the redemption which Thou for us all hast wrought. Grant this our prayer, O Father, we beseech Thee, for the sake of Jesus Christ our only Lord and Saviour. Amen.

DIOCESAN CAMPAIGN.

The following are names in the order in which contributions were received toward the Fund for the Diocesan Campaign entered upon a week or two ago. Of this Fund there is reported up to date \$29,720, from Mrs. John F. Lewis, Mrs. H. H. Furness, Jr., Mrs. Charles Y. Fox, Mrs. Horace E. Smith, Miss Mary C. Smith, Dr. Astley P. C. Ashurst, Mrs. H. E. Wilson, Mr. and Mrs. Edward Ilsley, Mr. Arthur V. Morton, Mrs. William B. Elliot, Miss Wilhelmina Brown, Mr. Horace E. Smith, Mrs. Arthur V. Morton, Miss Harriet Ashurst, Miss Amy E. Potts, Mr. William Cooper, Mr. Louis R. Beck, Mr. Charles C. Harrison, Mr. Arthur W. Sewall, Dr. S. M. Wilson, Miss Mary C. Wilson, Miss Mary A. Dobbins, Miss Helen Trotter, Miss Stella Duane.

COLLECT, CHRISTMAS EVE.

Blessed be He that cometh in the Name of the Lord, and the light that hath dawned upon us; Whose coming hath redeemed us, Whose nativity hath enlightened us; Who by His coming hath sought the lost, and illuminated those who sat in darkness and in the shadow of death. Grant, O Father, we entreat Thee, that we, celebrating with devotion His nativity, may find the dawn of judgment in Thy mercy; that as we have known His love as our Redeemer, we may feel His gentle tenderness when he shall be our judge. We ask it for His name's sake. Amen.

COLLECT, CHRISTMAS DAY.

O Almighty God, Who by the Birth of Thy holy Child Jesus hast given us a Light to dawn upon our darkness, grant, we pray Thee, that in His light we may see light to the end of our days; and bestow upon us, we beseech Thee, that most excellent gift of charity to all men, that so, the likeness of Thy Son may be formed within us, that we may have the ever-brightening hope of everlasting life; through Jesus Christ our Lord. Amen.

MEMORIAL ALTAR FLOWERS.

Dec. 5—In Memory, Mrs. Herbert M. Howe and John Fell Howe.
Dec. 12—"In Memoriam."
Dec. 19—Memory, Mrs. Charles C. Harrison.
Dec. 25—Mrs. John F. Lewis and Mrs. Edward H. Isley.
Dec. 26—Memory, Mrs. Herbert M. Howe and John Fell Howe.

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Jan. 1—Mrs. Frank S. Evans.
Jan. 2—"In Memoriam."
Jan. 9—"In Memoriam."
Jan. 16—"In Memoriam."
Jan. 23—"In Memoriam."
Jan. 30—Memory, Mr. Edward C. Dale.
Feb. 6—"In Memoriam."
Feb. 13—"In Memoriam."
Feb. 20—Mem., Mr. and Mrs. Malcolm Lloyd.
Feb. 27—Memory, Dr. E. S. Lemoine.
Mar. 6—Memory, Mary Howe Robinson.
Mar. 13—Memory, Rose Marie Gesswein.
Mar. 20—Mem., Mr. and Mrs. Theo. Voorhees.
Mar. 27—Miss Sidney Lafourcade.
Apr. 3—Memory, Marjorie Thornton Moore.
Apr. 10—"In Memoriam."
Apr. 14—Maundy Thursday: Girls' Club.
Apr. 17—Easter: Miss Anne Hampton Barnes and Mrs. Edward H. Isley.

Apr. 24—Mrs. Louis dePui Vail.
May 1—Mrs. J. B. Hutchinson.
May 8—Memory, Mrs. E. M. Thorne.
May 15—"In Memoriam" S. D. H.
May 22—Memory, Michael Clarkson.
May 26—Ascension Day: Miss Helen Trotter.
May 29—Memory, Marion H. Creswell.
June 5—Whitsunday: Mrs. William E. Lucas.
June 12—Trinity: Memory, Helen C. Belfield.
June 19—"In Memoriam."
June 26—Mrs. James Treston.
Sept. 4—Mrs. H. H. Furness, Jr.
Sept. 11—Mrs. William D. Winsor.
Sept. 18—Memory, Tillie G. Lewis.
Sept. 25—Miss Emily W. Gear.
Oct. 2—Mrs. John W. Pepper.
Oct. 9—Miss Jennie B. Burns.
Oct. 16—Miss Martha Verkes.
Oct. 23—Memory, Mr. and Mrs. F. M. Gilpin.
Oct. 30—"In Memoriam."
Nov. 1—Memory, Mr. and Mrs. Nath. Burt.
Nov. 6—Women's Bible Class.
Nov. 13—Memory, J. P. M.
Nov. 20—Mrs. Aubrey H. Gillingham.
Nov. 24—Thanksgiving Day: Mr. and Mrs. John A. Lewis.
Nov. 27—Mrs. William A. Donley.

RULES FOR HOLY COMMUNION.

1. When you come forward to receive Holy Communion be careful not to crowd other people. Try also to let members of families kneel side by side. It often means much to them. Remember that consideration for others is no where so fitting as at the Lord's Table.

2. When you come to the rail try to kneel as near as possible, so that your feet will not obstruct the way of those behind you.

3. Receive the Elements into ungloved hands. The rubric directs that they are to be received into the hands of the people. It is well to place the palm of one hand on top of the other and receive the bread from the hand of the Priest in the upper hand.

4. Be sure to take the Cup or Chalice into your hands. Grasp it firmly and guide it to your lips. The hats of women who kneel often make it impossible for the celebrant to see their faces. Drink from the Chalice without turning it.

5. Pray while you are kneeling at the rail. Strive fully to realize what the service means. Pray especially for greater love to God and for your neighbors. Be sure, too, to offer a prayer of thanksgiving at this time.

6. When you return to your seat continue your prayers and thanksgivings. You should learn to use your Prayer Book to this end.

7. Never leave the Church till the Benediction has been pronounced, unless absolutely compelled to do so. You would not leave the house of a friend before the meal was finished except for serious cause. The Lord's Supper is far more important.

8. Be sure to come to Holy Communion regularly, at least once a month, and also on Christmas Day and Easter Day. These days have long been recognized in the Church as great days of obligation. No religious habit can be of greater spiritual value than that of regular attendance at Holy Communion. As this service best expresses the idea of self-consecration to God it is bound to bring a peculiar blessing.

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The February 1927

Parish Helper



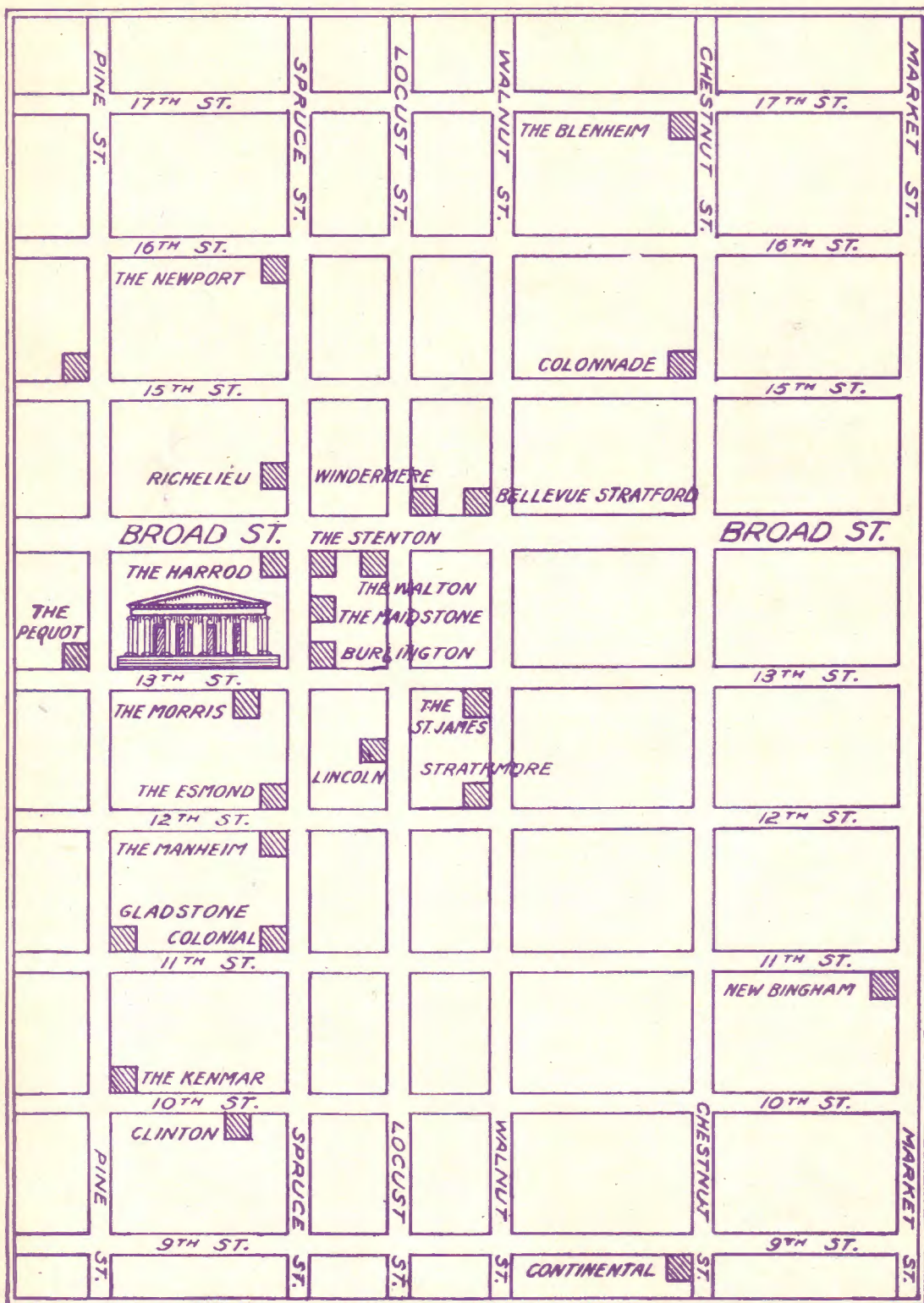
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MEMORIAL ALTAR FLOWERS.

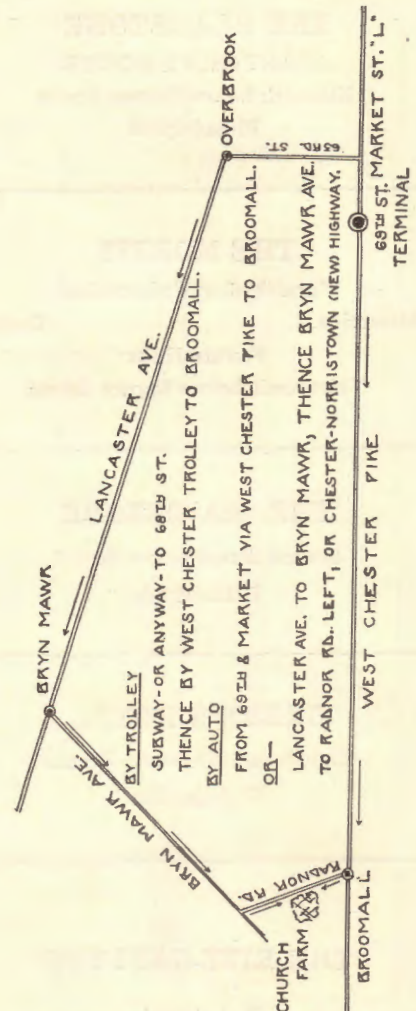
- Dec. 5—In Memory, Mrs. Herbert M. Howe and John Fell Howe.
 Dec. 12—"In Memoriam."
 Dec. 19—Memory, Mrs. Charles C. Harrison.
 Dec. 25—Mrs. John F. Lewis and Mrs. Edward Ilsley.
 Dec. 26—Memory, Mrs. Herbert M. Howe and John Fell Howe.

1927

- Jan. 1—Mrs. Frank S. Evans.
 Jan. 2—"In Memoriam."
 Jan. 9—"In Memoriam."
 Jan. 16—"In Memoriam."
 Jan. 23—"In Memoriam."
 Jan. 30—Memory, Mr. Edward C. Dale.
 Feb. 6—"In Memoriam."
 Feb. 13—"In Memoriam."
 Feb. 20—Mem., Mr. and Mrs. Malcolm Lloyd.
 Feb. 27—Memory, Dr. E. S. Lemoine.
 Mar. 6—Memory, Mary Howe Robinson.
 Mar. 13—Memory, Rose Marie Gesswein.
 Mar. 20—Mem., Mr. and Mrs. Theo. Voorhees.
 Mar. 27—Miss Sidney Lafourcade.
 Apr. 3—Memory, Marjorie Thornton Moore.
 Apr. 10—"In Memoriam."
 Apr. 14—Maundy Thursday: Girls' Club.
 Apr. 17—Easter: Miss Anne Hampton Barnes and Mrs. Edward Ilsley.
 Apr. 24—Mrs. Louis dePui Vail.
 May 1—Mrs. J. B. Hutchinson.
 May 8—Memory, Mrs. E. M. Thorne.
 May 15—"In Memoriam" S. D. H.
 May 22—Memory, Michael Clarkson.
 May 26—Ascension Day: Miss Helen Trotter.
 May 29—Memory, Marion H. Creswell.
 June 5—Whitsunday: Mrs. William E. Lucas.
 June 12—Trinity: Memory, Helen C. Belfield.
 June 19—"In Memoriam."
 June 26—Mrs. James Treston.
 Sept. 4—Mrs. H. H. Furness, Jr.
 Sept. 11—Mrs. William D. Winsor.
 Sept. 18—Mrs. Wm. A. Donley.
 Sept. 25—Miss Emily W. Grear.
 Oct. 2—Mrs. John W. Pepper.
 Oct. 9—Miss Jennie B. Burns.
 Oct. 16—Miss Martha Yerkes.
 Oct. 23—Memory, Mr. and Mrs. F. M. Gilpin.
 Oct. 30—"In Memoriam."
 Nov. 1—Memory, Mr. and Mrs. Nath. Burt.
 Nov. 6—Women's Bible Class.
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 Nov. 20—Mrs. Aubrey H. Gillingham.
 Nov. 24—Thanksgiving Day: Mr. and Mrs. John A. Lewis.
 Nov. 27—Mr. Franklin Gray.

CHURCH FARM LOCATION.

This impression is from a plate we have prepared for making cards of postal size, cards to be kept and to be used by any who are yet in doubt regarding mere location; who have never made a visit to the Farm, but who still promise themselves that indulgence in the future. Let us hope it will be in the near future. The route is straight out the West Chester Pike, which is merely the continuation straight west of Market Street. Just start in that direction, and keep on going. Or, if from some point in the Main Line district, go to Bryn Mawr and follow the route on the card.



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Musical Program

MARCH 6, 1927.

FIRST SUNDAY IN LENT.

HOLY COMMUNION AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—422 *Langran*
 Kyrie Eleison *Plain Song*
 Gloria Tibi *Anonymous*
 Offertory—"Deliver Me, O Lord" *Stainer*
 Recessional Hymn—398 *Smart*

EVENING PRAYER, ANTHEM AND ADDRESS AT
 FOUR O'CLOCK.

Penitential Office, Cantor and Choir.

Organ Recital, 3.30 *H. Alexander Matthews*
 (See printed program when the day arrives.)

MARCH 27, 1927.

FOURTH SUNDAY IN LENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—397 *Ancient Plain Song*
 Benedicite *Stokowski*
 Benedictus *Gregorian*
 Offertory—"Surely He Hath Borne Our
 Grievs" *Handel*
 Recessional Hymn—439 *Dykes*

EVENING PRAYER, ANTHEM AND ADDRESS AT
 FOUR O'CLOCK.

Cycle of Anthems, Depicting Life of Christ.

Vocal Recital, 3.30 *Wetzelin Blix*
 (See printed program when the day arrives.)

MARCH 13, 1927.

SECOND SUNDAY IN LENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—608 *Pitts*
 Benedicite *Stokowski*
 Benedictus *Gregorian*
 Offertory—Organ Solo *Mozart*
 Recessional Hymn—518 *Monk*

EVENING PRAYER, ANTHEM AND ADDRESS AT
 FOUR O'CLOCK.

Selections from "St. Cecelia Mass" *Gounod*
 Vocal Recital, 3.30 *Mildred Faas*
 (See printed program when the day arrives.)

APRIL 3, 1927.

FIFTH SUNDAY IN LENT.

HOLY COMMUNION AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—519 *Morley*
 Kyrie Eleison *Mendelssohn*
 Gloria Tibi *Anonymous*
 Offertory—Contralto—"He Was Despised" .. *Handel*
 Recessional Hymn—365 *Baraby*

EVENING PRAYER, ANTHEM AND ADDRESS AT
 FOUR O'CLOCK.

ANNUAL CONFIRMATION SERVICE.

Organ Recital, 3.30 *H. Alexander Matthews*
 (See printed program when the day arrives.)

MARCH 20, 1927.

THIRD SUNDAY IN LENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—521 *Bambridge*
 Benedictus es Domine *Marks*
 Benedictus *Gregorian*
 Offertory—"Were You There?" *Burleigh*
 Recessional Hymn—452 *Pleyel*

EVENING PRAYER, ANTHEM AND ADDRESS AT
 FOUR O'CLOCK.

Selections from "Parsifal" *Wagner*
 Harp Prelude, 3.30 *Dorothy Johnstone Baseler*
 (See printed program when the day arrives.)

APRIL 10, 1927.

PALM SUNDAY.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—91 *Dykes*
 Benedictus es Domine *Matthews*
 Benedictus *Gregorian*
 Offertory—"Blessed is He That Cometh" ... *Gounod*
 Recessional Hymn—90 *Teschner*

EVENING PRAYER, ANTHEM AND ADDRESS AT
 FOUR O'CLOCK.

Meditation, "The Crucifixion" *Stainer*
 Organ Recital, 3.30 *Edward Shippen Barnes*
 (See printed program when the day arrives.)

CHURCH DIRECTORY.

Corporate Title, "Rector, Church Wardens and Vestrymen of the Church of St. Luke and The Epiphany."

Rector Rev. David M. Steele, D. D.
 Assistant
 Parish Visitor Miss Pauline Wurtele
 Choirmaster H. Alexander Matthews, Mus. Doc.
 Accounting Warden Mr. Charles Stewart Wurts
 Secretary Miss Laura E. Gesswein
 Bookkeeper Mr. George L. Gaff
 Verger Mr. John W. Ryan
 Janitor James Richardson
 Janitress Mrs. Ella Watkins
 Mail Address 330 S. 13th St.
 Telephone Number Pennypacker 2883

The Parish House is open at all times. The Rector's Study, the Offices of the Clergy, Choirmaster, Parish Visitor, Secretary, Verger and all members of the Staff are here. Any or all of these can be seen or telephoned or written to at any time at the above address. This Church is not a retreat; it is a workshop. Its tasks do not end with Sunday's services; its ministrations are for all those who desire them at any time.

Communicants coming into the Parish, or leaving it, should comply with the canon relating to letters of transfer. Baptism will be administered at any time; but notice should be given in advance. Attention is called to the rubric before the office of the Visitation of the Sick, which reads: When any person is sick, notice shall be given thereof to the Minister of the Parish. On such notice being given, the Clergy are always ready and desirous to visit such and to administer the Holy Communion.

Practice as well as propriety necessitates the arrangements for all functions in Church in advance. Especially, the Clergy should always be consulted before arrangements are made for marriages or funerals at which they are expected to officiate. They can be seen after any Church Service, by those who desire to consult them or at any hour of any day at the Parish House by anybody on any errand.

Parishioners are asked to send prompt notice of changes of residence. This is particularly important. Every effort is made to keep mailing lists with accuracy. Those who wish to become members of the Parish, are asked to send their names and addresses to the Clergy. Applications for pews or sittings should be made to the Verger, who can be seen before or after any service at the Church.

APARTMENT HOUSE "ROSTER."

A list of those Apartment Houses the managers of which have responded to our suggestion in previous issues, and where copies of the PARISH HELPER are distributed each month.

400 SOUTH 15th STREET.

THE COLONIAL, 1100 Spruce Street.

THE ESMOND, 12th and Spruce Streets.

THE KENMAR, 10th and Pine Streets.

THE MANHEIM, 12th and Spruce Streets.

THE PEQUOT, Corner of 13th and Pine Streets.

THE STRATHMORE, 1208 Walnut Street.

235 SOUTH 15th STREET.

17th AND WALNUT STREETS.

THE CAMBRIDGE, 1030 Spruce Street.

THE DASHWOOD, 1808-10 Chestnut Street.

THE SPRUCE, 13th and Spruce Streets.

400 SOUTH 15th STREET.

THE MAIDSTONE, 1327 Spruce Street.

THE BURLINGTON, 1321 Spruce Street.

THE TOURAINE, 1520 Spruce Street.

THE RITTENHOUSE, 22d and Chestnut Streets.

THE LENOX, 13th and Spruce Streets.

THE ALDINE, 19th and Chestnut Streets.

THE SOVEREIGN, 310 S. 11th Street.

THE BELGRAVIA, 18th and Spruce Streets.

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PURPOSE OF PRINTING.

The purpose the printing of these lists is meant to serve is twofold. In the first place, the houses, being as they must, such as by general report or from personal knowledge, seem to us worthy of recommendation, such a roster may serve in either case as a guide to the stranger in the city seeking temporary residence; on the other hand, serving as they may a practical end in bringing patrons to such places, our hope is that, in turn, proprietors may the more readily co-operate with us in our endeavor to place ourselves at the service of strangers, and thus definitely help us, to make them feel welcome to worship with us, when they reside even temporarily in this portion of the city.

The Parish Helper

VOL. XXXVI.

PHILADELPHIA, PA., FEBRUARY, 1927, 330 So. 13TH STREET

No. 4

Rector's Letter

To the People of St. Luke and The Epiphany

My dear Friends:

This issue of the Parish Helper is intended to be a pre-Lenten one. It forecasts that entire season. It is meant for circulation on the date of the Old Fashioned Music Service which precedes the schedule of the Sunday afternoons through Lent. A schedule of all Lenten services you will find printed in another column. It is a duplicate of cards that will be mailed and will be in the vestibule for distribution. Please observe the Monthly Musical Program of morning services as well. It appears on another page.

The Bishops' Crusade

This subject is one that presents some difficulties. Please observe that it has nothing whatever to do with this diocese alone, not does it emanate from our own Bishop. It had its inception at the last General Convention of the Church in New Orleans, October, 1915, when the House of Bishops inaugurated a movement of an evangelization throughout the entire Church. In our district, it was deemed expedient to hold a series of mass meetings throughout the Epiphany Season. It is true that these meetings did not amount to much.

Most of the clergy would have been glad to scrap the whole business. A number of them, on the other hand, have gotten together recently and decided that more should be made of this endeavor. It was their consensus of

opinion that rectors of parishes ought to be exhorted to continue this crusade but that they ought to be left free in adopting their own methods. In this parish, I propose that we emphasize during Lent the Thursday evening services for six weeks in church.

Confirmation Class.

This brings up the subject of our Confirmation Class. We must have this in readiness for the annual visitation of the Bishop on Sunday afternoon, at four o'clock, on April 3d. We are still enlisting candidates. Any persons who are so inclined may any time between now and that date enroll themselves. Meanwhile we want to continue our observance of past years and reassemble all those persons who have been confirmed and are upon our Confirmation Alumni list. The difference between this year and former years is that this will be carried on in church instead of in the Parish House.

Mondays in Lent.

This year, as last, I have sought the aid of Dr. Yerkes in the matter of the Monday Bible Class. He has consented to deliver a course of addresses. My desire of course is to leave him free in the selection of his subjects. But he tells me he would like to make a study of the origin of Christian Institutions. He will do this in comparison with beliefs in other cults which, along the line of his experience in teaching, he has come to respect in alien

institutions and religions. He will speak of God, sin, salvation, sacrifice, sacraments, and other things and try to put us in a right relation to the best thoughts of our predecessors and contemporaries in the region of Comparative Religions.

Other Services

I need not call your attention to the Friday forenoons, the Wednesday afternoons nor to the Sundays, either morning services or afternoons. These all are customary and conventional. The only question is: How many of you want to observe Lent? I know well, and I have often reminded you, that this six weeks' season is too long. In many cases, you will be bored by it. But I still insist that all of us should select out those things we are most interested in and give our best attention to them. There is much distraction. There is too much fussing. There are far too many services. And there is far too much solicitation that you should run off to the theatres and elsewhere. I suggest you come to your own church.

Confirmation.

We have begun already to enroll our Confirmation Class for the annual visitation of the Bishop on Sunday afternoon, at four o'clock on April 3d. We know the number of those who are already expecting at that time to present themselves. Experience has taught us that as time goes forward there will be still others who will want to be enrolled. I can only state and restate, iterate and reiterate, that it is never too late for anybody to express to me their desire to be confirmed. Let them allow me to explain to them the formal steps and technical considerations. None of these need be of any serious importance if I only can get hold of their objections or can meet them on the grounds of their reluctance. Let us get together, please, and talk this out. It may be some of you are merely waiting for a word or two that would clear up all your objections.

Parish Finances.

It seems rather a sudden break from the above to something else. But I want to call the attention of readers to the columns elsewhere printed on apparently quite formidable headings of cold facts and figures. Please be good enough to peruse the financial reports elsewhere printed. Do not make that stupid remark, or pass that conventional observation, that you have no head for statistics. Nobody has. But that is no reason for being an ostrich. The Accounting Warden is a human being. So are you. The Rector's reports also, of administration of funds that pass into his hands is an honest man. So are you. These accounts are always audited. Please look these figures over. Please count up these receipts and these expenditures. And be of good cheer. All this money is your money. Look the statements over and see whence these contributions and collections and subscriptions have come and the objects to which and for which they have gone and have been expended. Then be gratified that you have had such large part in the doing of so many forms of good works.

Prayer Book Revision.

I hope it is clear to everyone why certain changes and modifications have begun this year to appear in some forms of public worship. They are the result of that portion of the work already accomplished by the Committee on the Revision of the Prayer Book. I have spoken to you before about the Communion Office. I have been using the new form of the Marriage Service. I have also at times used certain of the lessons and prayers in the new Burial Office. The Lectionary also has been enriched by a wider choice of Scripture passages for both Old Testament and New Testament Lessons. I think I ought, however, to explain this same enlarged range of selection in the use of the Psalter.

Dates of Lent: Ash Wednesday, March 2d; Easter, April 17th.

friendly place and that ushers and greeters ought to buzz around and tell people how glad they are to see them when they arrive and, when they depart, ask them to come again. But my observation has taught me that, in the vast majority of cases, strangers do not like to be treated in this way. Experience also has taught me that those who already know each other do not need to make this the place nor the occasion for indulging in any social intercourse whatever. Having said their prayers in church people ought to pass directly out of church and out of the vestibule, which I repeat, is a part of the church.

Please Go Home.

I do not want either to be harsh or flippanant about this. I feel too strongly on the subject to be either. Rather, I desire earnestly to bring this matter to your best attention. I am asking you first to consider, secondly to act on this suggestion. Mr. Ryan, our good verger, is most gracious. He tries to do everything I tell him. But it is not easy. What would make it easy would be for all of you simply to stop this conversation and go home. God bless you! But go home. This is no place for conversation.

Very sincerely yours,

D. M. STEELE.

PARISH NOTES.

In addition to acknowledgments made elsewhere, of things received by the Parish Visitor and others, it is owing that special mention should be made of the success of Miss Frost and her class of children in completing the picture-quilt of places and people at the Church Farm for which squares little prices were charged thereby realizing a total of \$100 for their work.

Also the gift should be acknowledged of Mrs. E. W. Clark to the Church Farm of two

It is no longer intended as compulsory that the appointed psalms for the appointed day in the month should be used. That is why, on many of these Sundays we use other psalms or even in many cases only one psalm. It is probable that still more changes will be made before the Prayer Book is reprinted in its entirety. In the meantime, these revised forms are printed in a little book which can be secured at any book store for about fifty cents. It might be of interest for some of you to possess it. The book is entitled "The Revision of the Book of Common Prayer, as Amended in 1919, 1922 and 1925; issued under authority and by resolution of the General Convention and authorized for use."

Silence in the Vestibule.

There is a matter that I feel constrained to speak about. I only hope I can succeed in making some words as impressive as the subject seems to be important. Please take this injunction seriously and please both reflect and act upon it as earnest request. I personally grieve under the increase of a practice which is getting beyond all reasonable limits. I refer to the practice of so many people congregating, loitering and talking in the vestibule after services. This is both an unworthy and an unwise practice.

It is unworthy because the Vestibule is in reality a part of the Church. It is a desecration of the Church, as well as a detraction from every influence that the service and the sermon have produced, to have people chattering and gossiping, hand-shaking and in general turning that portion of the sanctuary into the multitude of a quilting party or an afternoon tea. Stop this, please. Go home. You have been to church. The service is over.

This practice simply must be controlled in some way. As a matter of fact, it ought entirely to cease. I know there is a feeling in some quarters that a church ought to be a

cows. Many things have been given by many people; but this is the most noteworthy single gift that has recently come to us. It is not plain yet just who is to milk the cows nor feed the calves. But, as the poet would say, be that as it may.

In relation to the matters of finance as set forth on other pages, there are two legacies recently received which were not recorded because they did not go through the Accounting Warden's books. These were for purposes especially designated, one of \$500 through the last Will and Testament of Mrs. Mary Ziegler and one of \$250 for a similar purpose from the estate of the late Mrs. T. H. H. Patterson, late deceased.

It is also well to remember that, among those figures and finances just referred to, there is no inclusion of the \$12,000 Fund raised by contributions to pay for the new heating plant and other repairs; nor is the figure there included of \$29,880 for the Bishops' Crusade. It seemed best not to include these in the regular budget, because they are both extraordinary and have nothing to do with the average annual receipts and expenditures.

ACKNOWLEDGMENTS.

The Parish Helper acknowledges, with thanks, the receipt since the last Parish Helper, of books, magazines, clothing, etc., from Miss Cornelia Lafourcade, Miss Abbott, Mrs. W. W. Hancock, Mrs. Charles Y. Fox, Miss Mary Goddard, Miss Lucy Owen, Mrs. C. L. Peirson, Mrs. Parker Burnham Prince, Mrs. John H. Shinn, Miss Sidney Lafourcade, Mrs. A. B. C. DeHaven, Mrs. Dwight Lowrey, Anonymous, Miss Helen Trotter, Mrs. J. B. Hutchinson. A word of special thanks are due to Mrs. Shinn for the gift of many vases and receptacles for flowers for the Children's Room, also the gift of a "Valentine" (\$10) Anonymous

for the purchase of flowers for the children; likewise Miss Lazier and Mrs. Treston for the gift of money or flowers. An anonymous donor has also given us a number of towels for the Farm, for which we are grateful. In connection with the Christmas decorations in the Chancel names ought to be mentioned of those who contributed memorial wreaths: Mrs. Cherry, Mrs. Joseph Cook, Mrs. Graham, Mr. Frank Gray, Mr. Andrew Town, and Mr. and Mrs. Charles Y. Fox who embellished the Chancel with seasonable holly wreaths and crosses. We are likewise deeply thankful for the gift of Christmas oranges and packages of tea for the members of the Mothers' Meeting at their Annual Christmas Turkey Supper.

TWELVE THOUSAND DOLLAR FUND.

Continuing the list of names reported in the last Parish Helper, and beginning here where those left off, in order of receipt of contributions, the following are added as contributors to the above fund. The total amount to date given and pledged is \$11,094.00 towards the \$12,000 we set out upon in October, 1926: Mrs. C. F. Godshall, Mr. Alfred G. Clay, Mr. Charles S. Wurts, Miss Annie Van Kirk, Mr. Charles Y. Fox, Jr., Miss Rena Gill, Mr. Louis Beck, Mrs. Almina Sholler, Mr. and Mrs. Herman Schulz, Miss Elizabeth Quinn and Miss Florence Marnie, Additional Girls' Club, Mr. John W. Brock.

DIOCESAN CAMPAIGN.

The following are names in the order in which contributions were received toward the Fund for the Diocesan Campaign entered upon a little while ago. Of this Fund there is reported since the last publication additional \$160.00, received from Anonymous, Mrs. C. F. Godshall, Miss L. E. Clausen, Mrs. J. H. Taws, making the total \$29,880 to date.

Dr. Yerkes' Monday Lectures at five o'clock in Lent.



Sermon



With acknowledgments to
Bernard Iddings Bell and The Atlantic Monthly

Text:

"He must suffer many things and be rejected of this generation." Luke 17:25.

Preface

Last Sunday I attempted to speak to some of you upon the theme: Why do so many people, through so many ages, go to Church? The reason, I recalled to your attention, is in the old expression of the Psalmist, that the tabernacles of the Lord of Hosts are lovely. They are lovely for three reasons: First, because of their superiority over other places; secondly, because of opportunity therein for human fellowships and, thirdly, because of the presence there of a supreme personality—the personality of God himself. Today I ask the converse of that question: Why do so many people not go to Church? And I find the answer very simple. It is because they do not want to. This has not always been the case and it will not continue to be so indefinitely. Just at present, it appears that we are a peculiar generation.

In the January number of Atlantic Monthly, under the caption "The Gods of the Moment," there appears an article out of which, in substance, I want to make an entire sermon. It is by the Rev. Bernard Iddings Bell, D. D., President of St. Stephen's College, Annandale-on-the-Hudson. Some of you, a few, perhaps have read it. The majority perhaps have not. I think I will not interrupt discourse by too extensive use of quotation marks, trying to say which is which, his words or my own. Rather I proceed as follows.

Introduction.

In the many discussions about the failure of Christianity to function in the modern world,

there is an assumption that the typical man of the moment has no religion to speak of. Therefore, it is said, either first the Christian Church must be unusually stupid or secondly its message must be hopelessly outgrown. Otherwise it would surely appeal winningly to spiritually hungry souls. This seems to me a curious delusion. Our world is not spiritually empty. The people of today are absorbed in sacrifice to gods which seem to them satisfying. The only question is: What kind of Gods? Hence the title, The Gods of the Moment; hence the text, He is rejected of this generation.

Three Characteristics.

Whatever may be the faults or virtues of our social order, no one can deny first that it is new. And this is true not merely in America. Every summer hundreds of thousands of our countrywomen, and a somewhat less number of our countrymen, sail to the Old World in search of lost romance. Since most of them rush about so rapidly, they see Europe not as it is but as their imaginations make it. They fail to see that, there as here, the world is secondly in an industrial age.

They see the Tower and Westminster Abbey, but rarely Birmingham or Manchester. They make the journey down the Rhine; but they never notice the Ruhr. They see Rome in terms of the Caesars, Florence in terms of the Medici, and Venice in terms of the Doges; but they ignore the industrialism of Mussolini. They look the Parthenon over but they overlook modern Athens. The real Europe of today is not old or urbane, but almost as young and crude as ourselves. The culture that grew through the ages has, for good or evil, been

paralyzed by the power machine. The whole modern structure, in philosophy, motivation, and method, is less than a century old. Our culture, both at home and abroad, is indeed new.

Modern. Industrial. In the third place, we are also new-rich. Despite the wasteful riot of the war, even in Europe, the thing that would most astonish one who might rise from the grave of a past generation and look about him today would be the astounding wealthiness of everybody. If the resurgent soul saw America, this feature of life would strike him deaf, dumb, and stupefied. Never was a time when so many people had so much money. Now, new-rich ages are apt to be like new-rich individuals. Indeed "an age," "a civilization," "a period," are all merely ways of talking. The reality lies in the constituent individuals.

Two Mistakes.

People at large, in this new-rich age, are making the same characteristic two mistakes that the new-rich individual always makes. First, almost every man who very rapidly makes a great deal of money supposes that his mere possession of wealth is an index of his worth. Secondly, he is apt to imagine that he can, with his means, buy for himself happiness. These mistakes are recognized as folly by an old rich man. He knows that merely because he or his friends have money they may not be worth it, quite commonly the contrary; and he has learned through experience that money is not really very valuable stuff after all. Happiness, which is what all men desire, cannot any more than the Kingdom of God be purchased with money.

Ours then is a new age, an industrial age and an age of new-rich people. It is not necessarily crass or crude. Indeed it is well-washed, all dressed up, sure that certain easily perceived goods will make life full and satisfying, and ready to pay heavily for their attainment. It is unintelligent to call such an age godless. A god is only a way of talking about a good. We may not propitiate our gods in words;

but we sacrifice to them our lives and our children. For what more can any gods ask?

And these gods of ours are not new. Our deities are very, very old. The Christian Church at least ought not to find them very puzzling. She has been dealing with our pantheon so long that she has stereotyped names for those who sit upon its altars. They are the World, the Flesh, and the Devil. To say this is not to be a Bigot or a Fundamentalist or a Puritan or a Mid-Victorian or any other dreadful bogieman. It is merely to describe, calmly and with charity our scrambling hurly-burly of a century.

The World.

By the World, Christianity has always meant, not the glorious creation of sea and field and mountain and sky, not even the beautiful relationships of men and women and children in homes or in creative labor, but rather the sordid nonsense of supposing that externalities possessed ennoble the owners. That this egregious nonsense is believed today, that for the most part we sacrifice to it ourselves and our progeny, needs little demonstration. A casual perusal of our most widely circulated periodicals will reveal it. Therein sound forth the beating of the big bass drum and the blare of the big brass trumpet in glorification of the man with money. All the wealthy are good, and all good little boys will be wealthy. This is our nearest approach to having a philosophy of life.

Beauty, quiet, serenity, poise, a sense of humor—let us sell them all and purchase this pearl of great price. It would take a man incurably sentimental to deny that we are worldly. That is to say, most of us are. But some of us are getting a little tired of it. This worship of money, this kowtowing to the successful man, seems not so much wicked as merely a bore. To none does it seem more wearisome than to many a wealthy man himself, tired of being regarded as a perambulating pocketbook, lonesome for human affection and more lonesome still for something like divine companionship.

The Flesh.

So much for the World. Our second deity is the Flesh. Her worship among us takes two forms—the apotheosis of appetite and the cult of comfort. We omit the second and dwell only on the first. All appetites are mighty, says our modern world, and to be sacrificed unto; but chief of all the appetites is sex. People are so naively delighted in having discovered that the Eternal made them male and female that they seem to be forgetting that He made them anything else. Our stage, our music, our dancing, our books, our magazines, our billboards, our dress—which, as some one has said, costs the more the less there is of it—these all strike one note, the alleged note of sex appeal. We positively rejoice in nudity because we think that it is naughtiness. It is not. But that is a point by itself.

Our present point is this. The advertising sections of our most popular magazines contain columns of advice to women about how, for a small sum, they may become beautiful and fascinating enough to attract male attention. An equal number of other advertisements tell men how to become handsome and glib enough to be popular with women. We have even devised a popular moral philosophy based upon the supposition that if one refuses to submit to his appetites he will contract a dread horror known as “a complex” and be in danger of the madhouse. Of course, no reputable psychiatrist gives any such advice to his clients; but these people go for their psychology not to him but to the erudite creators of spicy fiction. Increasingly we are soaked in sex. And the people love to have it so.

The Devil.

So much for the World. So much for the Flesh. The third of the Gods of the Moment is the Devil. It does not matter much how we picture this demoniac deity. It has been better done for us. In the Devil, religion presents the epitome of pride. In the old legend Satan, for pitting his smaller brain and weaker will against the infinite intelligence

of the Omnivolt, was expelled by Michael's host from the courts of heaven. Whereupon he came down to vex the gullible citizens of earth. He has been doing so ever since. He is doing so just in the present ad nauseam. It is hardly arguable that, if Satan is the personification of conceit, ours is an age of Devil-worshippers.

The cult of cleverness is so developed that often one prays to meet a man who is contentedly dull. Like those proud ancients, the Greeks, we are exceedingly witty and almost wholly void of humor. The difference between the two is that the witty man is conceited and the humorous man is humble. See, also, what we have done with aesthetic criticism. It should be in the hands of reverent men who realize that in judging the arts they are criticizing those activities whereby man would clamber from the beasts to play among the gods; but we have given it over predominantly to groups of clever young persons who, in avowedly clever weekly papers, attempt as cleverly as possible to talk about one another's cleverness. As one of the editors of the New York Times said recently in speaking before the New England Society: What used to be taboo is now tabloid.

Most serious of all, what can be said about that which passes for the scientific method of arriving at truth, save that it too lacks the saving salt of sane humility? The reference is not to the thought and activity of the dwellers on the scientific Olympus, but to that more characteristic phenomenon, science as understood by the man of the street, the man who says, “I will believe in nothing which I cannot understand and prove,” and thinks that thereby he has shown himself the soul of modern wisdom. Who would live in a world so petty as to be understandable by the human mind? Nobody not demoniacally possessed. It is the things beyond the intellect which make life worth while. Our day minimizes these elements of life, content more and more to live within the dull limitations of the understanding.

Summary.

Thus the twentieth century is sacrificing itself to goods, to appetite and to conceit. It is worshipping the World in the form of wealth, the Flesh in the guise of sex, the Devil in the manner of pride, conceit or cleverness. As long as it continues to do so, as long as these seem satisfying ends to its new, industrial and suddenly wealthy citizens, it is unlikely that any more subtle religion can make much headway. Jesus of Nazareth is an enigma to the moment. There are the reasons he is rejected of this generation.

Occasionally we find somebody trying to dress up the Christ in modern terms, presenting him as a go-getter, a country-clubber, a master of advertising psychology. No wonder that is a man nobody knows; there never was any such man to know. Popular though this sort of thing may be, it is of course not Christianity. Whatever else Jesus may mean, he is, in historical religion at any rate, the antithesis of all that our day seems of most worth. He was poor when we would be rich. He seemed to regard chastity as normal and healthy. He was the incarnation of humility. It can hardly be expected that he should be chosen god of such a civilization as ours, if it is intent only upon the hungry search for superficiality.

Conclusion.

It looks as though Christianity would simply have to wait for a slowly emerging maturity or maybe rather a return to sanity. There are those who, wearied with this strident clamor about nothing, repelled by the clash of battle for things of no particular moment, have discovered Jesus as He really is. He is poor, not because He is too weak to gain wealth, but because His strength is needed elsewhere. He is chaste, not because He is too emasculated to feel the pull of passion, but because that passion has been sublimated into something which includes a soul. He is humble, not because He is too ignorant to be proud, but because He is infinitely too wise.

Some of us still adore, as our fathers adored, and we have discovered that, in the light of that adoration, the modern world is like a pageant produced by rude mechanicals. Reality lies elsewhere, at an altar where Jesus gives to disillusioned souls a peace which is not as the world giveth. As civilization grows more experienced, there will be more and more such persons. Meanwhile, it is absurd to expect Christianity to appeal to the modern world. Meanwhile, He must suffer in proportion as He is rejected. But the fault of the rejection is not His; it is the fault, the folly, the foolishness of this grotesque generation.

A LITANY.

"Every clergyman who wishes to put new life into the Church services should get the English revised Prayer Book called *The Gray Book*, especially the volume of occasional services called *The Kingdom, the Power and the Glory*.

"No one would wish permanently to supplant our Litany, but it would surely be helpful at some special service to use one of the Intercessions in this book, such as that in which the congregation prays God to deliver them:

"From lack of reverence for truth and beauty; from prejudice and sentimentalism,

"From the cowardice that dares not face new truths, the laziness that is contented with half-truths, and the arrogance that thinks it knows all truths,

"From being dull and pompous; from being rude and offensive and ill-mannered,

"From the blasphemy of cynicism about our brethren; from all false pride, ignorance, and contempt,

"From all uncleanness and unwholesomeness; from selfishness, slackness, and self-indulgence,

CONTRIBUTIONS TO CHRISTMAS BOUNTY FUND.

Miss Mary Hart, Mr. and Mrs. H. E. Smith, Mrs. Parker Burnham Prince, Miss Helen Trotter, Miss Amy E. Potts, Mr. William Cooper, Mrs. Linwood Hirsch, Miss Clarissa McCutcheon, Mrs. Edward Bok, Mr. and Mrs. William H. Lloyd, Mrs. Emma Buch, Miss Alberta Buch, Mrs. H. H. Furness, Miss Mary Dobbins, Mrs. H. P. Johns, Mrs. Jennie Lawn, Mrs. E. J. Brann, Mrs. C. F. Godshall, Mr. John W. Brock, Mr. Joseph Fitzell, Miss Martha L. Frost, Miss Harriett Frost, Miss Anna L. Frost, Mrs. Franklin Grey, Mrs. Margaret Graham, Miss Annie Cherry, Mrs. Anna Cook, Mrs. E. A. Smith, Mrs. Grace Pritchard, Mrs. Edward Ilsley, Mrs. Charles Butterworth, Miss Annie Butterworth, Mr. John M. Wirgman, Mrs. John F. Lewis, Mrs. Watson Ambuster, Mrs. John F. Lewis, Mrs. John M. Wirgman, Mrs. J. E. Alexander, Mrs. George H. Stephenson, Mrs. Howard Roberts, Mrs. Miriam B. Oliver, Mr. Holstein DeHaven Fox, Mrs. Charles Bochman, Mr. Malcolm Lloyd, Mrs. David M. Shirk, Mrs. A. B. C. DeHaven, Mrs. Edgar McKaig, Mrs. C. A. Morley, Mrs. A. B. Fox, Mrs. Thomas S. Stewart, Mrs. Aubrey H. Gillingham, In Memoriam, Anonymous, Miss L. H. Clausen, Mrs. Harry C. Grace, Mrs. H. E. Wilson, Mrs. Agnes Weightman Wooley, Mrs. Frank P. Prichard, Miss Anna Thorne, Mrs. J. K. Mitchell, Mr. Edwin Clarke Beers, Mr. Alfred Gratz, Miss Harriett Ashhurst, Mrs. John H. Weaver, Mrs. H. S. Moorhead, Mr. J. B. Hutchinson, Mrs. Mary E. Hazlehurst, Dr. E. Q. Thornton, Mrs. James E. Lennon, Dr. John L. Redman, Dr. S. M. Wilson, Miss M. C. Wilson, Mrs. Francis P. Stewart, Miss Sidney H. Lafourcade, Miss Minnie McCarty, Mrs. Sara Bitner, Mr. Jacob Kostka, Mrs. John Maher, Mr. and Mrs. Arthur W. Sewall, Mr. and Mrs. Joseph Bonn, Mrs. Helen Collins, Mr. and Mrs. Edwin C. Cornell, Miss Anne G. Maris, Mrs. Walter Horstmann, Mrs. Monroe Buckley, Mrs. Frank S. Evans, Miss Elizabeth S. Ford, Mrs. A. V. Meigs, Mrs. A. DeC. Davies, Miss Lola Heist, Miss Helen K. Morton, Miss Elizabeth Happersett, Mrs. Thomas E. Cornish, Mrs. E. L. Welsh, Mr. Benjamin Baseler, Mrs. W. D. Winsor, Miss Ida Dougherty, Mr. Andrew J. Town, Mr. and Mrs. Charles Y. Fox, Mrs. Robert Koehler, Mrs. Katherine Beck, Miss Mary J. Ritchie, Mrs. Burton T. Kyle, Miss Alice Prime, Miss Julia Woodward, Dr. Anna H. Thomas, Miss Vida Hunt Francis, Mr. Luigi Di Pietro, Mrs. Charles Dixey, Mrs. John H. Taws, Mrs. John W. Pepper, Mrs. L. H. Richards, Miss Helen Richards, Mrs. Louis DePui Vail, Miss Elsie Jamieson, Miss Emily Cooper, Miss Susan Porter, Miss Emily Porter, Miss Catherine Porter, Miss Ellen Birch, Miss Frances Bowers, Mrs. Isabelle Orton, Mrs. Charles A. Dana, Mrs. William H. Hepburn, Seventeen Anonymous.

LENTEN SCHEDULE.

Monday—5 P. M. Dr. Yerkes' Bible Lectures.
Wednesday—4 P. M. Children's Party Service.
Thursday—8 P. M. Service in Church.
(Confirmation, Alumni and Others.)

Friday—10 A. M., Celebration,
Holy Communion
(In the Chapel.)

Sunday—10 A. M. Sunday School.
11 A. M. Morning Prayer and Sermon.
3 P. M. Bible and Infant Classes.
4 P. M. Special Services, as announced.
(Holy Communion each First Sunday
both at 8 and 11 A. M.)

SUNDAY AFTERNOONS.

March 6th—First Sunday in Lent.
Penitential Office, Anthem and Address.
Prelude—Organ Recital, 3.30 P. M.
H. Alexander Matthews.

March 13th—Second Sunday in Lent.
St. Cecelia Mass, Excerpts.....Gounod
Prelude—Vocal Recital, 3.30 P. M.
Mildred Faas.

March 20th—Third Sunday in Lent.
Excerpts from "Parsifal".....Wagner
Prelude—Harp and Organ, 3.30 P. M.
Dorothy Johnstone Baseler.

March 27th—Fourth Sunday in Lent.
Cycle of Anthems, Life of Christ.
Prelude—Vocal Recital, 3.30 P. M.
Weltzin Blix.

April 3rd—Fifth Sunday in Lent.
Annual Confirmation Service.
Prelude—Organ Recital, 3.30 P. M.
H. Alexander Matthews.

April 10th—Palm Sunday, in Lent.
"The Crucifixion," Meditation....Stainer
Prelude—Organ Recital, 3.30 P. M.
Edward Shippen Barnes.

Children's Service in Lent each Wednesday at four o'clock.

Parish Record

The amount of money contributed in envelopes, counted and sent in to the Accounting Warden, for December was \$352.35; for January, \$261.60; for February \$153.99.

Baptized:

Dec. 19—Winifred Albrata Radcliff.
Jan. 23—Isabel Ritchie Pleate.
Jan. 23—William Frederick Pleate.
Feb. 5—Cynthia Lawrence Bogert.

Additional Amounts.

Sunday School Advent Money	\$ 32.00
Total Additional	32.00
Grand Total for December	\$ 623.35

Married:

Dec. 18—Frank E. Bullard and Virginia Jones Costello.

Transferred:

Dec. 14—From St. Stephen's Church, Philadelphia, Pa. Miss Vida Hunt Francis.
Jan. 19—To Matthew's Church, Francisville, Pa., Mr. George W. Messimer.
Feb. 7—From Grace Church, Haddonfield, New Jersey. Mr. Paul H. Clark.
Feb. 15—To St. Matthew's Church, Philadelphia, Pa. Miss Ada Rainier.

Buried:

Dec. 21—Harry McClay.
Jan. 8—Margaret Donaghy.
Jan. 24—Henry Harding.
Jan. 28—Dorothy Consor Jack.
Feb. 4—Elizabeth Camac Winsor.
Feb. 16—Tacy A. Ennis.
Feb. 16—Ida R. Price.
Feb. 17—Doris Louise Nafgzar.
Feb. 19—Minerva Slook.
Feb. 21—Mary A. Harding.

OFFERINGS IN DECEMBER.

Dec. 12—A. M. Diocesan Treasurer	\$ 71.20
Dec. 12—P. M. Diocesan Treasurer	37.20
Dec. 18—A. M. Diocesan Treasurer	77.50
Dec. 18—P. M. Diocesan Treasurer	60.70
Dec. 25—Christmas Day, Diocesan Treasurer	136.75
Dec. 26—A. M. Diocesan Treasurer	59.25
Dec. 26—P. M. Diocesan Treasurer	148.75
Total Offerings in December	\$ 591.35

OFFERINGS IN JANUARY.

Jan. 2—A. M. Communion Alms..	\$ 85.75
Jan. 2—P. M. Communion Alms..	157.90
Jan. 9—A. M. Diocesan Treasurer	66.25
Jan. 9—P. M. Diocesan Treasurer	52.40
Jan. 16—A. M. Diocesan Treasurer	61.30
Jan. 16—P. M. Diocesan Treasurer	41.50
Jan. 23—A. M. Diocesan Treasurer	53.50
Jan. 23—P. M. Diocesan Treasurer	19.70
Jan. 30—A. M. Diocesan Treasurer	37.70
Jan. 30—P. M. Diocesan Treasurer	31.90
Total Offerings in January	\$ 607.90

Additional Amounts.

For the Young People	\$ 100.00
Coal for the Poor	100.00
Special for the Sunday School, at Christmas	25.00
Mothers' Meeting Supper	100.00
Christmas Bounty Fund Contribution from 144 Persons	1,321.31
Total Additional Amounts	\$1,646.31
Grand Total For January	\$2,254.21

OFFERINGS IN FEBRUARY.

Feb. 6—A. M. Communion Alms..	\$ 68.05
Feb. 6—P. M. Communion Alms..	33.10
Feb. 13—A. M. Diocesan Treasurer	70.75
Feb. 13—P. M. Diocesan Treasurer	18.14
Feb. 20—A. M. Diocesan Treasurer	36.95
Feb. 20—P. M. Diocesan Treasurer	14.10
Total Offerings in February	\$ 241.09

Additional Amounts.

Girls' Club Christmas Baskets Reported	\$ 18.66
Total Additional in February ...	18.66
Grand Total for February	\$ 259.75

Weekly Celebration of Holy Communion in Lent Fridays at ten A. M.

ACCOUNTING WARDEN'S REPORT.

January 1, 1926, to December 31, 1926.

Cash Receipts.

Income from Investments	\$25,479.29
Less Amount Diverted for the Reduction of Bonds to Par Value 1,171.25	
	<u>\$24,308.04</u>
Income from Mortgage	3,000.00
Income from Miscellaneous Sources	387.24
Interest on Deposits	152.94
Pew Rents at the Church	7,532.09
Church Gallery Envelope Offerings	2,270.66
Rental from Real Estate	1,800.00
Total Income from All Sources	<u>\$39,450.97</u>

Cash Expenditures.

Church:	
Salaries, Rector, Assistant Supply Preaching, Parish Visitor and Parish Secretary	\$12,580.00
Verger and Janitor Expenses, Salary, Extra Help, Labor, Cleaning and Supplies	2,323.75
Choir Appropriation	8,500.00
Miscellaneous Music, Care and Laundry of Vestments, Sundry Supplies	611.57
Care and Tuning of Organ and Pianos	274.00
Light and Power, Motor and Organ	851.03
Coal	653.50
Repairs and Improvements to Church Property, Electric, Carpentry, Plumbing, Roofing, Sundries	510.77
Insurance, Fire, Liability and Burglary	979.42
Episcopal and Convention Fund	1,571.61
Church Pension Fund	675.00
Stipend, Assistant Accounting Warden	250.00
Office Help, Assisting Secretary	301.00
Stationery and Printing	143.11
Advertising	528.25
Telephone	164.00
Sundries, Including Christmas Greens	299.00
Rental of Safe Deposit Boxes ..	50.00
Automobile Expenses	359.26
Refinishing of Pulpit and Lectern ..	155.00
Hymnals and Prayer Books	71.90
Electric Cleaner	53.50

Linoleum	78.90
New Ledger	50.00
Lamps	14.68
Sundries	383.26

Total Church Expenditures ... \$32,432.51

Real Estate, 332 S. Thirteenth Street:

Taxes and Water Rent	\$ 558.00
Repairs	427.60
Insurance	180.00
	<u>1,165.60</u>

Church Farm, Broomall, Pa.:

Caretaker	\$1,200.00
Taxes	250.36
Insurance	104.08
	<u>1,554.44</u>

\$35,152.55

Reserve set up toward the restoration of bonds

4,000.00

\$39,152.55

Excess of Current Income over Current Expenditures

298.42

\$39,450.97

February 11, 1927.

I hereby certify that as Appointee of the Finance Committee, I have examined and audited all books and accounts of the Accounting Warden and have found them correct.

I also report that all securities belonging to the Corporation, both the General Fund and the Endowment Fund, Arthur W. Sewall and John W. Brock, Trustees, have been examined and verified. This audit of accounts and examination of Securities covers the period from December 31, 1925, to December 31, 1926.

(Signed) FRANK R. SAVIDGE.

REPORT, DORCAS SOCIETY.

Received.

Bank Balance, November 1, 1926	\$61.96
From the Christmas Bounty Fund	14.00
	<u>\$75.96</u>

Expended.

Women's Wages	\$24.50
Tokens to Women	4.95
Cotton, etc.	1.66
Fee to Janitor	3.00
Distributed Christmas Stipends	14.00
	<u>\$48.11</u>

Balance in Bank, December 14, 1926. 27.85

\$75.96

RECTOR'S ANNUAL REPORT
of
OFFERINGS AND CONTRIBUTIONS.

Fiscal Year, January 1, 1926, to December 31, 1926.

This form of tabulation is the familiar one of previous years. All items fall under the accustomed headings save that since the change adopted years ago of sending Sunday Offerings in totals month by month to one Diocesan Treasurer at the Church House, there to be allocated, there are few special items apart from that long list of Sundays. It would only consume space to itemize weekly amounts by dates. It will be understood that money described as sent to the Diocesan Treasurer includes offerings at services both morning and afternoon. The exceptional cases were:

Mar. 29—Bishop's Fund	\$ 54.10
Nov. 26—Episcopal Hospital	145.57
Series of Twelve First Sundays in the Month, Communion Alms, Poor Fund	952.56
All Other Offerings, Diocesan Treasurer	3,257.43
Total	\$4,409.66

Except Easter Offering, as analyzed in "Parish Helper" of November, 1926, showing:

Designated:	
Church Farm, Ten Persons	\$1,115.00
Chancel Decorations	300.00
Total Designated	1,415.00
Rector's Discretionary Fund, A. M.	\$2,377.67
Rector's Discretionary Fund, P. M.	145.05
Total	2,522.72

Those were Sunday "Offerings." Besides these there were subscriptions to various Treasurers not passing through the Rector's hands:

Altar Society (reported by Treasurer) Annual Dues from Members and Altar Flowers (Partial)	\$95.00
Sunday School, Lenten Money	50.00
Sunday School, Advent Money	32.00
Girls' Club Christmas Baskets (reported)	17.00
Bible Class Contributions	19.00
Parish House Flowers (reported) ..	5.00
Total	123.00

There were also various moneys which may best be described "Designated." They all passed through the Rector's hands, but were not placed in the Alms Basin on Sundays:

Church Farm, from 45 persons	\$2,356.00
Printing of "Parish Helper"	903.00
Domestic Missions	30.00
Diocesan Missions	30.00
Church Home at Angora	5.00
Woman's Auxiliary	25.00
Coal for Distribution	110.00
Total	3,459.00

Then, too, there were certain "Contributions" made in many ways, impossible at the hour of service in Church; which yet passed through the Rector's hands rather than through the hands of the Treasurers:

Rector's Discretionary Fund	\$370.00
Dorcas Society	25.00
Christmas Especially Designated ..	333.00
Christmas Bounty Fund	908.32

Total 1,636.32

Again, there were certain "Notable Contributions"; that is, sums for special things not possible to tabulate elsewhere:

Special Musical Feature in Choir (from one person) 375.00

Last but one, there were moneys from manifold sources, but all for one object, although for a half dozen different purposes, all related to the Church Farm:

Proceeds Rummage Sale, Girls' Club ..	\$315.88
Proceeds from Autograph Quilt ..	100.00

Total 415.88

Besides the above, and in a different way, there was a total "Income" from certain special Trust Funds that exist each for a special purpose, whose income is administered by the Rector to special beneficiaries, under conditions set forth in the Deeds of Trust:

St. Luke's Home Fund	\$1,217.11
Louise Harrison Fund	400.00
Anna Howell Lloyd Fund	289.00
William Henry Barnes Fund	500.00
Sunday School Legacy	50.00

Total 2,456.11

Accrued interest on all accounts in the eight different banks in which the above several accounts are kept 14.02

Grand total of all moneys received, administered and accounted for by the Rector, distinct and different from moneys elsewhere reported by the Accounting Warden \$16,921.71

I hereby certify that I have examined the books and accounts of the funds which are administered by Rev. David M. Steele, Rector of the Church of St. Luke and The Epiphany, and have found same to be correct.

The audit covered the period of twelve months ending December 31, 1926, and comprised the following funds: Rector's Discretionary Fund, Afternoon Music Account, "Parish Helper" Account, St. Luke's Home Fund, Anna Howell Lloyd Fund, William Henry Barnes Fund, Louise Harrison Fund, Church Farm Account, Sunday School Legacy.

Very respectfully,

(Signed) A. W. MARSHALL,
Accountant.

Plan to attend all six Afternoon Services on Sundays in Lent at 4 o'clock.

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BOTH PHONES

Lecture, Subject "Elmer Gantry", Page 7

The May 1927

Parish Helper



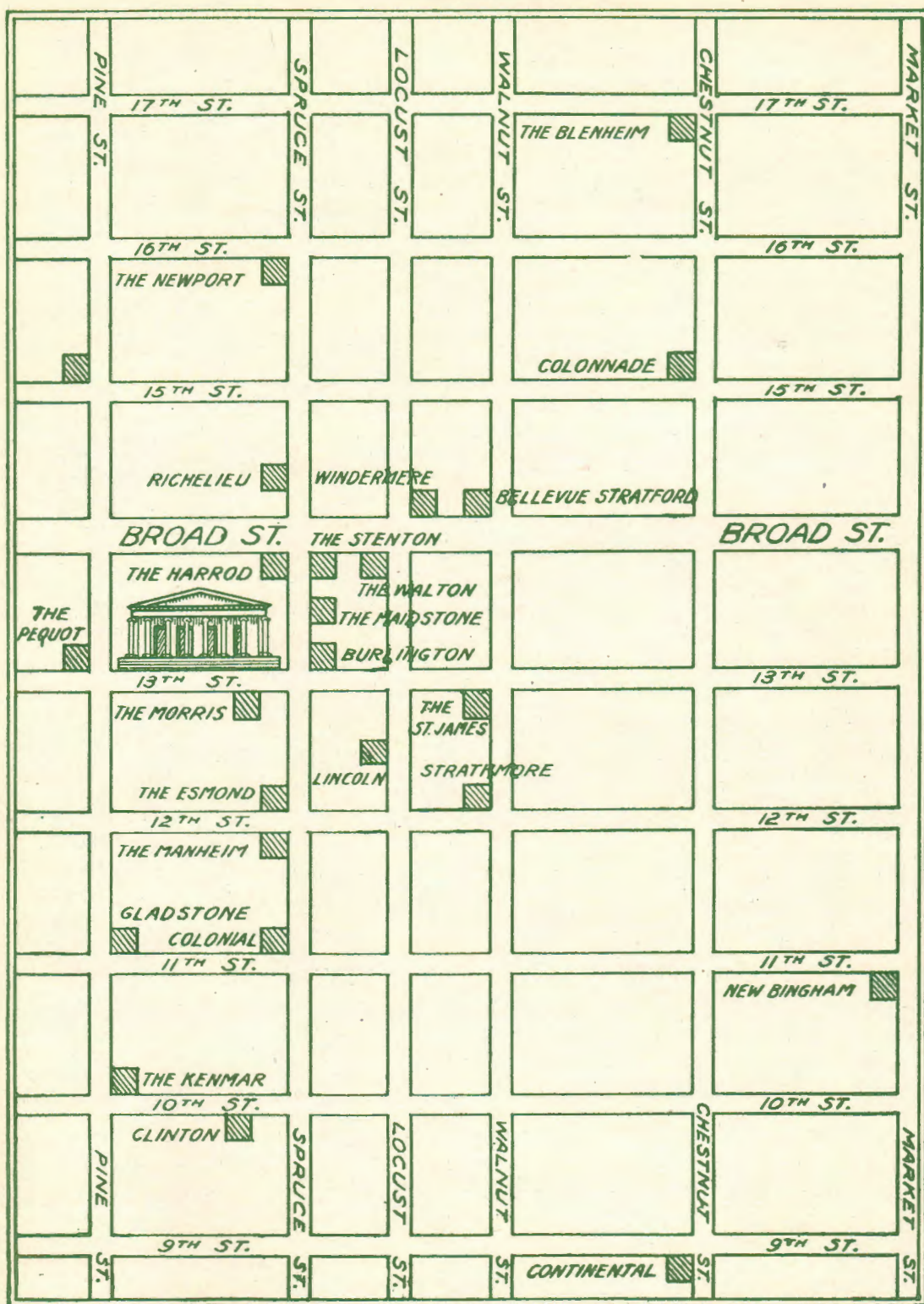
St. Luke and The Epiphany

(Protestant Episcopal Church)

330 South Thirteenth Street - - - Philadelphia, Pa.

Rev. D. M. Steele, Rector

TELEPHONE, 28-83 PENNYPACKER



MEMORIAL ALTAR FLOWERS.

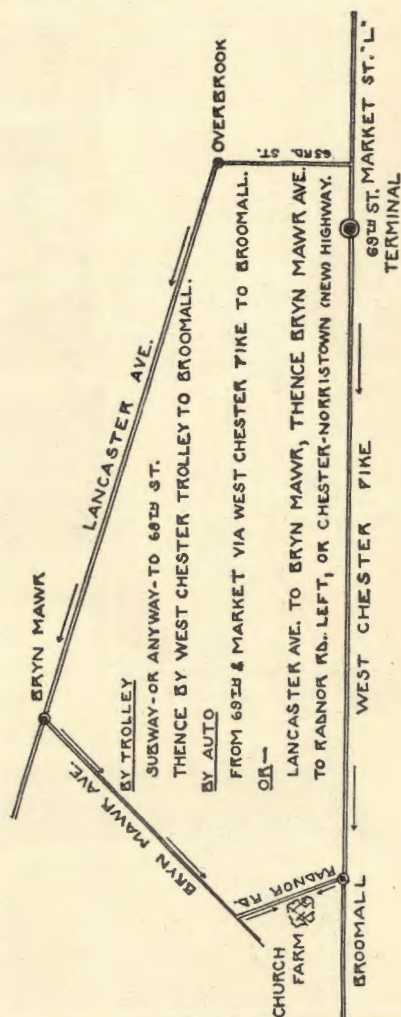
- Dec. 5—In Memory, Mrs. Herbert M. Howe and John Fell Howe.
 Dec. 12—"In Memoriam."
 Dec. 19—Memory, Mrs. Charles C. Harrison.
 Dec. 25—Mrs. John F. Lewis and Mrs. Edward Ilsley.
 Dec. 26—Memory, Mrs. Herbert M. Howe and John Fell Howe.

1927

- Jan. 1—Mrs. Frank S. Evans.
 Jan. 2—"In Memoriam."
 Jan. 9—"In Memoriam."
 Jan. 16—"In Memoriam."
 Jan. 23—"In Memoriam."
 Jan. 30—Memory, Mr. Edward C. Dale.
 Feb. 6—"In Memoriam."
 Feb. 13—"In Memoriam."
 Feb. 20—Mem., Mr. and Mrs. Malcolm Lloyd.
 Feb. 27—Memory, Dr. E. S. Lemoine.
 Mar. 6—Memory, Mary Howe Robinson.
 Mar. 13—Memory, Rose Marie Gesswein.
 Mar. 20—Mem., Mr. and Mrs. Theo. Voorhees.
 Mar. 27—Miss Sidney Lafourcade.
 Apr. 3—Memory, Marjorie Thornton Moore.
 Apr. 10—"In Memoriam."
 Apr. 14—Maundy Thursday: Girls' Club.
 Apr. 17—Easter: Miss Anne Hampton Barnes and Mrs. Edward Ilsley.
 Apr. 24—Mrs. Louis dePui Vail.
 May 1—Mrs. J. B. Hutchinson.
 May 8—Memory, Mrs. E. M. Thorne.
 May 15—"In Memoriam" S. D. H.
 May 22—Memory, Michael Clarkson.
 May 26—Ascension Day: Miss Helen Trotter.
 May 29—Memory, Marion H. Creswell.
 June 5—Whitsunday: Mrs. William E. Lucas.
 June 12—Trinity: Memory, Helen C. Belfield.
 June 19—"In Memoriam."
 June 26—Mrs. James Treston.
 Sept. 4—Mrs. H. H. Furness, Jr.
 Sept. 11—Mrs. William D. Winsor.
 Sept. 18—Mrs. Wm. A. Donley.
 Sept. 25—Miss Emily W. Grear.
 Oct. 2—Mrs. John W. Pepper.
 Oct. 9—Miss Jennie B. Burns.
 Oct. 16—Miss Martha Yerkes.
 Oct. 23—Memory, Mr. and Mrs. F. M. Gilpin.
 Oct. 30—"In Memoriam."
 Nov. 1—Memory, Mr. and Mrs. Nath. Burt.
 Nov. 6—Women's Bible Class.
 Nov. 13—Memory, J. P. M.
 Nov. 20—Mrs. Aubrey H. Gillingham.
 Nov. 24—Thanksgiving Day: Mr. and Mrs. John A. Lewis.
 Nov. 27—Mr. Franklin Gray.

CHURCH FARM LOCATION.

This impression is from a plate we have prepared for making cards of postal size, cards to be kept and to be used by any who are yet in doubt regarding mere location; who have never made a visit to the Farm, but who still promise themselves that indulgence in the future. Let us hope it will be in the near future. The route is straight out the West Chester Pike, which is merely the continuation straight west of Market Street. Just start in that direction, and keep on going. Or, if from some point in the Main Line district, go to Bryn Mawr and follow the route on the card.



Church Farm, St. Luke and Epiphany,
 Broomall, Pa.

Telephone, Newtown Square 88.



Chancel as Decorated for Easter

The Parish Helper

VOL. XXXVI.

PHILADELPHIA, PA., MAY, 1927, 330 SO. 13TH STREET

No. 5

Rector's Letter

To the People of St. Luke and The Epiphany

My Dear Friends:

I began this letter on Easter Monday morning. I conclude it on Low Sunday evening. No dates could better illustrate the contrast between two extreme moods, one of elation and the other of depression. Between those two extremes, I want to say things.

To say these properly would require the genius of Isaiah and of Jeremiah combined. We have passed through such a gratifying Easter that one feels like singing "Comfort ye, comfort ye, my people!" But with that season over, we are facing another where we are equally moved to lament "How doth the city sit solitary, she that was full of people!"

A Wonderful Easter.

To begin with Easter. It was, in many ways, the most glorious day we have ever had. All three congregations were larger than last year by ten per cent. Communions were larger by an equal ten per cent. The chancel was more beautifully decorated and by almost twice as many people. The music was the best that I have ever heard in any church. The preaching was not worse than usual. So that's that.

Indeed the day itself was only a logical climax to the whole Lenten Season. This was unusually satisfactory. I had looked forward in advance to Lent this year with apprehension. It came two weeks later than usual and I feared the languorous effect of springtime weather. At the outset, I was not very san-

guine about the Confirmation Class. And I was grieved and wearied with the burden of the people's sins—in not coming to church, more consistently, throughout the winter.

The facts, as they developed, proved the very opposite in all particulars. The average attendance at the six Monday Lectures was larger than last year by twenty per cent. The Sunday congregations, both morning and afternoon, for six weeks were larger by the same ratio. The experiment of having the Thursday night services in church resulted in an average attendance twice the number of last year. The attendance even at the Children's Wednesday Services was fifty per cent. larger. The Confirmation Class was larger than for two years previous and had two other peculiarities; first, there were more adults than children; secondly, there were more men and boys than women and girls.

Low Sunday Today.

Well, then, what's the matter? What is there to lament over? Merely this, that bright and early on the Sunday following comes that dread slump in church attendance which we are in for now for six months following. Today's morning congregation was the smallest since September. I spoke of Jeremiah. You recall that he was the prize lamenter. He was a classic author of that dire dithyrambic: "The Ways of Zion do mourn, because none come to her solemn feasts."

Seriously, with the exception of so short a season as that just completed, and as a general routine the year throughout, the people of this parish simply do not come to church the way they should. There are all sorts of reasons; but there are a great many more excuses. If both were sufficiently analyzed, maybe something could be done about it.

Number Names Enrolled.

For example, our Communicant List is probably more accurately kept than any other in the city. No dead wood is carried and the list is constantly revised. Two years ago, for instance, I deliberately pruned it of 240 names. That leaves us a bona fide figure, reported in the Convention Journal May 1st, of 1100 living human beings whom we know by name and residence. The 148 pews are practically all rented, by that many families, representing probably three times that many individuals. There is an increasing number each year on the Envelope Subscription List, totalling, to be accurate, 395.

There are careful enrollments of Sunday School and Mothers' Meeting, Bible Class and Infant Class, Boys Club and Girls Club. Add these figures all together, where are all these people any average Sunday morning? Where are eighty per cent. of them? This morning, at the 11 o'clock service, there were fewer than 200 present, compared with something like 2000 in and out of the church at all services combined on Easter Day. The trouble is, one of these things is the exception; the other is coming to be too nearly the rule.

Reasons and Excuses.

I spoke above of reasons and excuses. What are some of these? Among the first, of course, is the fact that so many people live at such a distance. That is true. But it proves nothing, because oftenest those are the ones who are here. Again, a great many of our people work and Sunday is a day of rest. They plead they have not time. That again is a fallacy; for, among all people who do come to church on Sunday, I have frequently observed that most are the busiest on week days.

I have heard mentioned this winter the anti-parking law for automobiles? Yes. But not all our people ride in automobiles. I have also heard mentioned, as perhaps you have, the weather? Yes. There are just two kinds of weather that interfere with church-going: the one is bad weather; the other is good weather. No. The trouble is apart from all these things: it is lackadaisical indifference on the part of too many; it is the ill ordering and bungling planning of their lives without establishing religious routine.

Winter and Summer.

Now, for fear I should seem either to be scolding or to be speaking in generalities, let me come to grave particulars. On Ash Wednesday, in forecasting Lent, I counted up of names on the pew diagram alone as many as twenty-seven, either individuals or families, who were away from home, tramping about the earth all the way from Florida to France and from Bermuda to the Nile. No reason why they should not be; but that is a sad predicament for a parish in midwinter, in view of the length of time so many of the same are away in summer.

I counted as many as twenty-one pews of which renters live permanently at a distance, half of whom have not been in church for years and most of them maybe not more than once or twice in one year. This is a delicate matter to touch on because they still maintain their pews and show their loyalty in every other way and speak their fond affection for the parish. Indeed they so surprise me at times in this regard that it overwhelms me.

Good as Gold!

For example, when the bookkeeper sent out the pew bills this March 1st, twenty-six came back with checks inside of twenty-four hours. And, inside of two weeks, practically every pew bill was paid for six months ensuing. When, two years ago, we needed a new organ, more than 600 people gladly contributed to the fund of \$25,000. And last year, when we needed such extensive church repairs, they did it all over again. They are good as gold—in every thing that has to do with gold. The peculiarity

of so many church people is that they do everything connected with the church—except come to church.

Apart from the pew-holder list in particular, and speaking in so far as it is worthy to discriminate, of parish house societies and other activities, I have said all this. I have said it so often and have said it so forcefully, that I must not run the risk of merely nagging. But there is all the time such grievous danger that everything else about a church should get itself made into a substitute for church-going and that all forms of work should be mistaken for worship.

Four Distinct Things.

There are four distinct things that comprise all the activities of a normal parish. And, in this regard, this parish is normal. At least it is in theory; the danger is that it shall fail in practice. Those four things stand in a relative order of precedence; the tendency is for them too often to get out of alignment; for first things to get into last position and last into first.

Those four things are: first, Church attendance; and that means primarily Sunday morning church attendance. Secondly, there is a Sunday School. This is a necessity; but it is little less than a necessary evil, if it is not understood to be secondary and if it becomes a substitute for Church. Thirdly, there is such work of education, fellowship and uplift as is done through clubs, etc., parish house agencies. Fourthly, there is what may be considered legitimate entertainment and enjoyment as, for instance, parties in the winter and pleasure in the summer at the Church Farm.

Order of Precedence.

The trouble is, I say, that things can look tremendously successful, from the point of view of numbers, and yet have the numbers in the wrong one of these four brackets. Number four is absolutely contingent on number three. Unless number three is preceded by number two, it ought to go out of existence. And unless number two conduces to number one, it likewise might better be abandoned.

This morning, I counted just twelve persons who had been to Sunday School who stayed to Church. This is all wrong. Last Monday night, the Girls' Club resumed their meetings after the Easter holiday. The enrollment of names on that list is 125. Apart from nine among those mentioned above, I observed just three living souls of that number in the congregation this morning. Last Wednesday evening, the Mothers' Meeting had their after-Easter Party and Supper. There were 153 reported present. Not all of these, to be sure, were of their own membership; but, of that membership specifically, just three living members of the group here on Wednesday night were in Church this Sunday morning. These are facts and figures.

Need for Interpretation.

I realize that they require much interpretation. It is true that, of the girls, a number are in church on Sunday afternoons instead of in the mornings. Especially is there such faithfulness on the part of the ushers that they cannot be praised too highly. It is true that, of the Mothers' Meeting, maybe thirty were present at the Afternoon Bible Class. That, I make no doubt, is their preference. It is true that the Corporate Communion of the Alumni on Maundy Thursday night was the largest we have had in recent years; but it ought to be.

When we keep building up this organization by the addition of a whole new confirmation class each year for twenty years, and have an enrollment something like 600, there ought to be more than 300 when we come to count noses. It is true that the number of Envelope Subscribers is larger this year than ever before and the consistency with which they keep at it is beyond all praise. But, of that list of 395 we carry, there were just eleven this morning in church to say their prayers. This is ridiculous.

Search for Reason.

Just what is the reason? Well, it might be my fault. It might be that the preaching is so poor that nobody can bear to listen to it. It is not. I wish it were. Then I would know what to do. I'd advise you to get another

preacher. Simplest thing in the world. It might be because the choir is atrocious and the service badly rendered. You know perfectly well it is one of the best choirs in America and that the service is always to edification. It might be that you do not like the church, or do not like me. But then you do like the church. You are devotedly fond of it. And I am very fond of you.

You know perfectly well what the matter is. You know the only reason why anybody any Sunday does not come to church is because they do not want to. I recommend that some of you get a new thought center and change your volition. I do not think you are likely to do it this summer. I think you are more likely to scatter and leave the rector sitting like a sparrow alone on the housetop. And I wish you might understand with the utmost clearness that it is because of these conditions that we came so many years ago to form our summer plans and undertake our work at

The Church Farm.

This work is well worth doing. It is worth supporting. You have, up to date, maintained it. And I ask you to continue this. But, in the meantime, this being the only Parish Helper and the only opportunity to speak of these things now until another season comes around, I wish you would give somewhat of your best attention to the problem I have tried to stress.

In composition of this letter I have observed the requirements of rhetoric always to think out an introduction first but write it last. That is why I began with the opening paragraph. I reminded you that I was feeling very well indeed on Easter Monday morning, but, on this Low Sunday evening, I am low in my mind. I will probably get over it. I am not exactly mad. I wish I were. Then I know I would get over that. Whether I will get over this summer remains to be seen. If I am not here when you come back, it will be because you have not come back when I am here.

Very sincerely yours,

D. M. STEELE.

PARISH NOTES.

Many will notice the omission in this number of the full page Music Program for the ensuing month. Please do not misunderstand. Do not think this means a discontinuance of the afternoon services. They will be continued as usual up into June.

The question is always being asked, When will work at the Church Farm begin? Its beginning is gradual and depends upon the weather. The first important picnic will be Memorial Day, May 30th. The observance of Sundays will begin, as last year, on some day in June depending on what date we close the Sunday School at Church.

A word of special mention should be spoken of the part in the Easter Offering taken by all groups, in addition to the collection itself. The Mothers' Meeting did their share. The Women's Bible Class outdid themselves. The Sunday School presented their Mite Box Offering. The Girls' Club collected money for flowers and baskets. And the Choir assembled a fund in their own name.

The reproduction, on page 2, is from a very beautiful mounted photograph taken on Easter Day by Sargent D. Bell, 115 South Sixteenth Street. These original photographs are for sale, at a price something like fifty cents, and can be ordered either directly from the above or through the Secretary at the Parish House. Write to 330 South Thirteenth Street or telephone Pennypacker 2883.

Special interest on the part of many persons who have already spoken of it may center this month in the article beginning on page 7. In so far as any one may wish additional copies, either for themselves or their friends or for mailing purposes, they will be supplied with copies on application to the Secretary at the Parish House, address and phone as above.

ELMER GANTRY

Last of Series, Lenten Monday Lectures

In Church, April 11 1927

Rev. David M. Steele, D. D.

Introduction.

There has recently been placed on sale a book that had been more cleverly advertised by being more widely reviewed before its appearance than any American novel previously published. It was chosen, a month before its appearance, by the Book of the Month Club. It was the only one of that list so far unanimously selected by all five of the judges. Its initial printing was 140,000 copies.

The author had notified his friends among the clergy more than a year ago that he was going off to write a book about them and what he was going to give them. He certainly kept his promise. On completion of his task, he sent the manuscript to his publisher and sailed for Europe. Presumably this was in order to be out of the country when the storm of controversy should arise which he made no mistake anticipating. Whether as a gesture or as an aid to publicity, he took along a clergyman as travelling companion.

The book, which is of 430 pages, is dedicated "with profound admiration" to H. L. Menchen, Editor of the "Mercury Magazine." Another prefatory page announces: "No character in this book is the portrait of any actual person." The author is Sinclair Lewis. The title is "Elmer Gantry."

Announcement, Advertisement.

Scribner's announcement, in their catalogue of the month, reads thus: "Mr. Lewis has slashed into every aspect of the Church. He does not hesitate to chuckle over its fallacies and to step on any toes that look interesting. The book will cause as much discussion as 'Main Street.'" It certainly will—and

more. Speaking for myself, two days after my advance order for a copy was filled I had read it twice. I have since been interested and impressed by printed reviews and by oral discussions. I am asked, as probably every clergyman is: "What do you think of it?" I think a lot of things. I am glad to try to answer, if I may do so in some detail, and if I may give reasons for my answer.

An advertisement in the "Churchman" of last week asked these six questions: (1) Is the man Gantry possible? (2) Is Lewis' attack on the Methodist and Baptist Churches justified? (3) Are the portraits of deacons' daughters, ministers' wives and choir singers, grossly exaggerated? (4) Is it possible that leaders of churches can be so ignorant and so uncultured as the churchmen in this book? (5) In Kansas City, a clergyman says that Elmer Gantry represents only "a few of the lesser vices" of the clergy. If this is a typical clergyman's opinion, laymen are asking: What are the major vices of the clergy? (6) Why do intelligent church people countenance the go-getters, revivalists, self-advertisers and sensationalists? Why, indeed? That is precisely what some of us want to know.

Book's Appearance Inevitable.

To come to critical examination: I remark, in the first place, that the book's appearance was inevitable. Every popular writer, especially every novelist, has sooner or later succumbed to the temptation to express himself on a religious theme. One would have to go back thirty years to recall Harold Frederic's "Theron Ware." George Elliott did the same thing in "Adam Bede." Olive Shreiner did it in the "Story of an African Farm." Hall Caine's contribution was the "Christian";

James Lane Allen's, the "Choir Invisible"; H. G. Wells', "God the Invisible King" and Winston Churchill's the "Inside of the Cup."

Few other books have been so widely read as these so-called religious novels. One may attribute to their writers a wrong motive. He may feel that their attempts have been mistakes. He may say that the shoemaker ought to stick to his last. But none of those things explain these books' inevitability. Each is the product, the precipitate, as it were, of the thinking of their time, upon the subject which in all times seems cause for most thinking—namely, Religion.

Our National Mediocrity.

In particular, Sinclair Lewis has been making, in other connections, and for a generation, a study of our national mediocrity. In that great sodden Middle West and Southwest dull-witted, superficial, under-educated, over-agitated, sub-intelligent, super-sentimental, loud-boasting and low-living multitude who comprise so large a proportion of our hundred and ten million population, religion—such as it is—holds pre-eminent place. And it has its own form of expression. It was reaction from this, contempt for it and disgust with it that has called forth this so bitter diatribe and satire.

For the book, while brilliant, is bitter. Perhaps it will lose somewhat of its force because its author is so well known an opponent of and disbeliever in the very Church itself as an institution and the Christian religion per se. For this, among other reasons, it will do illimitable harm. In spite of this, and for other reasons, it will do incalculable good. Which shall outweigh the other remains to be seen. It will be read, more widely read and more heatedly discussed than any book ever written, I believe, in America. It will do more harm than Tom Paine's "Age of Reason." It will do more good than "Uncle Tom's Cabin." It will do these in about the same way: for it has, in combination, the two styles of both and it has all the strongest qualities of each.

Fundamentalists and Evangelists.

In this book, the author does for the fundamentalists and professional evangelists what he did for the small town in "Main Street," for the business man in "Babbitt" and for the medical profession in "Arrowsmith." There is the same relentless piling up of detail, the same incredible and minute documentation. When we have finished reading, we know this Elmer Gantry even more thoroughly than we knew George Babbitt. He is just as vivid and alive, and ten times as revolting. The result will be another synonym. Main Street is no longer merely a book; it is a national institution. A Babbitt is the busy business man whom we dislike because he is blatant and smug and superficial. An Arrowsmith is a certain kind of doctor who goes pensively by the house every day. To this gallery of Americans we must now add Elmer Gantry as a descriptive adjective for loud-mouthed, vulgar, soul-saving, cash-register religious pomposity.

Novel, Document, Tract.

The question whether the book is great as a novel is really a negligible question. As a work of literary art, it is not great; but, as an accomplishment of the reporter's art, it is great beyond compare. And it must be judged, apart from its worth as a novel, in two other ways; as sociological document, and as tract. It is all three. As novel, its strength lies in its superb characterization. As document, Lewis has mastered the professional jargon of the minister as he mastered that of the doctor and the realtor. And it is a tract; a tract against hypocrisy and ignorance.

Moreover, these are pictured, not as traits of an isolated few among the clergy, but as traits existing all but universally among them. We get the impression that pastors like the mild, tolerant, generous and genuinely reverent Andrew Pengilly are not the rule, but the rare exceptions. He is the only one of his kind in the book, and he is there only for a page or two. All fundamentalist ministers are pictured as either fools or knaves, or both.

But, apart from prejudice and bias, I repeat, the book is mightily effective as a tract. It is the most savage thing that Lewis has done. It is not the best of his novels; but, because of its subject matter, it will raise more discussion than anything he has written. The superficial will speak of it deprecatingly. Village atheists will chuckle over it. Ministers will advertise it by denouncing it. For this reason I have been interested in classifying the reactions of at least three other coteries of people, all of whom misunderstand it.

Three Classes of Readers.

First, there are those who disapprove it mildly; who say: "No, I couldn't read it. Isn't it too bad that such books should be written?" This type of intellectual ostriches, hiding their heads in the sand, we have with us always. These are they who would not read Fielding's or Sterne's "Tom Jones" or "Tristram Shandy"; who consider Balzac risqué and Anatole France sacrilegious. They would not comprehend what you were talking about if you explained to them that Voltaire was the greatest single emancipator of the human reason. This book ought to have been written. And it ought to be read. Everyone who has at heart the interests of organized religion should peruse it. It is a true picture of a way of life that simply must be made unpopular. Perhaps the best way to do this is the author's way of cartoon and lampoon.

The second group comprises those whose risibilities alone are stirred. They seize on this depiction of one type of minister and point the finger of ridicule at all. They are always on the lookout for such opportunities. They want an excuse to jeer at religion and religionists. And they do not want to discriminate. Thou also art one of them, for thy speech betrayeth thee. The leading character portrayed may not be typical of a profession; but, because he is so cleverly portrayed, a multitude of readers will believe he is. They will believe so because they want to.

There is a third group who turn upon the book in anger. Leader of this group is Dr. John Roach Straton. His column and a half of comment, in the Literary Review of the "New York Evening Post," begins as follows: "I am given two thousand words in which to comment on Sinclair Lewis' much-trumpeted book. It is too liberal an allowance. One word would be sufficient, namely—bunk! Or, I might add a hundred per cent. increase by using two words,—vanity and vulgarity." And so forth and so following, he froths and fumes to his finale: "Mr. Lewis notoriously belongs . . . the ring-leaders and bell-wethers of an ill-assorted malodorous flock."

This is the familiar argumentum ad hominem of too many clerical controversialists. It is the ancient device of the thwarted in court: "No case. Abuse plaintiff's attorney." My dear sir, I know your ilk. I have suffered at your hands more times than I like to remember. Everyone has who has ever raised his voice in favor of your pet aversions or questioned in all courtesy, and seriously, any of your pécadillos. Your one weapon of defense is personal abuse. Your only method of argument is calling hard names. You would hew Agag to pieces before the Lord, thinking you were doing God service and thinking you were sorry for Agag. But you are neither. You are simply ill-tempered and bad-mannered. You are chiefest, my dear sir, of that scurrilous cohort to whom Dr. Gantry might exclaim: "Tu quoque! You are likest to myself."

Disgusting but Real.

Speaking of which, just what was Gantry like? No such disgusting character has been drawn, nor with such diabolical similitude, in fiction in this country in this generation. He is as real a personage as either Irvin or Ty Cobb. He is as vital as Gene Tunney and as vile as Henry the Eighth. He is as far behind the times intellectually as William Jennings Bryan and as far ahead of them commercially as Henry Ford. He is only a creation of fic-

tion, but he seems as real as P. T. Barnum. He is as ignorant as Mrs. Malaprop, as big a liar as Baron Munchausen, as voluptuous as Don Juan, as self-seeking as Captain Kidd, and as successful as the Count of Monte Cristo.

Success Unpardonable.

It is his success that makes him symbol of a type that ought to be accursed. He sets out as a snob-nosed little brat behind the stable in a prairie country town in Kansas; he brings up, at the age of forty-five, as pastor of the leading Yorkville Church of New York City and executive secretary of the great Napap, the National Association for the Purification of Art and the Press, which hopes to be the great super-reform trust. "The story marches," writes Carl Van Doren, "from the first sentence to the last paragraph, in which Gantry announces in prayer that 'We shall yet make these United States a moral nation'." Moral! By his standard? God save the mark!

He is, without exception, the most despicable character in all fiction. He is vain and blattant and buttery; he is lazy and lascivious; he is a bully and a lecher; he is a sensationalist and an unscrupulous climber; he is an ignoramus, a coward, a hypocrite, a bounder, an ecclesiastical cad. And yet this blackguard makes himself a power in Church affairs. That is the horrible truth. When you get to the centre of his personality, there is nothing but a voice. He never said anything, but said it at length and sonorously. He never had any more religion than a low-grade bootlegger, nor any more logic than a mule. And yet, while unbelievable, it is the truth that, in the ministry, in certain quarters, this is what succeeds.

Other Characters Important.

The book abounds in other characters, of course, too numerous to mention one by one. Every cameo is drawn to scale and true to life. For instance, Eddie Fislinger, "who, though he was a meager and rusty-haired youth with protruding teeth and an uneasy titter, had attained power in the class by al-

ways being present at everything, and by the piety and impressive intimacy of his prayers in the Y. M. C. A." And "Brother Karkis, who was no youthful student. He was forty-three, heavy-handed and big-footed. Born to the farm, he had been an ordained Baptist preacher for twenty years now, and up and down through the Dakotas, Nebraska and Arkansas, he had bellowed in up-creek settlements. His only formal education had been in country schools, and of all books save the Bible, revivalistic hymnals, a concordance handy for finding sermon-texts, and a manual of poultry keeping, he was soundly ignorant."

Touches of Description.

There are some rare touches of description also, such as that at the very outset, of "the East-middle Kansas Conference, which consisted of ten denominational colleges, all of them with buildings and presidents and chapel services and yells and colors and a standard of scholarship equal to the second-best high schools." There are tableaux too of meetings. For example, Gantry addresses the Rotary Club, "an assemblage of accountants, tailors, osteopaths, university presidents, carpet manufacturers, advertising men, coal and ice dealers, piano salesmen, laundrymen, and like leaders of public thought, who met weekly to indulge in passionate rhapsodies about Service and Business Ethics."

Best of all, however, are the scenes of assembly for strictly religious orgy: the night in the college chapel where, by mob psychology, "Hell Cat" was converted, a typical scene of all the horrors of undressing religion in public; the Sunday afternoon in Sharon's Tabernacle where the advertised Message to Business Men by a Power in the Machinery World made such a knockout, subject "Increasing Sales with God and the Gideons"; and the Annual Conference at Sparta with its wire-pulling and heart-burning over coveted appointments; the luncheon of the city's clergy, called together to co-operate as a Committee on Public Morals, where "the conversation was less

Gantry, Type or Composite?

To depict one preacher as Lewis has done in this book will do harm by encouraging the idea that his leading character is typical of all the clergy. Perhaps—although I doubt it—there is one such man, combining all these elements of rottenness, among the 135,000 ministers of all denominations in the whole United States, Protestant and Catholic, Jew and Gentile, rabbi, priest and pastor. But what would that prove? There might be one likewise among all doctors or lawyers, chitropodists or congressmen, sleight-of-hand performers or senators. Gantry is put forth as typical: that is a fallacy. He will be accepted as such by those who criticize the Church and clergy upon other grounds: that is a pity. He is no more nearly a norm of all men in the ministry than he would be of all school teachers or storekeepers.

A Monster Class.

He is not a norm. But he is unfortunately a composite of the members of a monster class. He is a mosaic of Texas Two-gun Frank Norris, Armie Sempie MacPherson, Billy Sunday and the late New Brunswick Dr. Hall, and all the minor imitators of that raucous rabble. He is a conglomerate of all the elements of human frailty, the lust of the flesh, and the lust of the eyes and the price of life that are in any of the many. He is a faithful epitome of those whose vocation is to save the world from something by denouncing something else; who rise on stepping stones of dead ideas and to whom success is meted in proportion to their ignorance, audacity and pseudo-spiritual self-conceit.

The author sets up this one man of straw in order that, over his shoulder, he may strike well-merited, much-needed blows at a vast company: a certain type—for there are such types—of simpering Secretaries of Something, dour Anti-Vice Crusaders, slippery Anti-Saloon Leaguers, Sunday Blue-Law Enforcers, Movie and Magazine Censors, subsidized

sprightly than the blessing because the only single trait those dozen pastors of as many denominations had in common was their dislike of each other." These are but a few of many.

Estimate of the Book.

So much for the book. How do I like it? I love it. It's the richest thing since Kabelais. What amazes me is how a layman learned to write it. I have known all this at first hand. I have seen it from the inside. I have been forced, for my sins, to live among these people, and I loathe them. I despise them and I hate their whole hegemony with a truly righteous indignation. By coincidence, I have known them for just those twenty-five years that this story covers.

I attended as a boy, for two years, just such a denominational college. I spent the summer of the World's Fair in Chicago where there had foregathered a thousand of this class of students for positions in the Exposition. I taught high school for a year in Indiana and, throughout the region, refereed adjoining college football games. I performed an editorial task for the "World's Work," for a year, which consisted in tabulating all the courses of study from the catalogues of every Theological Seminary of all denominations in the United States.

Experience and Observation.

I have since been in every State in the West and in most of these denominational college centres. I could call the students in this book by their first names. I have seen them as they have developed and, while trying my best to forget them, their memory haunts me. Lewis spreads his shafts in all directions; but, in fine, his major types are two: the Fundamentalists and the Revivalist. I have never known a fundamentalist whom I would call an educated man; I have never known an itinerant professional revivalist who was a good man. There is no use mincing words. These people are a nation-wide religious menace.

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Church Periodical Editors, futile field agents of Movements and Causes, faking Faith Curists, nauseating For-Men-Only Lecturers, and tabernacle-trooping, money-grasping mountebank revivalists. Every earnest, honest, reputable, home-abiding and Church-loving pastor of a congregation of good people loathes these just as much as Lewis does.

Three Major Points.

Beyond all this, however, there are three points where the author probes far deeper than the book reviewer is likely to follow. The casual reader too will pass them by almost unnoticed. For Lewis lays down three challenges and raises three grave questions. First, is the Church at all, as an institution, worthy of continuance? Secondly, is Christianity itself so unique and excellent a religion that it deserves present-day adherence? Thirdly, is there any place in our modern social economy for Professional Good Men; that is, for the Ministry as a profession?

Church, Christianity and Clergy.

My answer to all three questions would be flatly No . . . If. If, first, even apart from the hero, the Church is to be overwhelmed by the preponderance of such people as are those herein described—and there is grave danger that it may be. If, secondly, Christianity is to get itself fallaciously interpreted by that great multitude who prate, and proudly, of verbal and plenary inspiration of the Bible—and the drift appears to be in that direction. If, thirdly, the only professional religionist who can get a hearing has to be an ignoramus—and alas! by the law of majorities, it is he who does seem to have the public ear at present. Witness the preponderance in numbers of those who comprise, in the West, the sundry denominations the author derides. Witness the unholy horde of Holy Rollers, pugnacious Premillenarianists and credulous camp followers of tents and tabernacles.

I aver, boldly but frankly, that kind of church, that form of religion and that type of

clergy are the curse of this country today. I would rather see this land without a church in all its borders, without a formal religion of any sort, and without a living man in the ministry, than to see it taken into thrall entirely by this three-fold kind of sanctimonious fundamentalist evangelism. For fifty years this sort of church, so far as it exists, this form of theology, wherever it is believed, and this kind of exhorter, whenever he exhorts, have been doing—are now doing—America more harm than good. I am grateful to Lewis for making this plain. But I must justify each of my own statements severally.

Substitutionary Atonement.

First, there has been, this long while past, the inculcation of the doctrine of a substitutionary atonement. Somebody has done and will do something for us. The religious turn this takes is "Jesus paid it all; All to him I owe." Into all our people's thinking upon other matters, this has percolated. We have become, as a people, willing in all times of crisis to "Let George do it." That came to the surface in a notable war-time slogan. On that slogan, literally, one man was elected to the presidency. "He kept us out of war." The whole world was in travail. How could we keep out of it? How could we save our own skin? That was the paramount question. We kept out for two years by hiding behind the apron of the British Navy. We have not been thought the better of for doing so by other nations of the world. Nor have we yet paid the price for it. That whole unworthy attitude grew out of this kind of religion.

A Religion of Fear.

Secondly, the popular presentment of this pseudo religion has been a religion of fear. Fear makes a people fearful. The form our people's fear takes is timidity. Note here, please, a distinction. Timidity is not the same as cowardice. Cowardice consists in being afraid of the other fellow. Our people are not cowardly. Timidity consists in being afraid of themselves. They are that, just that, to a

ridiculous degree. They lack self-assurance. They are short of confidence—in themselves. They side-step important issues. They shrink from the discharge of national duties. Is it too much to attribute this to inhibition that has been begotten of a false form of religion? Their attitude is "I'm a stranger and a pilgrim." I'm a puny person. I deprecate myself. I ignore a present for a future state and seek salvation—for what or whom? For myself. As Pere Goriot says: "I can imagine the black look on the faces of that grovelling crowd, if Heaven were to play them such a joke as to omit the Day of Judgment."

And Gross Sentimentality.

Thirdly, we have become as a people grossly sentimental. Note here again, please, a distinction. Sentiment is something noble. But sentimentality? That is something maudlin. What could more conduce to this than playing solely on emotions to achieve results religious? "The religion Mother used to make": this has thwarted our people's capacity to think: it is so much easier to feel. In consequence, they confuse issues constantly, mistaking mere beliefs for facts. They do this in political life. They suffer from the practice in prevailing schemes of education. What hope is there, what outlook for the right of eminent domain for Truth when, in seven of our states, there are pending at this moment anti-evolution bills for legislation? Most of them, of course, will not pass. But is it not ominous that such a subject should be set to the arbitrament of votes? As well vote on the law of gravitation.

Conclusion.

How shall I come to a conclusion? I have often said I never am so glad that I am an Episcopalian as when I attend a funeral. There is laudable confinement to one ritual; there is some attempt at least at the repression of hysteria, and there is silence where there otherwise would be speech, eulogy and exhortation. I am glad for other reasons, the more I reflect

upon it, that I am a Churchman and am not Converted. I have never been so glad as now—a-days that I live in the East and not in the Middle West. I am glad I am a Modernist and not a Fundamentalist. I am glad I am a Religionist and not a Revivalist. I am glad I am an Innocent Bystander and not a Joiner. I rejoice in a Free Spirit and not a Slave Complex. In short, I am glad I am a Sinner and not a Saved Soul—if salvation is of Elmer Gantry.

THE MODERN ORGAN.

"The modern organ is the miracle of modern Music. Far from being the proverbial 'Box of Whistles' of Sir Christopher Wren's time it has become a veritable symphonic orchestra under the immediate control of an organist-director. Sensitive to his slightest intent or equally obedient to his masterful demands the modern organ becomes a true extension of the musician's technique.

"Furthermore it surpasses, in its mechanical performance, when used as a semi-automatic instrument, anything which the most skillful performer can accomplish. The most complicated passages may be rendered with consummate ease; leaving the artist free to enrich his color registrations hitherto only possible in a giant orchestra playing under a master director.

"The modern organ is, in truth, an assemblage of the best orchestral voices combined with those of most pleasing character from the organ. It contains color of infinite variety, as well as volume and power. On it may be rendered the thundering triumphs of Wagner or the dainty melodies of McDowell; a simple song on the strings or flute with harp accompaniment or a massive overture.

"Its response is instantaneous. Its voice clear and incisive. Since the coming of the electro-pneumatic action all mechanical limitations have been removed from the organ and great composers are marvelling at the musical effects possible."—Selected.

Parish Record

The amount of money contributed in envelopes, counted and sent in to the Accounting Warden, for March was \$242.85; for April \$209.45

Baptisms:

Mar. 20—Verna Buchanan.
 Mar. 20—Grace Rendall Cortsen.
 Mar. 20—Ruth Hilda Rendall Cortsen.
 Mar. 20—Ole George Cortsen, Jr.
 Apr. 24—Donald Walter Husted.

Confirmed:

Sunday, April 3, by Rt. Rev. Thomas J. Garland, Bishop of Pennsylvania.

Barrows, Nellie	Morrison, John Slater
Brehmeyer, William	Patchel, Robert Everett
Raymond	Pleate, William Frederick
Brennan, James Thomas	Purcell, Thomas Edward
Conard, Mildred Alice	Radcliff, John Yardell
Cortsen, Grace Rendall	Ritchie, Earl Phillip
Cortsen, Ruth Hilda	Robinson, Violetta Lilian
Rendall	Scanlon, Elinore
Donnon, James Johnston	Schissler, John
Duane, Margaretta	Sherman, Thomas
Ebbs, Merriel Evelyn	Warner Margaret Wiedersheim
Flud, Adele Lorraine	Weaver, Julia Marie
Gaul, William James	Wilson, Dorothy Hires
Graham, Mary Jane	Wiseman Dempster
Johnson, Emily Zane	Wurts, Elizabeth Fisher
Macken, Edward Pierce	Zurbach, John Edward
Middleton, Anna Louise	
Miller, Warren Frederick	

Married:

April 18—John Lane Smith and Elizabeth Crawford Vanaman.
 April 23—William M. Clark and Gladys Moorhouse.

Transferred:

From Holy Trinity Church, Philadelphia, Pa., Susanne C. Leonards.

Buried:

Mar. 12—Laurette de Tousard Prime.
 Mar. 24—Wilhelmina T. Nelson.
 Mar. 25—Alice Cooper.
 Mar. 29—Violet May Mackenzie.
 Apr. 9—Genevieve C. Woerner.
 Apr. 15—Nellie T. Fulmer.

OFFERINGS IN MARCH.

Feb. 27—A. M. Diocesan Treasurer.	\$ 69.45
Feb. 27—P. M. Diocesan Treasurer.	39.23
Mar. 2—Ash Wednesday	25.10
Mar. 6—A. M. Communion Alms ..	75.95
Mar. 6—P. M. Communion Alms ..	35.10
Mar. 13—A. M. Diocesan Treasurer.	73.75
Mar. 20—A. M. Diocesan Treasurer.	67.30
Mar. 20—P. M. Diocesan Treasurer.	83.80
Mar. 27—A. M. Diocesan Treasurer.	61.24
Mar. 27—P. M. Diocesan Treasurer.	31.30

Total Offerings in March \$ 562.22

Additional Amounts.

Rector's Discretionary Fund	\$ 10.00
Church Farm	62.00
Printing of "Parish Helper"	300.00
Episcopal Hospital	55.00
Galilee Mission	15.00
Poor Boxes Opened	4.96
Girls' Club Baskets, Reported	18.66

Total Additional 495.62

Grand Total for March \$1,057.84

OFFERINGS IN APRIL.

Apr. 3—A. M. Communion Alms ..	\$ 71.80
Apr. 3—P. M. Bishop's Fund	52.75
Apr. 10—A. M. Diocesan Treasurer.	115.75
Apr. 10—P. M. Diocesan Treasurer.	88.85
Apr. 14—Maundy Thursday, Diocesan Treasurer	57.00
Apr. 15—Good Friday, Diocesan Treasurer	45.00
Apr. 17—Easter Day:	

Analysis.**Designated:**

Chancel Flowers, from 111 persons	\$300.00
Church Farm, from 10 persons	1126.00

Total Designated \$1,426.00

April 17—A. M. Rector's Discretionary Fund	\$2463.76
Apr. 17—P. M. Rector's Discretionary Fund	130.00
Apr. 24—A. M. Diocesan Treasurer.	72.75
Apr. 24—P. M. Diocesan Treasurer.	68.25
Total Offerings in April	\$4,160.76
Additional Amounts.	
Sunday School Mite Box Offering ...	\$ 50.00
Girls' Club Flowers, Reported	18.00
Total Designated	68.00
Grand Total for April	\$4,228.76

ACKNOWLEDGMENTS.

The Parish Visitor acknowledges, with thanks, the receipt since the last "Parish Helper," of books, magazines, clothing, etc., from Mrs. C. L. Pierson, Miss Sidney H. La-fourcade, Dr. H. H. Furness, Mrs. Edgar McKaig, flowers for the Children's Services during Lent, Anonymous, and Miss Alice Prime, a large quantity of clothing and useful articles of furniture and implements for the Church Farm, Mrs. C. F. Godshall, Mrs. A. E. Smith, Mrs. Edward Ilsley, Miss Lucy Owen, Miss Mary Goddard, Mrs. H. B. Collins, Miss Alberta Buch.

FLOWERS, MEMORIALS AND MONEY FOR EASTER CHANCEL DECORATION.

The following were donors of: Cross on Altar, Miss Helen Trotter; Lilies in Altar Vases, Miss Anne Hampton Barnes and Mrs. Edward Ilsley; Cross on Pulpit, Mrs. John W. Pepper; Cross on Lectern, Mrs. Arthur V. Morton; two Crosses, Bishop's Chair and Credence, Mrs. Clifford Lewis, in memoriam son and daughter; other special portions, Mr. George L. Slook, in memoriam wife and son; Mr. Andrew J. Town, in memoriam father; Mrs. Graham and Mrs. Bitner, in memoriam Mrs. Cherry; Mr. Franklin Gray, in memoriam wife and mother, Mr. and Mrs. Joseph Cook, in memoriam Baby Cook; Mrs. Linwood W. Hirsch, in memoriam; Norma Mahn, in memoriam father; Mrs. James Treston, in memoriam Mrs. R. Treston; Mrs. Sarah M. and Miss Bella Mucklow, in memoriam father; and the following whose names appear not alphabetically but in the order of receipt of their contributions: Miss Mary Hart, Miss Minnie

McCarty, Miss Mary Long, Mr. and Mrs. Charles Y. Fox, Mrs. Parker Burnham Prince, Mr. William Cooper, Sr., Miss Martha Yerkes, Miss Elizabeth Quinn, Miss Florence Marnie, Mrs. A. B. C. DeHaven, Miss Annie and Miss Lizzie Van Kirk, Mr. and Mrs. W. W. Oliver, Miss Florence Lee, Miss Frances Snyder, Mr. and Mrs. James W. Houseman, Miss Louise Schlepfer, Miss Florence Whitaker, Miss Margaretta Cunningham, Mrs. Jennie Lawn, Mr. W. E. Williams, Miss Anna Clements, Mr. Carl S. B. Worsley, Miss Esther McCusker, Mr. and Mrs. Newell Harris, Mrs. Thekla Lotz, Mr. and Mrs. Fred Miller, Miss Marguerite Holt, Mr. James H. Bell, Miss Myrtle Carson, Miss Theodora Burt, Miss Edith Burt, Mr. Arthur W. Sewall, Mrs. John B. Wonsettler, Miss Elizabeth Lynch, Mr. Charles S. Wurts, Mrs. Florence Draucker, Mrs. A. V. Meigs, Mr. Edmund Porter, Misses Porter, Mrs. Charles C. Butterworth, Miss Annie Butterworth, Mr. and Mrs. Joseph Bonn, Dr. and Mrs. E. Q. Thornton, Miss Amy E. Potts, Misses Frost, Mrs. H. E. Wilson, Mrs. Aubrey H. Gillingham, Mrs. Mary Hazlehurst, Mr. and Mrs. Harry S. Grace, Mrs. Almira Sholler, Mr. Owen J. Roberts, Miss Margaret Tobin, Miss Elizabeth Happersett, Miss Emma M. Miller, Mr. Thomas F. G. Seixas, Miss Rose Lazier, Miss Julia Woodward, Miss Rena Gill, Mr. Michael DeLuca, Miss Anna Thorne, Mr. and Mrs. John W. Brock, Mrs. George H. Stephenson, Mrs. H. P. Pritchard, H. E. Smith Family, Mr. H. H. Furness, Mr. Frank R. Sayidge, Mrs. John F. Lewis, Miss A. K. Scherer, Mrs. Marie Gesswein, Mrs. Seymour Davis, Miss Mary Sylvester Cline, Mrs. John L. Redman, Mr. Jacob Kostka, Miss Emily Gear, two anonymous, Mr. W. H. Battles.

NAMES OF CONTRIBUTORS GENERAL OFFERING, EASTER DAY.

There follow the names, contributors to the Easter Offering in so far as they used the envelopes appointed for that purpose or were otherwise identified, not alphabetically, but in the order of receipt of 171 individuals: Mrs. H. P. John, Mrs. Parker Burnham Prince, Mr. O. B. Lake, Mrs. Emma Buch, Miss Alberta Buch, Mrs. Robert Koehler, Mrs. Charles E. Dana, Mr. C. C. Harrison, Sr., Women's Bible Class, Miss Louise Reyer, Dr. Donald J. Zulick, Mrs. A. B. C. DeHaven, Mr. and Mrs. W. W. Oliver, Mrs. Thomas E. Cornish, Mrs. John H. Weaver, Mrs. Agnes Wooley, Miss Roberta Wooley, Mrs. Katharine Shea, Miss Viola Demmert, Mrs. Marie Gesswein, Miss Laura E. Gesswein, Mr. Alfred E. Gratz, Miss Elizabeth Quinn, Miss Florence Marnie, Mrs. Harry Richards, Miss Helen Richards, Miss Mary Weatherly, Mrs. Frank S. Evans, Mrs. John W. Wirgman, Mr. Arthur W. Sewall, Mrs. E. S. Anderson, Mrs. Edward Ilsley, Mrs. A. V. Meigs, Mr. Charles Bochman, Miss Catharine McConaghy, Mrs. Charles C. Butterworth, Miss Annie Butterworth, Mr. and Mrs. Joseph

Bonn, Mrs. Thomas S. Stewart, Mr. Samuel Bell, Jr., Mrs. Elizabeth A. Smith, Miss Lola Heist, Mrs. Howard Roberts, Mrs. C. A. Morley, Miss Mary C. Smith, Mothers' Meeting, Mrs. John F. Lewis, Mr. and Mrs. Edwin Cornell, Mr. and Mrs. Harry S. Grace, Mrs. Jennie Lawn, Miss Emily Grear, Mrs. Warren C. Mercer, Mrs. H. S. Moorhead, Miss Marion W. von Kessler, Mrs. John T. Graham, Mr. Malcolm Lloyd, Mrs. Walter Horstman, Mrs. Seymour Davis, Mr. Horace E. Smith Family, Mr. and Mrs. Benjamin Baseler, Miss Amy Potts, Miss Vida Hunt Francis, The Choir, Miss Mary A. Dobbins, Miss Harriet Ashhurst, Miss L. H. Clausen, Mrs. Aubrey H. Gillingham, Misses Selina and Florence Groves, Mrs. Helen Collins, Mrs. C. F. Godshall, Dr. Samuel M. Wilson, Miss M. C. Wilson, Miss Alice Prime, Miss Anita Dominguez, Mr. and Mrs. Herman Schulz, Mr. James Treston, Mrs. Katherine Beck, Mr. Jacob Kostka, Miss Edith Burt, Miss Theodora Burt, Miss Sidney H. Lafourcade, Mrs. Charles Stewart Wurts, Mr. and Mrs. Arthur V. Morton, Mr. G. C. Woodward, Miss Ellen White, Miss Ellen Birch, Mr. Thomas F. G. Seixas, Mrs. John W. Pepper, Mr. and Mrs. George Illman, Dr. E. Q. Thornton, Mrs. Charles Dixey, Mr. Edwin Clarke Beers, Miss Mary Jane Ritchie, Miss Elsie Jamieson, The Misses Porter, Mr. Edmund Porter, Miss Clarissa McCutcheon, Mrs. John H. Taws, Miss Lucy Owen, Dr. and Mrs. John L. Redman, The Misses Frost, Miss Elizabeth Bell, Mrs. Frank P. Prichard, Miss Julia Lewis, Mrs. H. H. Furness, Jr., Miss Beatrice Craig, Mrs. Bertha Wonsettler, Miss Virginia Macken, Miss Dorothy Donnon, Miss Wilhelmina Brown, Miss Annie Goddard, The Ross Family, Miss Margaret Tobin, Miss Anna Thorne, Miss Frances Bowers, Mr. Charles Y. Fox, Mrs. James E. Lennon, Mr. and Mrs. Holstein DeHaven Fox, Mr. Louis Beck, Mrs. David M. Shirk, Miss Helen Morton, Mrs. Watson Armbruster, Miss Rosalie MacIntosh, Mrs. Mary G. Cole, Mr. Horace E. Burrows, Mr. John W. Wirgman, Mrs. Matilda K. Stewart, Mrs. Theron I. Crane, Mrs. J. B. Hutchinson, Mrs. William H. Hepburn, Jr., and Sister Laurretto, Nelson, and nineteen envelopes used anonymously.

A LITANY.

"From the false piety which cannot laugh;
from being self-centered in our pity.

"From being narrowly ecclesiastical and
from loving systems more than we love Thee,

"From the disloyalty of being satisfied with
things as they are, in the Church and in the
world; and from failing to share Thy indigna-
tion."

"Good Lord, deliver us."—"Gargoyles."

ARE PEOPLE WEARY OF DRIVES?

"The professional money-raising companies insist that the more people give, the more they enjoy the habit. It is remarkable to what an extent the 'drive' has spread. A few years ago some of us were shocked at the idea of paying a company to raise money for a church cause. Today there is hardly a campaign of any extent which is not conducted by a professional company, according to the standard technique.

"But there seems to be a reaction against frequent drives. As the novelty wears off—after going every year through the same songs and excitement and worked-up enthusiasm, especially after we have learned some of the 'inside dope,' such facts as that the 'initial gifts' committee always has in hand a considerable sum, which they hold back until the campaign requires it, it is a little like learning that there is no Santa Claus, and half of the zest has gone out of the later drives.

"But not wholly. There are some who will only consent to go to Heaven if they can conduct drives there with nightly dinners and prizes for the best teams. And for that matter, do not the Rotarians, the Kiwanians and the Lions meet weekly and affect the same hilarity in their songs and the same standardized formulas of intimate camaraderie?

"But now and then the dogmas of the experts fail. Sometimes there is nothing that fails like success. I warn you that, if your campaign has come far short of its goal—and even professionally conducted campaigns have been known to fail of complete success—not to listen too implicitly to the expert who insists that in all the bright lexicon of drives there is no such word as fail. For when the tumult and the shouting of the 'victory dinner' dies, and the parish or the community does not see the new building go up, it will be difficult to explain to them that the glorious cheering, singing and speechifying were merely tactful devices, and that they must all give a great deal more before anything can be done."—The Churchman.

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The October 1927

Parish Helper



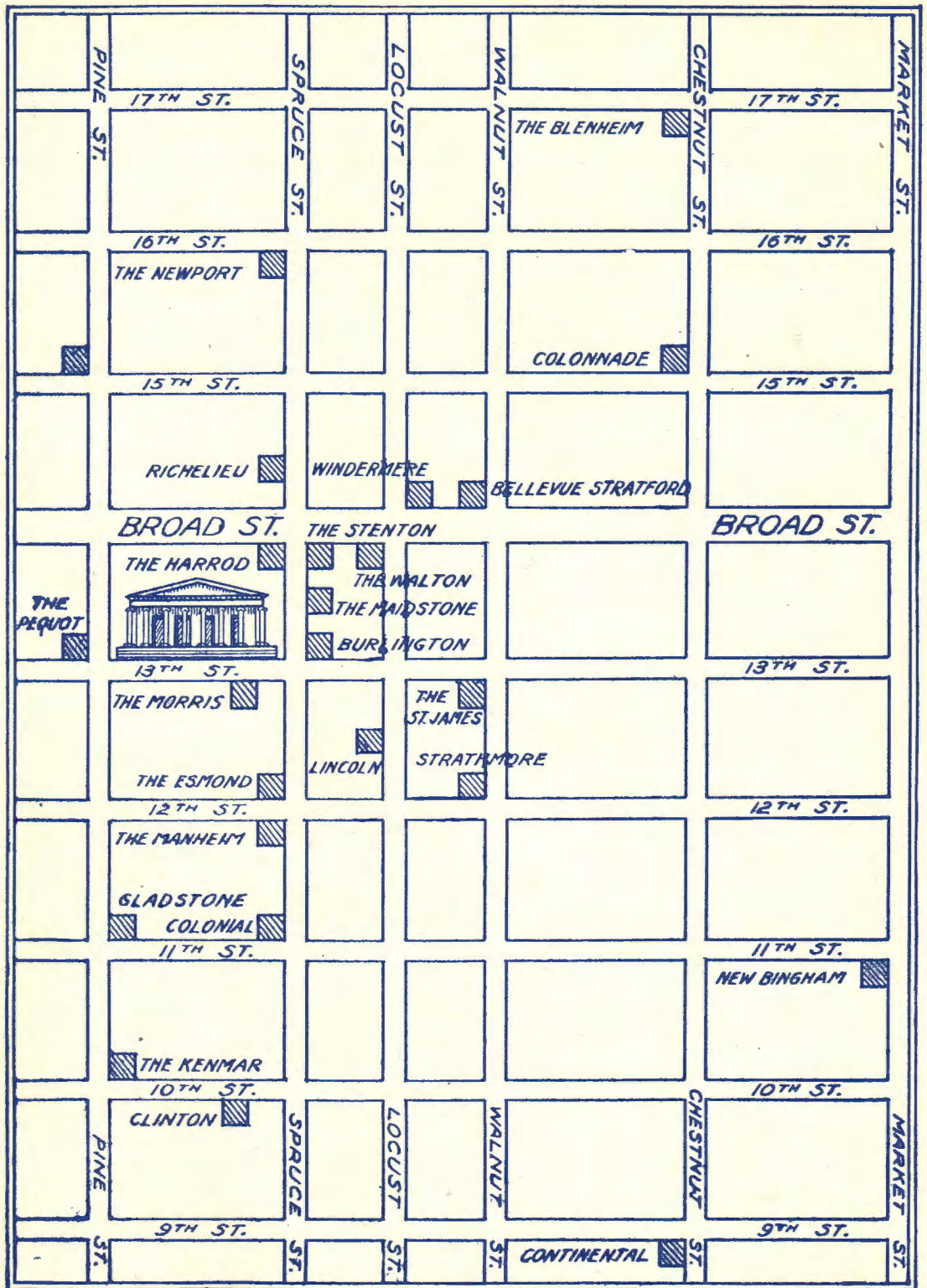
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MEMORIAL ALTAR FLOWERS.

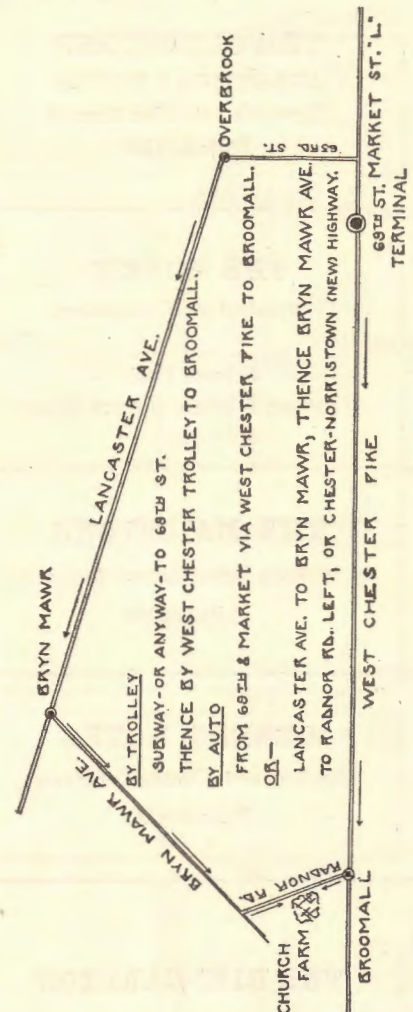
- Dec. 5—In Memory, Mrs. Herbert M. Howe and John Fell Howe.
 Dec. 12—"In Memoriam."
 Dec. 19—Memory, Mrs. Charles C. Harrison.
 Dec. 25—Mrs. John F. Lewis and Mrs. Edward Ilsley.
 Dec. 26—Memory, Mrs. Herbert M. Howe and John Fell Howe.

1927

- Jan. 1—Mrs. Frank S. Evans.
 Jan. 2—"In Memoriam."
 Jan. 9—"In Memoriam."
 Jan. 16—"In Memoriam."
 Jan. 23—"In Memoriam."
 Jan. 30—Memory, Mr. Edward C. Dale.
 Feb. 6—"In Memoriam."
 Feb. 13—"In Memoriam."
 Feb. 20—Mem., Mr. and Mrs. Malcolm Lloyd.
 Feb. 27—Memory, Dr. E. S. Lemoine.
 Mar. 6—Memory, Mary Howe Robinson.
 Mar. 13—Memory, Rose Marie Gesswein.
 Mar. 20—Mem., Mr. and Mrs. Theo. Voorhees.
 Mar. 27—Miss Sidney Lafourcade.
 Apr. 3—Memory, Marjorie Thornton Moore.
 Apr. 10—"In Memoriam."
 Apr. 14—Maundy Thursday: Girls' Club.
 Apr. 17—Easter: Miss Anne Hampton Barnes and Mrs. Edward Ilsley.
 Apr. 24—Mrs. Louis dePui Vail.
 May 1—Mrs. J. B. Hutchinson.
 May 8—Memory, Mrs. E. M. Thorne.
 May 15—"In Memoriam" S. D. H.
 May 22—Memory, Michael Clarkson.
 May 26—Ascension Day: Miss Helen Trotter.
 May 29—Memory, Marion H. Creswell.
 June 5—Whitsunday: Mrs. William E. Lucas.
 June 12—Trinity: Memory, Helen C. Belfield.
 June 19—"In Memoriam."
 June 26—Mrs. James Treston.
 Sept. 4—Mrs. H. H. Furness, Jr.
 Sept. 11—Mrs. William D. Winsor.
 Sept. 18—Mrs. Wm. A. Donley.
 Sept. 25—Miss Emily W. Gear.
 Oct. 2—Mrs. John W. Pepper.
 Oct. 9—Miss Jennie B. Burns.
 Oct. 16—Miss Martha Yerkes.
 Oct. 23—Memory, Mr. and Mrs. F. M. Gilpin.
 Oct. 30—"In Memoriam."
 Nov. 1—Memory, Mr. and Mrs. Nath. Burt.
 Nov. 6—Women's Bible Class.
 Nov. 13—Memory, J. P. M.
 Nov. 20—Mrs. Aubrey H. Gillingham.
 Nov. 24—Thanksgiving Day: Mr. and Mrs. John A. Lewis.
 Nov. 27—Mr. Franklin Gray.

CHURCH FARM LOCATION.

This impression is from a plate we have prepared for making cards of postal size, cards to be kept and to be used by any who are yet in doubt regarding mere location; who have never made a visit to the Farm, but who still promise themselves that indulgence in the future. Let us hope it will be in the near future. The route is straight out the West Chester Pike, which is merely the continuation straight west of Market Street. Just start in that direction, and keep on going. Or, if from some point in the Main Line district, go to Bryn Mawr and follow the route on the card.



Church Farm, St. Luke and Epiphany,
 Broomall, Pa.

Telephone, Newtown Square 88.

Musical Program

OCTOBER 9, 1927.

SEVENTEENTH SUNDAY AFTER TRINITY.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—401 *Martin*
 Benedictus es Domine *J. S. Matthews*
 Benedictus *Gregorian*
 Offertory—"Great Peace Have They" *Smith*
 Recessional Hymn—414 *Dykes*

EVENING PRAYER, ANTHEM AND ADDRESS AT
 FOUR O'CLOCK.

Anthem—"Save Us, O Lord" *Bairstow*
 (See printed program when the day arrives.)

OCTOBER 16, 1927.

EIGHTEENTH SUNDAY AFTER TRINITY.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—397 *Ancient Plain Song*
 Te Deum in C *Lutkin*
 Benedictus *Gregorian*
 Offertory—Soprano Solo
 Recessional Hymn—523 *Gadsby*

EVENING PRAYER, ANTHEM AND ADDRESS AT
 FOUR O'CLOCK.

Anthem—"The King's Highway,"
Edward Shippen Barnes
 (See printed program when the day arrives.)

OCTOBER 23, 1927.

NINETEENTH SUNDAY AFTER TRINITY.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—520 *Messier*
 Benedictus es Domine *J. S. Matthews*
 Benedictus *Gregorian*
 Offertory—"The King's Highway,"
Edward Shippen Barnes
 Recessional Hymn—398 *Smart*

EVENING PRAYER, ANTHEM AND ADDRESS AT
 FOUR O'CLOCK.

Anthem—"Blessed is He" *César Franck*
 (See printed program when the day arrives.)

OCTOBER 30, 1927.

TWENTIETH SUNDAY AFTER TRINITY.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—458 *Goss*
 Benedictus es Domine *Marks*
 Benedictus *Gregorian*
 Offertory—"A Prayer" *Capellen*
 Recessional Hymn—408 *Ewing*

EVENING PRAYER, ANTHEM AND ADDRESS AT
 FOUR O'CLOCK.

Anthem—"Out of Heaven" *Cowen*
 (See printed program when the day arrives.)

CHURCH DIRECTORY.

Corporate Title, "Rector, Church Wardens and Vestrymen of the Church of St. Luke and The Epiphany."

Rector Rev. David M. Steele, D. D.
 Assistant
 Parish Visitor Miss Pauline Wurtele
 Choirmaster H. Alexander Matthews, Mus. Doc.
 Accounting Warden Mr. Charles Stewart Wurts
 Secretary Miss Laura E. Gesswein
 Bookkeeper Mr. George L. Gaff
 Verger Mr. John W. Ryan
 Janitor James Richardson
 Janitress Mrs. Ella Watkins
 Mail Address 330 S. 13th St.
 Telephone Number Pennypacker 2883

The Parish House is open at all times. The Rector's Study, the Offices of the Clergy, Choirmaster, Parish Visitor, Secretary, Verger and all members of the Staff are here. Any or all of these can be seen or telephoned or written to at any time at the above address. This Church is not a retreat; it is a workshop. Its tasks do not end with Sunday's services; its ministrations are for all those who desire them at any time.

Communicants coming into the Parish, or leaving it, should comply with the canon relating to letters of transfer. Baptism will be administered at any time; but notice should be given in advance. Attention is called to the rubric before the office of the Visitation of the Sick, which reads: When any person is sick, notice shall be given thereof to the Minister of the Parish. On such notice being given, the Clergy are always ready and desirous to visit such and to administer the Holy Communion.

Practice as well as propriety necessitates the arrangements for all functions in Church in advance. Especially, the Clergy should always be consulted before arrangements are made for marriages or funerals at which they are expected to officiate. They can be seen after any Church Service, by those who desire to consult them or at any hour of any day at the Parish House by anybody on any errand.

Parishioners are asked to send prompt notice of changes of residence. This is particularly important. Every effort is made to keep mailing lists with accuracy. Those who wish to become members of the Parish are asked to send their names and addresses to the Clergy. Applications for pews or sittings should be made to the Verger, who can be seen before or after any service at the Church.

ALL SAINTS' DAY ROSTER.

Below is the Roster to be read on All Saints' Day, the names of those deceased within the past year who have been buried by the ministrations of the Clergy of this Parish.

Nov. 3—Anne Gerhard Maris.
 Nov. 13—George B. Mahn.
 Nov. 26—Elizabeth S. Johnston.
 Dec. 21—Harry McClay.
 Jan. 8—Margaret Donaghy.
 Jan. 24—Henry Harding.
 Jan. 28—Dorothy Consor Jack.
 Feb. 4—Elizabeth Camac Winsor.
 Feb. 16—Ida R. Price.
 Feb. 16—Tacy A. Ennis.
 Feb. 19—Minerva Slook.
 Feb. 21—May A. Harding.
 Mar. 12—Laurette de Tousard Prime.
 Mar. 24—Wilhelmina T. Nelson.
 Mar. 25—Alice Cooper.
 Mar. 29—Violet May McKenzie.
 Apr. 9—Genevieve C. Woerner.
 Apr. 15—Nellie T. Fulmer.
 May 16—Charlotte Stafford.
 June 11—Frances H. Lazier.
 June 11—Charles R. Wood.
 July 1—Helen Kirkbride Morton.
 July 5—Martha M. Wagner.
 July 12—Mary E. Donaldson.
 Aug. 26—Maurice G. Maguire.
 Sept. 10—Clara Prince.
 Sept. 10—Caroline Richards.
 Sept. 28—Frank Raymond Savidge.
 Sept. 29—Marion Knorr Gale.

COLLECT.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee; through Jesus Christ our Lord. Amen.

The Parish Helper

VOL. XXXVII.

PHILADELPHIA, PA., OCTOBER, 1927, 330 So. 13TH STREET.

No. I.

Rector's Letter

To the People of St. Luke and The Epiphany

My Dear Friends:

Naturally the most important subject to deal with in a letter at this autumn season is the work of the summer past at the Church Farm. The weeks succeeded one another through the customary three months with about the usual calendar. On as many as ten Saturdays there were overnight parties of boys and girls, in number from a dozen to three dozen. At the twelve Sunday afternoon Services in the orchard the numbers ranged from twenty-five upwards to two hundred and twenty-five, depending on the season and the weather and all sorts of circumstances. The weather in particular was unfavorable at times; but we were especially fortunate on the three major holidays, Memorial Day, Fourth of July and Labor Day, with bigger and better picnics than last year.

On the Sundays, there were three services of Holy Communion. There were three occasional baptisms and the routine of dates in the country was interspersed with four notable weddings of young couples in town. On alternate Wednesdays, there were picnics for the Mothers and, on Saturdays as well as at other times, Children were conducted in parties with carfare provided.

Diary of Dates.

A few notable dates preceding these were the Surprise Party and Sale of the Hope Chest on May 23d. Many useful articles were contributed to the former, and the latter netted \$100.00. On June 22d, the women held a festi-

val of strawberries raised in the Farm garden, netting \$50.00. The closing meeting of the Girls' Club was outdoors on June 11th. Likewise, at the end of the season, there were special gatherings. The concluding service was on the second Sunday in September. The full choir from the Church was in attendance and the congregation numbered more than 200. That left the third Sunday afternoon and evening of September open for a meeting of counsel and advice with a dozen or more church workers around a supper table spread by Mrs. Treston on the lawn. The regular afternoon services in church were resumed the last Sunday in September, and the Sunday School as well as the entire schedule at the Church on the first Sunday in October.

Special Visiting Groups.

Owing to a change of policy this year, we did not welcome many outside groups or parties; but we did have these few events and made the following concessions: June 18th, Virginia Robinson entertained a couple of dozen of her co-workers. On the same day, John Bahm and a committee of fellow-employees were hosts to 200 workers of the B. M. Co. The men of the Church Choir foregathered on June 25th to play their annual baseball game with the Boys' Club. On June 23d, being glad to accommodate our neighbors, we permitted the use of our grounds by the local Sunday School of the Broomall Presbyterian Church for their picnic with 200 scholars. June 29th, Miss Cashel came with a dozen of her probationers

from the Pennsylvania Hospital. On September 9th, there was the Matlack family reunion, 100 participating. On September 12th, 100 representatives of the Visiting Nurse Society held a carnival; while, several times throughout the summer, Mrs. Yarnall came with parties and picnics from Media. Between times and at all times, people came and went as individuals sometimes, sometimes in minor groups. The swimming pool was popular; the strawberry bed overflowed; the bees swarmed; the squirrels abounded; the pigeons increased, not to mention the kittens.

Work and Workers.

The farmer made hay, cultivated corn, reaped oats, attended the garden and improved the lawn, made fence, cut fire wood, and otherwise at other times performed that kind of farm work which is never finished. He was aided and abetted in particular by Billy, who was resident all summer; by Thomas, who took his duties so seriously that he will be welcome back another summer; by Harry and Charlie and, when all else failed, they all together called in Mr. Conner. Mrs. Schissler did the intermittent housekeeping. Miss Marnie and Miss Quinn did all the light work of house-cleaning, while the rest of us performed the more arduous labor of overseeing and directing. Miss Yerkes, Mrs. Donley, Mrs. Koehler and as many others were as useful as ornamental. Miss Gesswein and Miss Buch lent incidental aid. Bob Little could be seen in the offing almost any time there was some special task. Miss Frost was never weary in well-doing and many others abounded in good works. Mrs. Barratt, Miss Smith and Mrs. Lennon were aides at the Mothers' picnics. Mrs. Lots was invaluable in looking after the younger children. Mr. Bell was ubiquitous. During August, all credit is due to Miss Wurtele for her good management and to Dr. Yerkes for his pious appearance and devout activities on Sundays.

Contributions and Contributors.

The list of contributors of money appears in another column as well as the donors of gifts

and utensils, their variety as wide as the range of our needs. Some special needs were met, expenses of repairs defrayed and the purchase was made of some things for permanent use. For example, we had to spend upwards of \$300.00 on putting and keeping the tennis court in condition. There were necessary replacements of tennis and baseball and other equipment for games. We purchased about \$100.00 worth of orchard furniture. This was especially for the older people and the children. We had to buy a complete set of chairs for use in the barn. We also obtained three dozen benches for additional seats in the orchard. The boys themselves bought and installed a new spring board for their swimming pool. Bedding for the bungalow and dormitory was procured and many articles for household use were given by some perhaps not adequately thanked merely by mention of their names elsewhere among the roster of contributors. It is true that much of the weather was bad. It is to be regretted that the rates of carfare have been raised. Some other things throughout this season in particular may possibly have interfered with larger or increased attendance. But the property is now in fine condition and dates and duties, activities and occupations have become established.

Rector's Vacation.

A number of persons have been good enough to express their pleasure over the Rector's vacation, so that a brief report perhaps should be forthcoming. He is rather averse to this; first, because he neither deserved nor needed such an outing—few people do, and too many take them; but, secondly, because his pride is wounded in the fact that everybody was so glad to see him go away from here and expressed regret when he came back, presumably because he had not stayed out of their way for longer period. I ask you!

In brief, I spent two weeks on the ocean very enjoyably. It was a splendid voyage each way; good boats, good company, good weather. I spent the three weeks ashore mainly in England, with a side trip to Ireland, where I never had been. I do not feel that I know enough or

saw enough either of people or of conditions to draw any sage conclusions. I did, however, come away a little saddened and disheartened by the state of things in England. The English are, in my judgment, in a pitiful state following the war. They have not yet recovered. And it is no wonder. What the outlook is, is anybody's guess. It is an age-long tradition that the English always come back. Maybe the British Empire in the abstract has. But they have done it, or are doing it, at the expense of the British people. How large a price the English will yet have to pay for England, and whether they can pay it, remains to be seen.

Conditions so Contrary.

I suspect that nobody from the outside has the requisite qualifications or the right point of view to pass judgment in the premises, because conditions there and here are so contrary. So many things that act conversely must be taken in account. I felt every time I met their traffic moving in our opposite direction, on the left side of the street, that I was meeting myself coming back. Perhaps indeed I was seeing them advancing where I thought they were retreating. Maybe I instead was only an example of a race or nation that are retrograding when we think we are progressing.

It is even difficult to speak a language where a sidewalk is a footwalk; where an elevator is a lift; where baggage is luggage; where gasoline is petrol; where a telephone booth is a box, and where Hello is Are you there? Where a café is not a place to drink, but one to eat in; where a restaurant is not a place to eat in, but a place to be served soft drinks; where a lounge is not a piece of furniture, but a room to contain it; where a penny is two cents and four of our pennies is two pence; where a guinea is not a fowl, but the price of one cold.

Confusion and Contrast.

One is confused in a land where there are fewer laws to enforce than at home, and where far many more are enforced; where they owe

the largest national war debt among all the nations and alone have stabilized their currency; where there are the largest number of American tourists and the smallest number of them are cheated; where the police actually regulate traffic and the traffic officer is the motorman's friend; where they use steam motors for our gasoline trucks and yet gasoline is dearer than at home; where they have the greatest pride in the English language and yet speak it with the worst accent; where they have the cheapest tailors in the world and are the worst-dressed men; where there are the finest clothes to buy and the fewest pretty girls to wear them; where there are the strongest labor unions, yet whose members are doing the least labor; where the working class are paid the highest wages and professionals receive the smallest salaries.

In the matter of money London is a place where they have the most complicated clumsy currency and yet where clerks are the most clever and adept in making change; where the sales people say Thank you when they serve you and Please after you pay; where the store attendants bid you Good-day when you enter and Good-morning when you leave; where they have posted signs No Tips in hotels to those who work and go on giving Doles to those who don't. True, while we inscribe our boards with Say It with a Smile, they do it with a smile. Upon the other hand, while they pride themselves unfailingly on their good manners, they can be upon occasion unspeakably rude. All this talk of hands across the sea? I don't know. Shall there be a Union of the English-Speaking People? Maybe, when the English people learn to speak the English language and the United States begins to be united. Meanwhile, I am asked: What part of my journey did I enjoy most? The last hour, coming up the harbor to the dock, returning home on Labor Day.

Always sincerely yours,

D. M. STEELE.

A WORTHY MEMORIAL.

(Excerpts from Important Document.)

"This Indenture or Deed of Gift made the fifteenth day of October, A. D. 1927, by and between Arthur V. Morton, of the City of Philadelphia, hereinafter referred to as Donor . . . and the Rector, Church Wardens and Vestrymen of the Church of St. Luke and The Epiphany, hereinafter referred to as Donee, Witnesseth that

"Whereas Helen Kirkbride Morton, daughter of Dr. Thomas G. Morton and Annie K., his wife, late of the City of Philadelphia, departed this life on the twenty-eighth day of June, A. D. 1927, having been for many years a member of the Church of St. Luke and The Epiphany and actively interested in the various forms of charitable and benevolent work conducted by the Church, and in particular the efforts made for the instruction, guidance and welfare of young women through classes and associations organized at or using the Parish House and the Church Farm; and

"Whereas, in the course of her benevolent and charitable activities, the said Helen Kirkbride Morton did many acts of personal kindness and rendered assistance in many cases of sickness, want or distress; and

"Whereas, the Donor herein named desires that, in memory of the said Helen Kirkbride Morton, a fund may be established, the income from which may be used in furtherance of the benevolent and charitable work conducted by the Church, and in particular that women belonging to the parish or associated with the various classes, guilds or organizations meeting at the Parish House or the Church Farm, or brought to the attention of the Rector of the Church in the course of his Parochial ministrations, may be assisted in case of sickness, want or distress, in the spirit of helpful sympathy displayed by the said Helen Kirkbride Morton throughout her life;

"Now, know all men by these presents that the Donor hereinbefore named has this day assigned, transferred, delivered and set over,

. . . the sum of Five Thousand (\$5,000) Dollars for the following uses and purposes:

"To pay the net income arising from the said fund, after payment of any taxes or other proper costs and charges, to the then Rector of the Church of St. Luke and The Epiphany, at such stated intervals as may from time to time be determined by the Vestry of the said Church, to be expended and paid out by him for the alleviation of sickness, want or distress as nearly as may be in accordance with the purposes of the Donor as hereinbefore recited.

"In Witness Whereof the said Donor has hereunto set his hand and seal the day and year first above written. Etc., etc."

Please Read On.

The foregoing is printed here, not only on its own account, because of the gratifying news item it reports, but because it so well serves as an example and as precedent for other similar bequests that one wishes and hopes may be made by other donors, memorials to other members of the parish upon their decease by friends or relatives or families. Many details safeguard this trust and specify both the manner of custody of principal and the ways of administration of income. The whole is an ideal document. Are there not others who would like to employ it as a model in the making of bequests or the creation of memorials?

The Rector would be glad to consult with any such and give them all particulars. He has knowledge already of several Last Wills and Testaments, with carbon copies now reposing in the office safe, that have similar codicils attached, in amounts from \$1,000 upwards. This one makes the sixth of such trusts to this date in operation: viz., Sunday School Legacy, \$1,000; St. Luke's Home Pensions, \$14,000; Anna Howell Lloyd Fund, \$5,000; William Henry Barnes Fund, \$10,000; Louise Skelton Harrison Fund, \$10,000, and now this latest of \$5,000, each one for its specified accomplishment.

PARISH NOTES.

Elmer Gantry.

The book review published in the last number of The Parish Helper called forth so many requests for extra copies that the issue of 2500 was exhausted. But the article itself was reprinted in the June issue of The Church Chronicle and several hundred copies of that magazine were supplied to us. If any one should still wish additional reprints, there remain a few that can be secured by writing or telephoning to the Secretary at the Parish House, Penypacker 2883, at 330 South Thirteenth Street.

* * *

November Sixth.

Every-Member-in-Church-Sunday will be observed again this year as usual the beginning of November. It is a suitable day for several reasons: it is first Sunday in the month; it is Sunday nearest All Saints' Day; it is Communion Sunday, and it is certainly time for everybody to be in reach and to make an event of this special day's observance after the long summer's absence of so many and in spite of any distance from their church on that particular day. Some form of reminder will possibly be mailed in advance; but, in any case, please begin now to plan for the day.

* * *

Delinquent Envelopes.

There is danger that the reading of the same announcement year after year at this season may become tiresome; but, in spite of that risk, it is necessary once again to urge those who may be delinquent in the turning in of their subscription envelopes, to give attention to this matter. It will soon be the first of November. Speedily thereafter the fiscal year will begin drawing to a close. Be it remembered over and over again that, if any have lost their envelopes, they can obtain a new set merely by asking for them. Also, if they have lapsed too long in the summer, they may omit such of these dates as they desire and begin forthwith in the new.

Change of Address.

Another announcement, or rather request, that is made every year, but alas, in so many cases without avail, is one for notification to the Parish House of so many and such frequent changes of address. It is next to impossible to keep mailing lists in bona fide condition or for Sunday School Teachers, Parish Workers and Parish Visitor to follow up people with diligence if they do not even know where they are. It is probably just because this is so simple a matter and because it would be so easy to attend to it, that it is so often forgotten and more often neglected. A postal card will suffice.

* * *

All Saints' Day.

All Saints' Day comes this year as always on the first day of November. This is one of the years when this Holy day is a weekday. It is one of the few such that we observe with a service in church. For many persons and for many years it has been a day of special interest. I trust nothing will interfere with their attending Holy Communion that morning at eleven o'clock. It ought also to be said in passing that we are continuing this year the practice established some time since regarding the Eight O'clock Celebration on Sunday mornings in the Chapel of having that service only the first week in the month. Experience has proven that this is better in so far as attendance is concerned. There are now fifteen or twenty on this one day where formerly there used to be only two or three when opportunities were scattered through the month.

* * *

Church Closed?

Over and over again at this season people ask what are really rather foolish questions, such as: Is the Church open? How long was the Church closed in the summer? Certain other captious persons also dwell with regret upon the imaginary fact that it was closed at all. This church has practically never been closed for entire Sundays in twenty years, with

the exception of one month last year when such extensive repairs were going forward and once or twice before for a few weeks during house-cleaning and painting. It is true that certain services as well as sessions of the Sunday School were suspended during the hot season; but there has been some service at some hour on every Sunday. There always is. For this year in particular, our gratitude is owing to the Rev. Dr. Yerkes for his good ministrations in July, and to the Rev. Edgar Campbell throughout August. With the first Sunday in October the entire schedule was in effect. Nothing remains to begin in the way of services. The only thing for the people to begin is to attend them with more regularity. Selah!

* * *

Afternoon Congregation.

Speaking of services, the one particularly at four o'clock on Sunday afternoons has for many years claimed the attention of a large number of transients and visitors and of persons only temporarily resident in this portion of the city. Because of this, the personnel must naturally change to a large extent from year to year because people move in and move out so frequently. For that reason new attempts must be made from time to time to have this known to a new clientele. While all these services are unusual in their excellence, yet even the most usual ones are worthy of anybody's attention. Along with those, however, there are special events coming on this season and among them announcement might well be made here of at least three in advance.

* * *

Afternoon Services.

On the first Sunday in October, there will be a special program of music observant of the All Saints' Day Season. On a date yet to be determined in November, the Choral Art Society, of which our Choirmaster Dr. Matthews is director, plan to substitute their presence for that of our regular choir and render a remarkable program. Then, after the customary Christmas and Epiphany Season Services, the young men who are also protégés of Dr. Matthews at

The University of Pennsylvania plan to repeat the same form of service which was so largely attended and so highly appreciated at the same season last year. It would be an act of kindness to prospective attendants, as well as a real service rendered to the Church itself, if those who are familiar with these many events would make them more generally known to their friends.

* * *

Mothers and Babies.

A novel feature is to be undertaken this autumn by Miss Frost and Miss Wurtele, which deserves the co-operation of many parents of small children. They are anxious to try this plan and I have urged them to go ahead, provided the results justify it. But I have discouraged their putting themselves to such pains and denying themselves their own hour in church unless the parents of these babies really mean what they say. What we are disturbed about is that year after year we keep on baptizing so many babies who, given a half-dozen years, grow up to Infant Sunday School attendant age, but whose mothers plead distance to account for their absence. We used to be hopeful of assembling some of these parents for a Young Mothers' Class on Sunday afternoons at the same hour the Infant Class was in session. But this has not produced results.

* * *

Nursery Class.

The proposal now is for the aforesaid mothers themselves to come along to Church at four o'clock like any normal Christians and leave their children downstairs where these two servants of the Lord and habitués of the Temple will take care of them. They will do their best to teach them such things as alleged Christians aged four to six ought to know and believe to their souls' health. There are plenty of such budding candidates for Confirmation. We know that perfectly well and we know where they are. The only thing we do not know is how to get them here. The only people to bring them are their mothers.

A good way for these mothers to employ the hour from four to five o'clock is in saying their prayers in Church upstairs while the children are being cared for downstairs—perhaps indeed to the temporary relief and equal satisfaction of both.

PRUNING PARISH LISTS.

"The pruning by the rector of parish lists is an excellent job for a portion of the summer's leisure; but it is not nearly so simple a matter as the ecclesiastical efficiency-expert would have us believe. Bruce Barton has recently blamed The Church Nobody Knows with more obvious truth than startling originality, for her failure to learn certain vital lessons from business, the first of which is honesty in the appraisal of tangible assets. Why does the Church leave upon her rolls so many names that are no more than names?

"There are, we fear, some rectors who, either through downright negligence or the sinful desire to exaggerate the size of their parishes, willfully keep upon their lists names which should obviously be removed. Let all such repent in sackcloth and ashes. But the average rector sincerely desires to reduce his list of names to an approximation of the truth. He sometimes prays for the discovery of a tactful formula for the painless putting of the question: Do you really wish to remain on our list? And, if so, why?

"But in his more human moments there are several qualifying ideas that enter his mind. He remembers, in the first place, that even business has not eliminated the personal equation. No employer expects one hundred per cent. efficiency from all his workers, not even from machines tended by erring mortals. The product differs with the skill and industry of the worker. And most merchants do not drastically cut down the list of their customers to those who invariably pay their bills on time. They even give credit to some who seldom pay any bills at all. So why cut down a parish list to those who are absolutely perfect?

"And his second thought is that he is not running any business which can be gauged by mere statistics. He is therefore unwilling to sunder any tie that binds people to the Church, even though it be extremely tenuous. He would keep on the list not only those who attend with regularity, give generously and work indefatigably, but those who like to be called members of the Church because many years ago they grew up in the neighborhood, or because their children attend the Church School, or because once a year they make a contribution. In the firmament of a parish list one star differeth from another star in glory.

"Mentally, however, he will divide the names into three classes. First, there are the backbone of the parish, without whom it could not live. Secondly, there are those who always come for anything special. And, thirdly, there are those who come only to be married or buried. The rector will try, in general, to remove the names of those in whom he can arouse no sort of interest in the parish. He will try to persuade those who regularly attend elsewhere to be transferred to their neighboring church. Indeed, he will arbitrarily transfer some such whether they agree or not. But he will not be too drastic. For he will remember that, while it would immensely simplify parish bookkeeping if all souls were jet black or spotless white, the fact is that they are various tints of gray."
—*The Churchman*.

ASK ME ANOTHER.

"How does a church get into debt? It is very simple—nothing easier. Given a group of members who make no pledge to the church, another group who wait till the very last to pay their pledges and then pay up only when personally seen, and still another group who pledge something and never pay it, and still others who pay considerable less to the church than they do for movies and chewing gum, and you have a church that can never stay out of debt. Ask us something hard."—*Rev. Raymond M. Shipman*.

HELEN KIRKBRIDE MORTON.

Only half a dozen times within his memory has the Rector interrupted the staid progress of the Prayer Book Liturgy to speak *ex tempore* at a Burial Service. Less often than that even has he set forth the words of obituary in these columns. But at the funeral in church on Friday, July 1st, at four o'clock, he spoke briefly as follows to the four hundred mourners assembled:

Of custom in the Burial Service of the Episcopal Church there is one excellence and one defect. The excellence is in the fact that sermons are not preached nor eulogies pronounced. All deceased persons are treated alike; they are left without comment to the tender mercies of their God. The defect is that, on rare occasions, such a silence would be inappropriate. This is one such an occasion. Today this custom ought to be more honored in the breach than in the observance; for the circumstances, as you know, are quite unusual.

Three features mark these obsequies. The first is the unusual number of persons in attendance. More people are present perhaps than have ever assembled at a funeral heretofore held in this church. The second is the profound depth of your sorrow, the reality of your sense of bereavement. And the third is reason for the other two: namely, the fact that no one else in twenty years has quite so well deserved nor has so richly earned both the foregoing two marks of distinction. In all the work that many years, among the groups that use the Parish House, both Town and Country, Church and Church Farm, Miss Morton was, well, she was just—Miss Morton.

At this point perhaps I ought to stop for fear I say too much; but, if I did stop, would I say too little? To say enough to compass her acts of benevolence would take a year in telling; but worse, it would be an offense to her memory: it would outrage her life's ingrained modesty. Better than any other human being, I suspect, I know whereof I speak to you in

this connection. I know what she has done for multitudes in ways they do not even know themselves. I think I can best cover all there is to say in one amazing statement; namely, this: Among you, literally hundreds of individuals, I venture there is not a single person to whom she has not at some time done some single individual act of kindness. Is there more of plaudit that poor human speech can pay? That is no small accomplishment.

One other word I want to speak, and as though making an announcement. I know the dreadful shock and great surprise this sudden death was to so many. And I know the disappointment to some of you not to have had the accustomed opportunity to see again her so familiar features. It was her own wish, however, expressed in a testamentary writing, that her body should be brought here to the church for a night and a day preceding burial. That was the reason for the failure of anyone to find it reposing last night at her home. I wanted you to understand this and to know that it was her own wishes that were being carried out, the while her body lay in sanctuary here within the courts she frequented so faithfully.

Regarding your shock and surprise, I ought to say this further. It is true her death was sudden; but this very suddenness was a part of God's mercy. She passed without pain and, I believe, without the slightest premonition. Some of us, a few, knew of her failing health for six months past; some few more, only a few, for six weeks; still a lesser few knew only for six days that she had even gone to the hospital. This again was her own wish and only emphasized her reticence.

Upon the conclusion of this service, the interment will be made privately in a family vault at Woodlands Cemetery, the chief adornment of that crypt this unique, beautiful, enormous floral cross, a fitting tribute from the Girls' Club. Speaking as from her to you and upon your behalf for her, God bless you all and may God rest her soul in peace.

"THROUGH SOUTHERN CHINA."

By Harry A. Franck.

"Harry Franck, writer of many popular travel books, adds in this tome of more than 300,000 words and 170 photographs a remarkable description of his experiences in China. The most persistent, courageous and energetic of well-known travel writers, with twenty years behind him of tramping all about the world, he takes his readers in this book along roads, paths and rivers, through the rice-growing provinces, from Shanghai to Hainan and from Honan to Szechuan, with devious wanderings here and there, covering in detail all the country tributary to Canton and Shanghai. He writes an extraordinary objective narrative of the sights, people, topography, methods of transport and constant and astonishing troubles and distasteful incidents of a year of unequaled roving.

"He visited all of the eighteen provinces of China, nine of them with his mother, wife and two little children, during two years of revolution and warfare. He is splendidly equipped with courage, confidence, stolidity and endurance, and also the experience of journeying in other as exasperating and as dangerous lands. Consequently four conclusions of the author are especially interesting: one upon the probable political future of China, one upon extraterritoriality, another upon American-educated Chinese, and the fourth the status and accomplishment of missionaries.

"About the missionary, of whom there are 10,000 in China, Mr. Franck is most decided. He opines that they have a good time in China. They live in luxury far exceeding their western environment. Each convert costs, by missionary figures, \$1500 a year. A fifth of these are the servants of the missionaries. Most of the others are youths who want to learn English and be supported. Christianity in China is aristocratic, expensively housed, compared to the homes of the average citizen. It is a clash of sects and has no relation to the tenets of Jesus or His life. The American

contributors to missions, the usual ones, are deceived as to results and conditions. They have an idea of their missionaries suffering hardships in heathen lands. The large givers know the facts and are satisfied.

"Missionaries are perhaps the unwitting heralds of oil, chewing-gum, machinery and, alas, of airplanes, rifles and cigarettes. The western god brings his own appurtenances. Business is his backer, though he and the white merchant in China are fierce enemies.

"The missionaries have small influence in China, nor are they respected, even though some are sincere. He admits that the missionaries aid the country in a hundred ways. They teach sanitation, modern agriculture, nursing, physical cleanliness and right living from a western standpoint. Almost alone they have modern hospitals and buildings and grounds for teaching decencies unknown elsewhere in China.

"Mr. Franck praises all these efforts; but he has little belief in their evangelization, and none at all in their supposed semi-martyrdoms. The book is devoid of the slightest romance. He believes in cold facts. He is a realist without propaganda. The China he shows is what the common-sense American, had he Mr. Franck's grit and strength, handiness and gift of tongues, would see in his tracks."—*The Literary Review*.

A GOOD IDEA.

"*Madeira, California.*—Trinity Church has planned a series of Sunday night meetings beginning in October at each of which a member of some profession is to discuss the question: What is the business in which you are engaged doing for the permanent good of the community? The speakers include the Judge of the Superior Court, the State Superintendent of Schools, the county librarian, a newspaper publisher, a motion picture theatre manager, an architect, a music director of the county schools, a county home demonstration agent, the county sheriff and the Bishop of the Diocese who will close the series."

CHURCHES AND HERETICS.

"Many opinions have recently been expressed in print as to what those men should do who do not find themselves in complete accord with the theology of their denominations. The number of such opinions is an index of very general interest in that problem. The published opinions, and presumably the sentiments of the many thousands who do not make their views upon the question articulate, tend to arrange themselves about two poles. Reduced to the simplest terms, there are just two things which heretics can do: either get out or stay in.

"Really the matter is not quite so simple as that, for they may follow either of these courses with a variety of tempers, dispositions, and attitudes. But all other questions are subsidiary to the leading question as to whether a heretic, if he must be a heretic at all, should be inside or outside of that church in which he finds himself but in relation to which he is deemed a heretic. Two recent utterances on the subject may be taken as typical. Dr. George H. Combs, in *The Christian Evangelist*, writes:

"To my own way of thinking there is but one perfectly straightforward and honest procedure: the resignations from pulpits and withdrawals from these communions. For how in forthright sincerity can there be any other possible course? How can a man consistently remain as teacher or preacher in a church whose authorized and official creedal statements he does not accept?"

"In contrast with this is the opinion of Prof. Charles P. Fagnani, of Union Theological Seminary, who writes as follows in the *Christian Work*:

"It is a sad commentary upon the mental processes of the average man that this insistence upon the severance by the offender of his connection with his church should be generally looked upon as the honorable and proper and only thing for him to do, even by those who may have sympathy with his views.

"Now a little reflection ought to show that an honorable man, a loyal man, one

who really cares for the church, instead of resigning and withdrawing and shirking responsibility, is conscientiously bound to remain in and to bring as many of his brethren as possible around to his way of thinking.

"Yes, it is his bounden duty to stand his ground and proclaim the truth as he sees it. He must stanchly refuse to withdraw of his own accord, no matter how much averse he may personally feel to mere notoriety and strife and contention.

"His attitude, if he is sincere and solicitous for what he believes to be the truth, must needs be that of Paul, who, when urged 'to come forth and go in peace,' replied, 'They have beaten us publicly uncondemned, men that are Romans, and have cast us into prison, and do they now cast us out privily? Nay, verily, but let them come themselves and bring us out.' The responsibility for cutting off a living member should rest with the organization, not the individual."—*The Christian Century*.

SENTENCE SERMONS.

The mode of bestowing a kindness is often of more value than the thing conferred.—*James T. Fields*.

It makes all the difference whether you are facing death or looking to larger life.—*Anon*.

Let no pleasure tempt thee, no profit allure thee, no ambition corrupt thee, no example sway thee, persuasion move thee to do anything which thou knowest to be evil.—*Benjamin Franklin*.

Let me live grandly, seek the things that last,
And when earth's past,
Stand—a crowned soul!—
And give thee back thy years, well lived
For man and God.

—*Henry Hallam Tweedy*.

Parish Record

The amount of money contributed in envelopes, counted and sent in to the Accounting Warden, for May, was \$124.95; June, \$128.13; July and August, \$78.53; September, \$93.50.

Baptisms:

May 15—Ruth Eleanore Aukett.
 June 18—John Morley Hepburn.
 July 10—Howard Herbert Bennett.
 July 31—Alberta Anna Adair.
 Aug. 28—Joseph Farley Coyle, Jr.
 Sept. 18—Robert Vincent Stiles.

July 12—Mary E. Donaldson.
 Aug. 26—Maurice G. Maguire.
 Sept. 10—Clara Prince.
 Sept. 10—Caroline Richards.
 Sept. 28—Frank Raymond Savidge.
 Sept. 29—Marion Knorr Gale.

Married:

June 8—Courtland Yardley White, 3d, and
 Mary Fleeming Hare Hall, Jr.
 June 18—Milton H. Lukens and Emma A.
 Green.
 June 21—William Dougherty and Elizabeth
 H. Boyle.
 June 23—Duncan Graham Foster and Co-
 rinne Freeman.
 June 28—George R. Osman and Anna C.
 Spohr.
 July 23—Wallace B. Fairweather and Made-
 line E. Mosler.
 Sept. 14—James C. Hepler and Margaret A.
 Fairweather.
 Oct. 5—Paul W. Mergard and Ruth M.
 Williams.
 Oct. 5—Charles E. Kenworthy and Eliz-
 abeth P. Prichard.
 Oct 12—Edward G. A. Page and Jennie M.
 B. Harris.

Transferred:

Sept. 7—To St. James' Church, Kingses-
 sing, Philadelphia, Pa., Miss
 Josephine Yocum.

Buried:

May 16—Charlotte Stafford.
 June 11—Frances H. Lazier.
 June 11—Charles R. Wood.
 July 1—Helen Kirkbride Morton.
 July 5—Martha M. Wagner.

OFFERINGS IN MAY.

May 1—A. M. Communion Alms ...	\$ 67.50
May 1—P. M. Communion Alms ...	25.25
May 8—A. M. Diocesan Treasurer ..	66.05
May 8—P. M. Diocesan Treasurer ..	17.40
May 15—A. M. Diocesan Treasurer ..	51.31
May 15—P. M. Diocesan Treasurer ..	13.93
May 22—A. M. Diocesan Treasurer ..	54.85
May 29—A. M. Diocesan Treasurer ..	48.55
Total Offerings in May	<u>\$344.84</u>

Additional Amounts.

Easter Offering (Delayed)	\$ 5.00
Church Farm, from Two Persons	35.00
Proceeds from Hope Chest	100.00
Total Additional	<u>140.00</u>
Grand Total for May	<u>\$484.84</u>

OFFERINGS IN JUNE.

June 4—A. M. Communion Alms	\$ 56.10
June 11—A. M. Diocesan Treasurer ..	41.25
June 18—A. M. Diocesan Treasurer ..	32.55
June 25—A. M. Diocesan Treasurer ..	22.96
Total Offerings in June	<u>\$152.86</u>

Additional Amounts.

Sale Chancel Pictures	\$ 12.00
Church Farm, from Seven Persons ...	269.00
Proceeds Rug, Lenten Baskets	5.00
Total Additional	<u>286.00</u>
Grand Total for June	<u>\$438.86</u>

OFFERINGS IN JULY.

July 3—A. M. Communion Alms	\$ 16.77
July 10—A. M. Diocesan Treasurer ..	8.00
July 17—A. M. Diocesan Treasurer ..	10.20
July 24—A. M. Diocesan Treasurer ..	13.15
July 31—A. M. Diocesan Treasurer ..	7.00

Total Offerings in July \$ 55.12

Additional Amounts.

Poor Boxes Opened	\$ 10.00
Church Farm, from Seven Persons	185.00
Proceeds, Strawberry Festival	50.00
Total Additional	245.00
Grand Total for July	\$300.12

OFFERINGS IN SEPTEMBER.

August—Communion Alms, Five Sunday days	\$ 3.55
Sept. 4—A. M. Communion Alms ...	\$ 12.25
Sept. 11—A. M. Diocesan Treasurer ..	21.30
Sept. 18—A. M. Diocesan Treasurer ..	30.90
Sept. 25—A. M. Diocesan Treasurer ..	36.90

Total Offerings in September 101.35

Additional Amounts.

Printing "Parish Helper"	\$300.00
Church Farm, from Eleven Persons ..	254.00
Total Additional	554.00
Grand Total for September	\$658.90

CONTRIBUTIONS OF MONEY TO THE FARM.

There were contributions of money to the Fund for the summer's work at the Church Farm, in the order of their making, since October last, not heretofore printed in "The Parish Helper": Mr. Samuel Wilson, Miss M. C. Wilson, Mr. Frank R. Savidge, Miss Alberta Buch, Mrs. Emma Buch, Miss Margaretta Cunningham, Mr. Alfred Gratz, Anonymous, Miss Rena Gill, Matlock Reunion, Miss Ashhurst, Mrs. Susan White, Miss Mary Hart, Mr. H. H. Kingston (in memory Mrs. Kingston), Miss Morton, Mrs. O. B. Lake, Mrs. William Lucas, Mr. and Mrs. H. H. Furness, Mrs. T. I. Crane, Mr. DeHaven Fox, Miss Julia Lewis, Miss Caroline Lewis, Mrs. Howard Roberts, Mr. and Mrs. Herman Schulz, Miss Mary C. Smith, Mrs. David Shirk, Miss Margaret Tobin, Miss Harriett Ashhurst, Anonymous, Mrs. Edward Bok, Mrs. Jennie Lawn, Mrs. Lillian Stolzer, Mrs. Rebecca Smith, Miss Frost's Afternoon Class, Miss Florence Whitaker, Mr. Horace G. Burrows, Girls' Club Hope Chest, Mrs. Anna DeC. Davies, Mrs. A. H. Gilling-

ham, Mrs. A. H. Yarnall's Children, Mr. Charles Y. Fox, Mrs. John F. Lewis, Mr. A. G. B. Steel, Mrs. Jennie Hirsch, Mrs. Rebecca Hess, Mrs. M. Ellicott Hess, Miss Mary N. Weatherly, Mr. Chas. Bochman, B. M. Co., John Bahm, Mrs. Annie McClung Stuart.

DONATIONS TO THE FARM.

A word of special thanks is due several persons who have made donations in various ways for special purposes: Mrs. Parker Burnham Prince, two electric heaters, comfortables, pillows, sheets, pillow casings, towels, bedding, etc.; Mrs. C. L. Peirson, a wicker rocker; Mrs. James H. Bell, two electric lamps, and electric fire place; Miss Alice Prime, pots, kettles, ice cream freezer, pictures, furniture, tools, etc.; Mrs. Ross, household furnishings, toys, etc.; Mrs. John H. Shinn, flower pots and vases and jardinières, bowls; Mrs. Frank K. Simmons, a morris chair; Mr. John Bahm, a set of fine Howe scales; Anonymous, towels and linen; Mr. Arthur V. Morton, tennis balls; Mr. Fred Kelly, table cloth and napkins; Mrs. R. K. Yerkes, a large quantity of glass jars; Mr. William Pleat, candlesticks, jewel box, etc.; Mr. A. Y. Yarnall, fireside lamp; Miss Frost, equipped First Aid Medicine Chest; Mr. Frank Gercke, electric wiring; Mrs. A. H. Yarnall, food and cakes for Mothers' Picnic; Mrs. James Treston, cake for the boys; Mrs. R. K. Yerkes, cake and candy for picnic parties; Mrs. C. A. Buch, cakes; Mrs. Watson Ambruster and Miss Lottie Stafford, wheel chair.

ACKNOWLEDGMENT.

The Parish Visitor acknowledges, with thanks, the receipt since the last "Parish Helper" of books, magazines, clothing, flowers, jellies, etc.; from: Miss Helen K. Morton, Mrs. John H. Shinn, Miss Lucy Owen, Miss Mary Goddard, Mrs. Charles Y. Fox, Mrs. Rodman Wistar, Mrs. H. S. Moorhead, Miss Elizabeth Hermans, Mrs. Parker B. Prince, Mrs. Dwight Lowrey, Miss Alice Prime, Mrs. C. L. Peirson, Mrs. Caroline Zintl, Miss Alberta Buch, Mrs. N. S. Barratt, Anonymous, Mrs. E. A. Smith, Miss Martha Frost, Mrs. J. Maher, Miss L. E. Gesswein, Mr. John Wirgman, Mrs. G. C. Woodward, Mrs. C. A. Buch.

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By all the means you can,
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In all the places you can,
At all the times you can,
To all the people you can,
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St. Luke and the Epiphany
Philadelphia, Pa.

LETTER TO HOTEL AND APARTMENT HOUSE PEOPLE.

Fortunate and Unfortunate.

Now this may seem unfortunate or fortunate, depending upon how one looks at the phenomenon. It depends also on how clearly we envisage the chief task of such a church as this. If that task were to maintain a sort of high-class exclusive ecclesiastical club, wherein only members might enter, members who by paying dues support the institution, there would of course be a diminishing clientele. If, on the other hand, the task of such a church is to maintain the highest possible type of service and to put itself unreservedly at the disposal of all who want its ministrations, then its clientele grows larger each year in direct proportion to the above diminution.

Matter of Location.

In the first case, this church would be unfortunate in its location; in the second, it is fortunate above all others in the city. But how can we make this known and understood? We try in every way we know how. One way of trying is the printing of this parish paper. This page in particular is meant for distribution in hotels and apartments, boarding houses and rooming houses, hospitals and hospices, fraternal homes and nurses' dormitories, in every form of domicile (they are all hereabouts) in which people live only temporarily.

Beginning this month we are pressing this endeavor even more than heretofore. A new page cut has been prepared for picturing the district with citation of places where the paper is distributed. That page bears invitation in particular to come to church here if and when and as you will. Turn over the page. Look upon that picture and peruse the two pages also. That large group of people to whom this

My dear Friends:
This letter may sound as though it were addressed to a City of the Homeless. That is not so, since it is addressed to those alone who live within a certain area. That area, while restricted, is distinctive. Philadelphia has for more than two centuries been properly called the City of Homes. It is still that, for the major part, throughout its vast interminable reaches. It is becoming even more so there, but at the cost of a corresponding abandonment here. That change has wrought itself throughout a score of years in the immediate environs of this church.

Once in this portion of the city almost more than anywhere else, every family had its own roof over its own head; now, in our modern apartment houses, a hundred or more families may be found under one roof. In smaller houses, adapted to a like purpose, the same change has come about, the only difference being one of multiples. This new method of living in the district under survey, which is yearly increasing, has brought with it many changes to housekeepers of convenience and comfort.

Changes in Churches.

But rectors of churches aver that sanctuaries are not correspondingly filled. They observe that, when a family deserts the old type of home for the new type of hostelry, it is likely to leave behind its sense of responsibility for a church home also. It does not send roots into rented rooms as it did into houses of its own. Indeed it is so slightly attached that every year it migrates from one abode to another with an ease that a Bedouin might envy. So with regard to a church home.

THE PARISH HELPER

HOTELS AND APARTMENT HOUSES.

- 1 The Morris, 311-313 S. 19th Street.
- 2 The Mannheim, corner 12th and Spruce.
- 3 The Esmond, S. E. corner 12th and Spruce.
- 4 The Colonial, S. W. corner 11th and Spruce.
- 5 Central Apts., S. E. corner 11th and Spruce.
- 6 Hotel Clinton, corner 10th and Clinton.
- 7 The Kennmar, N. W. corner 10th and Pine.
- 8 Sovereign Apts., 324 South 11th.
- 9 The Gladstone, N. W. corner 11th and Pine.
- 10 320-322 South 12th.
- 11 343 South 13th, N. E. corner 13th and Pine.
- 12 The Peguot, S. W. corner 13th and Pine.
- 13 The Kennington, 1330-1332 Pine.
- 14 400 South 15th, S. W. corner 15th and Pine.
- 15 The Newport, S. E. corner 16th and Spruce.
- 16 The Touraine, 1520 Spruce.
- 17 257 South 16th, N. E. corner of Spruce.
- 18 The Belleirich, 301 South 15th.
- 19 The Richelieu, 1414-1416 Spruce.
- 20 The Stenton, corner Broad and Spruce.
- 21 The Burlington, 1329-1331 Spruce.
- 22 The Maidstone, 1327 Spruce.
- 23 The Lenox, N. W. corner 13th and Spruce.
- 24 The Spruce, corner 13th and Spruce.
- 25 The Lincoln, S. W. corner Locust and Camac.
- 26 Hotel Sylvania, S. W. corner Locust and Juniper.
- 27 Hotel Walton, Broad and Locust.
- 28 235 South 15th, S. E. corner of Locust.
- 29 1530 Locust, S. E. corner of 16th.
- 30 The Chancellor, 250 South 17th.
- 31 The Warwick, N. W. corner 17th and Locust.
- 32 135 South 17th, N. E. corner of Walnut.
- 33 Bellevue-Stratford Hotel, S. W. corner Broad and Walnut.
- 34 Ritz-Carlton Hotel, Broad and Walnut.
- 35 Hotel Claridge, 1334 Walnut.
- 36 Hotel Sussex, 1312 Walnut.
- 37 St. James Hotel, 13th and Walnut.
- 38 St. James Annex, 1216-1218 Walnut.
- 39 Hotel Strathmore, 1208 Walnut.

See on Page 4, Programs of Christmas Music.

letter is addressed are at once the fascination and the despair of any one of the half dozen rectors of the central city churches. They are the best people in the community; that is what fascinates him. It is so difficult to make the church known to them; that is his despair.

Seasonable Greeting.

The world despair however is too strong; for this rector at least feels nothing of the kind. He is encouraged and is grateful for the number of people who do actually take us at our word. To those all, and to as many others as these writings may come, he sends the season's greetings. It is good at Christmas time to be at home. In like proportion it is sad to be away therefrom, but worst of all to feel forsaken or forgotten or in any sense to be homesick.

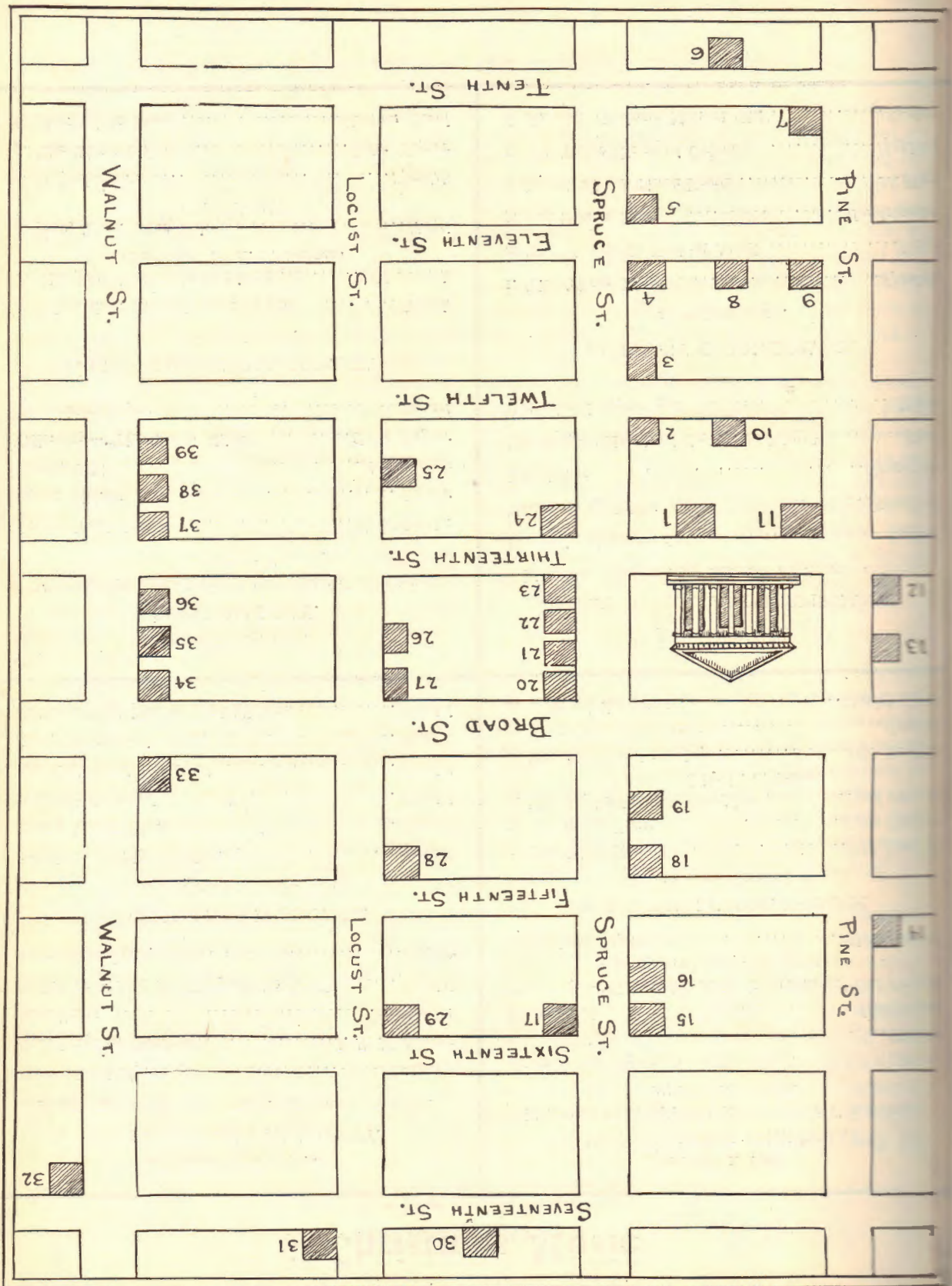
Next to being home, is not the best thing possible to feel at home? To make our neighbors feel thus is our chief endeavor and our fond desire. We want to put this our church-home at your disposal. May you have a Merry Christmas and a Happy New Year! To this end, may we look forward to your saying your prayers with us? We ask you to worship in this place of worship this year in particular when Christmas so appropriately falls on Sunday. And we hope that one of your best New Year's resolutions will be to come thereafter every Sunday.

Very sincerely yours,

DAVID M. STEELE.

PURPOSE OF PRINTING

The purpose of printing this list is twofold. In the first place, the houses, being, as they must, such as by general report or from personal knowledge, seem to us worthy of recommendation, such a roster may serve as a guide to strangers in the city seeking temporary residence; on the other hand, serving as they may a practical end in bringing patrons to such places, our hope is that, in turn, proprietors may the more readily co-operate with us in our endeavor to place ourselves at the service of strangers.



Christmas Music

FOURTH SUNDAY IN ADVENT.

DECEMBER 18, 1927.

MORNING PRAYER, SERMON AND HOLY COMMUNION.

Processional Hymn 48.....*Stuttgard*

Benedictus es Domine.....*J. S. Matthews*

Benedictus.....*Gregorian*

Offertory—"And the Glory of the Lord".....*Handel*

Recessional Hymn 329.....*Hayne*

SPECIAL ADVENT SERVICE.

AT FOUR O'CLOCK.

Comfort Ye My People.....*Handel*

Every Valley Shall Be Exalted.....*Handel*

And the Glory of the Lord.....*Handel*

He Shall Feed His Flock.....*Handel*

Glory Be to God.....*Handel*

O Thou That Tellest Glad Tidings.....*Handel*

SUNDAY AFTER CHRISTMAS.

JANUARY 1, 1928.

MORNING PRAYER, SERMON AND HOLY COMMUNION

AT ELEVEN O'CLOCK.

Processional Hymn 60.....*Smart*

Kyrie Eleison.....*Stainer*

Gloria Tibi.....*Anonymous*

Offertory—"The Joyful Morn is Breaking," *Old French*

(Arranged by E. S. Barnes)

Recessional Hymn 476.....*Montgomery*

REPETITION CAROL SERVICE.

AT FOUR O'CLOCK.

1. The First Nowell.....*Old English*

2. Christmas Song.....*Colin Taylor*

3. The Joyful Morn is Breaking.....*Old French*

(Arranged by E. S. Barnes)

4. The Holly and the Ivy.....*Old English*

5. Ring Out, Wild Bells.....*Gounod*

6. I Heard the Bells.....*Danish Song*

DECEMBER 25, 1927.

CHRISTMAS DAY.

MORNING PRAYER, SERMON AND HOLY COMMUNION

AT ELEVEN O'CLOCK.

Processional Hymn 51.....*Mendelssohn*

Kyrie Eleison.....*Stainer*

Gloria Tibi.....*Anonymous*

Offertory—"The Three Ships".....*Colin Taylor*

Recessional Hymn 60.....*Smart*

CHRISTMAS CAROL SERVICE.

AT FOUR O'CLOCK.

1. When the Sun Had Sunk to Rest.....*French*

2. The Joyful Morn is Breaking.....*Old French*

(Arranged by E. S. Barnes)

3. Jesu, Thou Dear Babe.....*Hayni*

(Traditional)

4. O Bethlehem.....*Spanish*

5. The Three Ships.....*Colin Taylor*

6. Sleep Little Dove.....*Alsatian Carol*

EPIPHANY CAROL SERVICE.

AT FOUR O'CLOCK.

1. The Three Kings.....*Spanish*

2. The Shepherds Had an Angel.....*Betty*

3. Lo, How a Star.....*Mendelssohn*

4. March of the Three Kings.....*Betty*

5. We Three Kings of Orient.....*Hopkins*

6. As with Gladness Men of Old.....*Kocher*

Rector's Letter

To the People of St. Luke and The Epiphany

Christmas Week.

Regarding doings in the Parish House apart from Services in Church, one could wish that more of you who help to make these possible would look in day or evening through the week and see what goes on. A schedule of the dates appears elsewhere. The entertainments will be more or less conventional; but they will be, as they are recurrently, enjoyable. As the saleswoman replied to the capitious lady customer who complained: "Don't you ever have anything new year by year in this toy store?" "No, Madam. But the children are new every few years."

In a parish house in particular, some of course appear every year at this season who seem very new indeed because they are so seldom seen the balance of the year throughout. The problem this presents is a very old subject for jokes. I suppose somebody ought to get up their courage to say: If you aren't in Sunday School at other times, why should you be just before Christmas? If you don't come to church on Sunday, why should you come to see Santa Claus on Monday? If you adults, many of you, are so lackadaisical in church attendance and indifferent to church support, why are you so omnipresent at an entertainment and so omnivorous of ice cream? And why are you so touchy about invitations to a party? Why are your feelings so easily hurt because nobody wrote to invite you? Other people heard such notices in church. Were you in church to hear them?

Plain English.

All this ought to be said. And it is said hereabouts, at other seasons. It has its effect—sometimes, with some people. Some, on the other hand, are a bit dense. It takes a good deal of repetition to make any point, even so simple a point as this, plain, and to make any

My dear Friends:

This letter is going to be very brief. It will be better to condense some items of mere parish news into a column of notes. It will perhaps be equally well to expand some other things I want to say into an article by itself. That article has to do with the observance of Christmas by certain types of people who leave something each to be desired in their mode of celebration.

I devote the letter itself wholly to wishing you a Merry Christmas. After saying that, the only thing that remains would be to wish it over again sufficiently to impress all groups of readers severally. It is fortunate this year, as only once in every seven, to have the days' observance fall on Sunday. That helps to some extent to reclaim it from being merely a holiday and to make it essentially a holy day.

Christmas Bounty.

The Christmas Bounty Fund needs certainly no explanation. Nor did the envelopes that went out to many of you a week ago need to accompany them any exhortation. Long ago this reached the point where it was a matter only of education. Those of you who know the demands of one home in your capacity as head of a household can well imagine the demands upon the rector of a parish such as this.

The distribution here of such largess is as it were all in the family. Therefore, one cannot go into very great detail. The matters are personal. But in proportion as the family needs are manifold and their kinds are manifold. The best the Rector can do is to ask you to trust his judgment and to depend on his sense of economy. He has a good deal of the latter; so much that you may depend on

Services on Christmas Day: 8 A. M., 11 A. M. and 4 P. M.

policy, even so sensible a policy as this one, understood. Ah, well. It is Christmas. This is not the best time to be businesslike. This is rather a time to be childlike. And children are not always logical. The same is true of children of a larger growth. Besides, there is your Father which is in heaven; and he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Christmas Card Cover.

The cover in which this special "Parish Helper" appears is meant to serve the purpose of a Christmas Card. It will not only enter homes by mail to which it is addressed, but will have wide distribution in hotels and apartments. There must also be counted the number of copies that will be given to visitors and others at the Church door throughout the season's services. It may surprise you to know that the total issue is one of five thousand. It is hoped that, to the limit of our poor ability, we may thus provide one little token and reminder of the fact that you are coming or have been to church and that you have profited by and enjoyed, as much as we have enjoyed your being here, the services in this church in particular.

Very sincerely yours,

DAVID M. STEELE.

Parish Notes

A number of events that ought to be reported and forecast, both during the month that is past and throughout the Christmas Season that is to come, can best be jotted down in a sort of calendar form. For instance:

King of Kings.

On Wednesday evening, November 9th, the fifty or more members of the Mothers' Meeting spent the evening in a novel way. Instead of assembling at the Church they had been provided, through the courtesy of one donor, with tickets for reserved seats at the Aldine, where they saw the "King of Kings." Many

It is not too late for contributions to Christmas Bounty Fund.

On Friday evening, October 28th, the boys and girls who are adults about the Parish House, something short of a hundred in number, had a Halloween Party all their own.

Halloween Party.

On Thursday, November 24th, otherwise known as Thanksgiving Day, the younger girls, about a score in number, had for the first time within their present organization a Thanksgiving Supper all of their own. It is not easy to remember just what all they had to eat. Among many other things, the two that seem clearest in memory were roast chicken and ice cream. Care was taken not to roast the ice cream nor to freeze the chicken. That would have been a joke on the cook—and on the chicken. Plans were discussed for their future organization, possibly into a troop of Girl Scouts; but upon the whole it seemed better to resolve themselves for the present merely in a group of girls. That will allow them to wait for the scouts. Doubtless these will come right speedily in any case. Orange blossoms will soon be in season anyway.

Thanksgiving Supper.

On Sundays in November Miss Wurtel and Miss Frost got under way their Nursery Class for Sunday Afternoons. This is successor to the former Infant Department of the Sunday School. The plan is to provide a place for such mothers as want to come to the Afternoon Service but are hindered by the presence of children too young to leave at home. Those are welcome to bring these and allow them to be cared for in the parlor downstairs while they come upstairs and spend the hour in church. This project is carried forward every Sunday afternoon from four to five o'clock. Already they have had their pictures in the public prints. It is said (by the reporter) that pacifiers are provided.

Nursery Class.

expressed.

On Monday, December 5th, Miss Edith

her come again.

On Monday evening, December 19th, six or

that is as it may be.

portant point. They made a very good job of it.

On Saturday, December 24th, that being

Christmas Eve, the major part of the day was

their ability to entertain themselves.

On Monday evening, the 7th, the Rector

which might be of more general interest.

Beginning the evening of November 14th,

Europe.

and by all present—except by the man.

On November 28th the ladies of the Altar

Society provided an exhibition for the Monday

Peruse, on Page 1, Letter to Apartment-House Dwellers and Others.

devoted most properly to assembling food and other things and to the packing and distributing of Christmas baskets. Those in charge were assisted by a number of the girls, and two automobiles volunteered to tour the city to such parts far and near as the task carried them. Previously an order was given to the dealer to distribute in half-ton quantities a lot of coal to families who were grateful recipients. This custom dates back over many years and was originally a feature in the work of the Dorcas Society. The membership of that society is no longer so distinctive as it was and the list is made up in different ways; but the same amount of coal is being distributed and even more than the same amount of relief being furnished.

Monday, December 26th, being generally observed as the holiday because of Christmas falling on Sunday, will be a very quiet day about the parish house and no activities are planned for that time. Such surcease from excitement will be appropriate because of the work to be done in preparation for the most important three general assemblies to follow on succeeding afternoons and evenings, to wit:

Important Date.

On Wednesday afternoon, December 28th, from two to six o'clock, there will be the annual Children's Sunday School Party. Incidentally it will be for all the innocents of all ages, the only difference between these and those of Herod being that while his were two years old and under, this group comprises everybody two years old and upward. Judging from past experience there will be a couple hundred all told—and they will all be hungry. There are edibles enough provided, however. These and an abundance of the conventional Christmas goodies will be on hand. At least they always have.

Quite as Important.

On Thursday evening, December 29th, under the auspices of the Girls' Club, there will be a general Party for all of the Young People, young enough to enjoy it and old enough to behave, good-looking enough to qualify and

well-behaved enough to accept this invitation. Better read this well for it may be the only invitation. If anybody does not receive by mail a definitely addressed notice, this is the notice.

This is not exactly the familiar former New Year's Eve Party. We cannot observe New Year's Eve this year on Saturday. The Party is not confined especially to any Club, nor to the Sunday School, nor to any other group, except that it is confined of course strictly to the members of the parish. Anybody who has ever been here before will understand. Anybody who does not understand will miss something. But that will only serve them right. It will be their own fault if they do not know they are invited.

Mothers' Meeting Supper.

Friday evening, December 30th, at seven o'clock, there will be the customary Supper for the combined membership of the Mothers' Meeting and Women's Bible Class. The caterer has already been engaged. The turkeys are in captivity. The entertainment features are provided for. Everything is arranged except paying for it. Which means that anybody who reads may run; that is, run and read the statement in another column about the Christmas Bounty Fund. This is one of the many particulars which make up that generality; one of the parts of which that is the whole.

Special Music.

The services both on Christmas Day and on New Year's Day will be those everyone has come to expect. On both Sundays there will be of course the Holy Communion at eight o'clock and also at eleven o'clock. The afternoon of one day at four o'clock there will be the regular Christmas Carol Service and on the following Sunday the same kind of service at the same hour, the Repetition Carol Service, the same order but a different series of features. The music program printed in full on another page enumerates these all. The number of copies that have gone for distribution through the mail should guarantee sufficient announcement. But see also the cards.

Sermon on Page 9 was preached the First Sunday in Advent.

Special Advent Sermon

"The Kingdom of Heaven is Like . . ."

First Sunday in Advent



Note: In a series of Week Day Sermons in King's Chapel, Boston, published a few years ago, there is one by the Rev. Richard Roberts, D. D., of Montreal, Canada, on the subject "Treasure Trove." I have taken certain liberties with it, borrowing many of its illustrations, adopting its argument in part and in part reconstructing and rewriting the whole. Doing so, I have tried to adapt it to the special season we have been observing. The sermon expounds well the following

Text: "The kingdom of heaven is like unto treasure hid in a field, which a man found."

—St. Matt. 13:44.

Preface.

In the Season of the Church Year that we enter on this morning, the phrases most often upon the lips of worshippers are the kingdom, the coming, the coming of the kingdom, the Kingdom of Heaven, the Kingdom of God. The mood is one of waiting and the feeling is one of expectancy. Many things conduce to this: the appointment of opening sentences; the special psalms and collects; the gospel and epistle; the choice of scripture lessons and in consequence of course the sermon. But, for such a sermon, what shall we adopt for text?

The kingdom of heaven is like . . . Ap-
parently it is like many things, in view of the many passages descriptive of it. The majority of these give the impression of something to come, to be established or revealed; to be sent, brought or bequeathed—in some way to be given as a boon. But there is one expression that has quite the opposite content. Maybe it comes nearer stating facts. To paraphrase the passage: Religion is something of

Two Groups.

Like a good many of the intellectuals of her time, George Eliot gave up religion. But, unlike some, she did it with comparative ease. When her biography was written and the story of her abandonment of religion was told, Hut-ton, then editor of "The Spectator," said: "To me the remarkable point is that George Eliot felt herself relieved of a burden by the change rather than robbed of a great support." One recalls the very different story of another great Victorian who was led to renounce his religion. This was George Romanes. After showing why candor compelled him to give up religion, he goes on: "I am not ashamed to confess that, with this virtual negation of God, the universe to me has lost its soul of loveliness." George Eliot cast off a burden; George Romanes lost his life's support. The novelist left religion for what she thought was light and freedom; the scientist left religion to face desolation.

Introduction.

Like a good many of the intellectuals of her time, George Eliot gave up religion. But, unlike some, she did it with comparative ease. When her biography was written and the story of her abandonment of religion was told, Hut-ton, then editor of "The Spectator," said: "To me the remarkable point is that George Eliot felt herself relieved of a burden by the change rather than robbed of a great support." One recalls the very different story of another great Victorian who was led to renounce his religion. This was George Romanes. After showing why candor compelled him to give up religion, he goes on: "I am not ashamed to confess that, with this virtual negation of God, the universe to me has lost its soul of loveliness." George Eliot cast off a burden; George Romanes lost his life's support. The novelist left religion for what she thought was light and freedom; the scientist left religion to face desolation.

He has set us in a world bestrewn with mysteries, lest we grow too self-assured and arrogant in our pride of knowledge. To define and delimit religion is as stupid as it is presumptuous. The greater part of life is still beyond our sight; and to presume that we have exhausted its meaning is to shut ourselves out forever from apocalypses and adventures. The crime of the credulist is that he kills the spirit of expectancy.

Preachers' Fault.

(2) In the second place, we parsons are partly to blame that religion is dull and tame. I say that because if I do not say it someone else will and so may think me disingenuous. We are to blame for our conventionality, our professionalism, our poor sense of proportion, our fussiness about secondary things. Most of all, we are to blame for our failure to live habitually among the deep things of God. But, while we shall have to answer for our failures, the rest of you will have something to answer for also in respect of us. Like priest, like people—that is true; but like people, like priest is no less true.

Most preachers become what their people expect them to be. Many a preacher has to fight for his soul against his congregation, sometimes against the very kindness of parishioners who plead with him to take life easy, not to do so much. Sometimes he is afraid to be wholly true to himself in his utterances lest he shock or stir up certain folk, when that is precisely what they need. Sometimes he is wearing out shoe leather on the street, having a congregation that insists on being hand-fed, when he ought to be in his study alone with God, searching and waiting for the Word of the Lord to this people.

Priest and People.

(3) Finally, both priest and people are to blame in that they become formal and conventional. Because we are respectable we become timid and because timid dull, God help us! It is for this reason that religion becomes a listless and a nerveless thing in our hearts and on our lips. For, besides other faults, there

their original grandeur. It no longer commands us as it did; we have to compel ourselves to attend to it. It is useless to pretend that many have not, in our time, reached this condition. However we explain it, most people nowadays find religion, when they retain it at all, not a support but a burden.

Contrary Assumption.

Yet in the New Testament, religion and the things that appertain to it are regarded as matters of high romance. It is an affair of surprises and of daily miracle. It is like treasure hidden in a field. It is like finding a pearl of great price. It is the home-coming of a lost child or the rescue of a wandering sheep. It is the uprooting of sycamore trees and the moving of mountains. It is wonder and adventure; it is building a city and waging a war; it is a foot race and a wrestling match. If for us religion was this even at the start, a thing of epiphanies and grand excitements, why has it become tedious? Why is it weariness and boredom? Why is it that the thing which for Romans had formerly relieved the world of dullness and darkness should for us have become the dullest thing in life? Why is religion not a support to be valued but a burden to be borne?

1. Fault.

(1) I think it is partly the fault, first, of the theologians. They have always been too ready to reduce religion to a system. They have been busy defining it, and to define a thing is to limit it. They mean to set up boundary lines, and they create a prison. When you have established an orthodoxy, you have put religion in a strait-jacket. The creeds, which were meant to be the safeguards of religion against backsliding, have become hindrances to its growth. Whenever you so define and systematize religion that you have all its ideas and all its hopes, all its experiences and all its practices classified and labelled in a complete scheme, the only thing left is the funeral oration.

God himself has warned us of this very danger, and by the most unmistakable signs. He has veiled Himself from us, so that re-

fer that this treasure is not the prize of the important or the learned or the conspicuous. The obscure and the anonymous have an equal chance with the rest.

Commonplace Setting.

(2) In the second place, the treasure was found in a field; that is, in a quite commonplace and unromantic setting. The man had gone out to his ordinary day's work and he hit upon the treasure. It is a curious reflection, and luminous withal, that we often come upon the great things of life when we are looking for something else. Roentgen discovered his ray, as it seems, almost by accident. So did the Curies hit upon radium. Henri Poincaré, the mathematician, said that his most important mathematical solutions came to him not as the direct consequence of working out a mathematical process but rose unbidden in his mind in odd times and places; but he makes it clear that this never happened unless he had been previously working hard upon the problem. God with His light and truth lies in wait for men along the common ways of life; His treasure is hidden in the field. You recall Sir Launfal, in James Russell Lowell's poem. After spending life and fortune seeking the Holy Grail, he comes back home to find his Lord waiting for him at his castle gate. He had been there all the time. We do not need to go far to find the greatest things in life. We may see the traffic of Jacob's ladder pitched between heaven and Charing Cross. Or we may see Christ walking on the waters, not of Gennesaret but Thames.

3. Found.

(1) The Kingdom of Heaven is like etc. . . . which a man found? But he had to dig for it before he found it. Digging was his job. One need not go looking for a new job in order to make the grand discovery. You have your field; dig in it; go on digging in it; and one day you will find your treasure. And dig, as the saying is, for dear life. It is our modern heresy that we look to our work for a living and look elsewhere for our life. The fact is our work is our way unto life. When

is in all of us that entail of inertia which has been the drag upon life through all its evolution. There is a notable passage of Bergson in which he tells how the advance of the animal kingdom has been hindered by the pull of the vegetable life. However full, however overflowing the activity of an animal species may appear, torpor and unconsciousness are lying in wait for it. That animal species keeps up its role at all only by effort. And we humans have not yet outgrown this handicap. In us it appears as a tendency to settle down, as we say, to find the line of least resistance; to evolve a mediocre technique of living. We become creatures of routine; we fall into ruts. And the tragedy is that we become content with this.

Whosoever the blame then, between us all, religion does become a pale and anemic counterfeit of itself. It becomes a dull thing of rules and prescriptions; the sanction of a standardized morality and the temple of an incusted faith. It is over against all this that Advent stands with its peculiar message. Appos we observe Stir-up Sunday. For the subject matter of religion consists of epiphanies and transfigurations and apocalypses. Its God is not an heirloom from the past but the glory that comes to it out of the future, whose word concerning Himself is that He makes all things new. Now, therefore, we are ready.

2. Similitudes.

(1) The Kingdom of Heaven is like unto hid treasure which a man found. The trouble about most hidden treasure is that we only hear of it; we never find it. But here is hidden treasure which a man found. St. Francis found it; George Fox found it; John Wesley found it. Multitudes of obscure folk have found it and you know it by the light in their eyes. None of us need go without it. Moreover, the Kingdom of Heaven is like treasure hidden in the field. Do you notice the significance? I do not know whether the definitive article is meant to suggest that it was this man's only field. Naturally, it was a rented field; the man was one of those small people with three acres and a cow. Therefore, we in-

this: that we, by faithful work digging our own trenches across the mound of life, do make discoveries. Best of all, though last of all, do we come in touch with God. Your apocalypse may find you through a microscope. Your epiphany may break upon you in your classroom or your office. The light that never was on sea or land may catch the cobbler at his last and the miner in the pit. Abt Vogler sat at the organ and heard an unearthly music. The cook may hear the unutterable word, like Brother Lawrence amid the clatter of the dishes in the kitchen sink.

Conclusion.

The Kingdom of Heaven is like treasure etc. . . and that is what we are all looking for. That is the meaning of our disc- contents and our restlessness. That explains our desire of the moth for the star, this hunger that no bread can satisfy, this thirst that no water can slake. There is a treasure hidden in your field; it is for you to find it. As the Lord liveth, dig for it. Your search is your day's work, done for the Highest. It is your task, offered as incense on the most exalted altar that you can conceive. If you do this, your laborare shall become orare. If you seek with patience, with singleness of heart, day by day, it may be for many days, at last, in an hour you know not, it happens. The opaque crust of sense breaks; the clouds part; the veil is rent; and your adoring and astonished eyes shall see a great light.

You will not be able to say much about it; for the idiom has not been invented that can tell it. Now and again, you may see something that suggests it in the glory of a sunset; perhaps a phrase of music will recall it; you may feel it between the lines of a poem; you may hear it in the mystic overtones of a saying of Jesus; but what occurs is this immovable conviction, Whereas I was blind, for one glorious moment I see. And the world shall never again be what it was. The kingdom of heaven is like unto treasure hid in a field, in your field, your own especial field. Digging, digging there, there, not elsewhere, digging in your own field, you shall find it.

we work merely to make a living or to make a fortune or to make a fame, we are diverting the business of life from the main line on to a side-branch where it may be permanently stalled.

Chiefest Task.

(2) Work truly understood has a profound biological significance; it is for us humans our task. What we call the conquest of nature is only the latest phase of what life has been doing from its first minute beginnings—pushing out its frontiers, enlarging its borders, extending its empire into unfamiliar regions beyond its known horizons. Religion itself is the thrust of life into the unknown. Thus both our religion and our work are bound together in the biological pilgrimage of mankind. And what our work is in the large biological sense, it is in little for the individual.

Our work is exploration; every day's work should be an adventure into the unknown, pushing out the boundaries of experience and making new discoveries; little ones, no doubt, but still discoveries. But work, if it is to serve this end, must be nobly conceived and excellently done. I have said it must be done for dear life. The original Judaic doctrine of work was that it was a part of the curse that followed the Fall of Man. It was only slowly that men gained a truer and a finer thought about it. But that fine conception came at last. My Father, so Jesus is reported to have said, worketh hitherto, and I work. By that saying the tables were turned for good and all. Work once conceived as a curse is now proclaimed as a blessing.

Making Discoveries.

(3) Lastly, I have spoken of work as akin to worship. When Professor Stewart Macalister was exploring the Mound of Gezer in Palestine he dug a trench across the mound; and as the trench went down through the strata of debris which one civilization after another had left behind it, he made discoveries which enabled him to reconstruct the strange and various history that the spot had seen. Down at the very bottom he came upon, what do you think? An altar. Which is a parable of more than one thing, but here and now of

CHORAL ART SERVICE.

On Sunday, November 20th, the afternoon

service in church was one as acceptable as it was unusual. It happens that Dr. Matthews, the choirmaster, is at the same time director of the Choral Art Society. This is a group of sixty-five singers, each one qualified as a soloist in his or her position elsewhere, who for the past years have composed one chorus. On that Sunday they assembled here to take the place of our regular choir in the chancel and to render the entire service themselves. A congregation of more than a thousand people crowded the church. Their work was laudable from every point of view and everyone who attended has since been loud in their praises. The personnel of the organization follows:

Conductor, H. Alexander Matthews, Musical Doctor; Accompanist, Helen Boothroyd Buckley; Assistant Accompanist, W. Lawrence Curry; Advisory Committee, Mrs. Charles Cright, Florence J. Heppe, William L. McLean, Jr. and T. Lewis Thomas; Officers: President, Frederick Anne; Vice-President, Marguerite C. Barr; Treasurer, William S. Pickard; Secretary, Russell M. Buckley; Librarian, Joseph T. Fraser, Jr.; Governors, Joseph H. Garrod, Margaret McK. Schmidt and Charles J. R. Sproule; Membership Committee: J. Edward Smith, Jr., Chairman; Elisa D. Zollinger and C. R. Valerius. Active members:

Sopranos—Elsie N. Aiken, Tillie Barmach, Minerva K. Bower, Edith Myers Brandt, Gertrude Cleaver, Maud H. Evans, Mildred Raas, Dorothy Fox High, Angeline Jardine Koch, M. Ruth Lane, Florence Lewis, Ethyl S. Littlehales, Elsie Miller, Florence H. Quimby, Emma F. Rihl, Marguerite Sibley, Sylvia Williamson, Caroline H. Woll, Elizabeth A. Wynkoop.

Tenors—Frederick Anne, John B. Becker, John B. Clothier, Jr., Joseph T. Fraser, Jr., Howard P. Haug, Paul M. Hesser, Jr., Harry C. Kelso, Alfred J. Mathias, Howard McNeill.

COPY OF LETTER

The Envelope Subscription Book this year at this season has a better appearance than ever before when I come to look over the record. I note the consistency with which so many contributions are checked up. But, out of the 400 subscribers, there are perhaps three or four dozen—representing that number of groups—who for one of as many reasons are delinquent. Christmas will be upon us before we know it; then the turn of the year will come for making all records up in the new. I would so much like to have things complete in the old before doing that.

There are (a) A few names of persons who received envelopes but never began to use them at all; (b) a few have discontinued early, after only a few months; (c) some others have not begun since they stopped in summer; (d) in some cases perhaps the very envelopes themselves have been lost and subscribers desire another set. All these ought to be attended to right promptly. If you are conscious of being among any of the four groups, please give the matter your attention. I am writing this letter in duplicate to everybody, so that there is nothing personal in the appeal.

David H. Miller, Thomas H. Morris, John H. Nixdorf, H. R. Valerius, Harold Wells, Clarence A. Wilson.

Altos—Marguerite C. Barr, Esther L. Binker, Mary A. Bray, Ruth A. Brosius, Lena F. Buchm, Mildred Witham Clarke, Lillie Holmstrand Fraser, Marguerite J. Gamble, Clara Wilkinson McLean, Ruth Montague, Mary Newkirk, Margaret M. Schmidt, Jean K. Woodburn, Elsa D. Zollinger.

Bass—Geo. P. Boggs, Russell M. Buckley, Harry J. Conwell, John W. Dubbs, Wilbur Evans, T. Leroy Foote, Joseph H. Garrod, J. Brooks Greenwood, James N. Hirst, Alexander La Mont, J. Warren Lightcap, John W. Norris, Wm. S. Pickard, Edward S. Pierce, J. Edward Smith, Jr., Chas. J. R. Sproule, Edwin G. Strang, Longshore Williamson.

Parish Record

The amount of money contributed in envelopes, counted and sent in to the Accounting Warden, for October, \$301.18; for November, \$361.94.

ADDITIONAL AMOUNTS.

Church Farm	\$ 5.00
"Parish Helper"	3.00
Total Additional	8.00
Grand Total	\$ 397.82

OFFERINGS IN NOVEMBER.

Nov. 1—All Saints' Day	\$ 19.60
Nov. 6—A. M. Communion Alms	80.90
Nov. 6—P. M. Communion Alms	18.93
Nov. 13—A. M. Diocesan Treasurer	63.75
Nov. 13—P. M. Diocesan Treasurer	27.70
Nov. 20—A. M. Diocesan Treasurer	68.55
Nov. 20—P. M. Choral Art Society	200.10
Nov. 24—A. M. Thanksgiving, Episcopal Hospital	220.95
Nov. 27—A. M. Diocesan Treasurer	69.75
Nov. 27—P. M. Diocesan Treasurer	27.90
Total Offerings, November	\$ 798.13

ADDITIONAL AMOUNTS.

Church Home at Angora	\$ 5.00
Girls' Club, Thanksgiving Baskets	5.40
Distribution of Coal	10.00
Parish House Flowers	10.00
Church Farm, two contributors	70.00
Rector's Discretion, five contributors	157.00
Thanksgiving, three contributors	65.00
Total Additional	322.40
Grand Total	\$ 1,120.53
Additional amounts, etc., for the month of December are all omitted, owing to the date of printing. Carried over to next year's issue.	

ACKNOWLEDGMENT.

The Parish Visitor acknowledges with thanks the receipt since the last "Parish Helper" of books, magazines, clothing, flowers, jellies, etc., from Mrs. Grace Pritchard, Anonymous, Mrs. John H. Shin, Mrs. Parker Burnham Prince, Mrs. H. H. Furness, Mr. John W. Wirgman, Mrs. M. Fitterling, Mrs. C. L. Peterson, Miss Lucy Owen, Miss Helen Trotter, Mrs. Almitra Sholler, Mrs. Watson Armbruster, Miss H. E. Parker, Miss Helen Richards, Mrs. Jennie Lawn, Miss W. Miller, Miss Mary C. Smith, Mrs. N. S. Barratt, Mrs. Caroline Zindl, and Phonograph, Anonymous, and Victrola records, Anonymous; toys, dolls, story books, Miss Helen Trotter, Mrs. E. O. Bogert, Mrs. P. B. Prince and Mr. C. Y. Fox.

Baptisms:

Oct. 11—Theodore Etting.	
Oct. 23—Norman Lee Hawk.	
Oct. 23—Lucille Mary Manello.	
Nov. 6—Ruth Foster Cornell.	

Transferred:

Nov. 4—To Grace Church, Nutley, N. J.	
Nov. 7—To Church of St. John the Baptist, Germantown	

Mr. and Mrs. E. F. Dubbs.

Nov. 12—From Holy Sacrament Mission, Highland Park, Pa.	
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Mr. and Mrs. Michele Rossi.

Nov. 12—To St. Mary's Church, Haddon Heights, N. J.	
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Miss Helen Rahner.

Nov. 30—To Grace Church, Mt. Airy, Pa.	
--	--

Mr. and Mrs. Linwood W. Hirsch.

Dec. 5—To St. James' Church, South Bend, Ind:	
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Dr. Penn-Gaskill Skillern.

Buried:

Nov. 4—Samuel Grey Dayton.	
Nov. 9—Katharine Newbold Wurts.	
Nov. 16—Theodore Minis Etting.	
Nov. 18—Margaret Hanthorn.	
Nov. 22—Anna J. Hibberd.	
Dec. 6—Mary A. Sutherland.	

OFFERINGS IN OCTOBER.

Oct. 2—A. M. Communion Alms	\$ 54.65
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Oct. 2—P. M. Communion Alms	12.35
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Oct. 9—A. M. Diocesan Treasurer	39.47
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Oct. 9—P. M. Diocesan Treasurer	25.10
---------------------------------------	-------

Oct. 16—A. M. Diocesan Treasurer	54.15
--	-------

Oct. 16—P. M. Diocesan Treasurer	26.65
--	-------

Oct. 23—A. M. Diocesan Treasurer	60.45
--	-------

Oct. 23—P. M. Diocesan Treasurer	27.35
--	-------

Oct. 30—A. M. Diocesan Treasurer	63.50
--	-------

Oct. 30—P. M. Diocesan Treasurer	26.15
--	-------

Total Offerings, October

\$ 389.82

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"BISHOPS' CRUSADE; PREACHING MISSION," Pages 6 and 7

The February 1928

Parish Helper



St. Luke and The Epiphany

(Protestant Episcopal Church)

330 South Thirteenth Street - - - Philadelphia, Pa.

Rev. D. M. Steele, Rector

TELEPHONE, 28-83 PENNYPACKER

Musical Program

FEBRUARY 26, 1928.

FIRST SUNDAY IN LENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn 422 *Langran*
 Benedicite *Stokowski*
 Benedictus *Gregorian*
 Offertory—"A Ballad of Trees and The Master"—
H. Alexander Matthews
 Recessional Hymn—599 *Dykes*

EVENING PRAYER, ANTHEM AND ADDRESS AT FOUR
 O'CLOCK.

PENITENTIAL OFFICE, Chanted with Choir.
 Appropriate Anthems and Hymns.
 (See printed program when the day arrives.)

MARCH 18, 1928.

FOURTH SUNDAY IN LENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—397 *Ancient Plain Song*
 Benedicite *Robinson*
 Benedictus *Gregorian*
 Offertory—"Surely He Hath Borne Our Griefs"—
Handel
 Recessional Hymn—444 *Mann*

EVENING PRAYER, ANTHEM AND ADDRESS AT FOUR
 O'CLOCK.

MUSIC FROM HEBREW SOURCES.

Impressively done two years ago.
 (See printed program when the day arrives.)

MARCH 4, 1928.

SECOND SUNDAY IN LENT.

HOLY COMMUNION AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—608 *Pitts*
 Kyrie Eleison *Plain Song*
 Gloria Tibi *Anonymous*
 Offertory—"God So Loved the World" *Stainer*
 Recessional Hymn—518 *Monk*

EVENING PRAYER, ANTHEM AND ADDRESS AT FOUR
 O'CLOCK.

ANNUAL SERVICE BY ASSOCIATED MUSICAL
 CLUBS OF UNIVERSITY OF PENNA.
 (See printed program when the day arrives.)

MARCH 25, 1928.

FIFTH SUNDAY IN LENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—519 *Morley*
 Benedictus es Domine *H. Alexander Matthews*
 Benedictus *Gregorian*
 Offertory—"Sad Is My Soul Unto Death"—
Michael Haydn
 Recessional Hymn—365 *Barnby*

EVENING PRAYER, ANTHEM AND ADDRESS AT FOUR
 O'CLOCK.

ANNUAL CONFIRMATION SERVICE.

BISHOP ATWOOD WILL VISIT US.
 (See printed program when the day arrives.)

MARCH 11, 1928.

THIRD SUNDAY IN LENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—521 *Bambridge*
 Benedictus es Domine *Marks*
 Benedictus *Gregorian*
 Offertory—"In Heaven Above" ... *Norwegian Folksong*
 Recessional Hymn—660 *Dykes*

EVENING PRAYER, ANTHEM AND ADDRESS AT FOUR
 O'CLOCK.

GOUNOD'S ST. CECILIA MASS.

Excerpts, including the Credo.
 (See printed program when the day arrives.)

APRIL 1, 1928.

PALM SUNDAY.

HOLY COMMUNION AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—91 *Dykes*
 Kyrie Eleison *Stainer*
 Gloria Tibi *Anonymous*
 Offertory—"Blessed Is He That Cometh" *Gounod*
 Recessional Hymn—90 *Teschner*

EVENING PRAYER, ANTHEM AND ADDRESS AT FOUR
 O'CLOCK.

FOUR PASSION MOTETS, by Michael Haydn.

Order Arranged by Dr. Matthews.
 (See printed program when the day arrives.)

The Parish Helper

VOL. XXXVII

PHILADELPHIA, PA., FEBRUARY, 1928, 330 So. 13TH STREET

No. 3

LETTER TO HOTEL AND APARTMENT HOUSE RESIDENTS.

My dear Friends:

This letter is addressed to you in order to speak the Church's appeal for an observance of Lent on your part; at least to the extent of making Lent, somewhat more than other seasons, a time of going to church.

Lent, as of course every one knows, is of six weeks' observance in length; but what some do not know is the date of its beginning and of its end.

The beginning of course is Ash Wednesday. That date this year is February 22d. Easter comes this year on Sunday, April 8th. Preceding that there are other familiar names, as of Palm Sunday, April 1st; Passion Sunday, March 25th; Mid-Lent, March 14th, etc.

On any or all Sundays, you are especially invited to our services, either or both forenoons and afternoons. The former is Morning Prayer and Sermon at 11 A. M.; the latter is Shortened Evening Prayer and Address at 4 P. M., with special Musical Features.

Regarding these latter, a schedule appears in print elsewhere. This schedule embraces some things unusual. Especially perhaps that one will appeal which we are planning for the Second Sunday in Lent, March 4th. Our Chormaster is at the same time Director of Music at the University of Pennsylvania. On that afternoon, fifty of his young men, student-members of the various Musical Societies, will take the place in the chancel of our Choir.

Neighbors and Friends.

In phrasing this letter, I am trying to keep clearly in mind a special coterie of readers.

It is addressed to our neighbors and friends who may be resident only for a short season of the year in hotels and apartment houses hereabouts. Being absent from their home churches, or indeed not always accustomed to attend with regularity any church, will you not welcome such an opportunity during the Lenten Season to say your prayers along with us?

Everybody Welcome!

I know how futile is the practice of crying out in print, in advertisement columns of the newspapers and elsewhere, Everybody Welcome! That ought to go without saying.

It does so happen, however, in this parish we try as best we can to make its ministrations welcome to other people. That is putting things a wholly other way about. You know that you are welcome to what we have to give. What we want to feel is that our attempts to serve are welcome to you.

The way to make this known to us is by accepting our invitation. We ask you to come to Church in Lent because we believe church-going at that season is something especially incumbent upon all well-meaning, right-intentioned people.

This letter itself needs no explanation of its appearance. Places in which the Parish Helper containing it are distributed will be found enumerated in a column of the page next following and beyond that the familiar diagram picturing the church's location.

Very sincerely yours,

DAVID M. STEELE.

CHURCH DIRECTORY.

Corporate Title, "Rector, Church Wardens and Vestrymen of the Church of St. Luke and The Epiphany."

Rector Rev. David M. Steele, D. D.
 Assistant
 Parish Visitor Miss Pauline Wurtele
 Choirmaster H. Alexander Matthews, Mus. Doc.
 Accounting Warden Mr. Charles Stewart Wurts
 Secretary Miss Laura E. Gesswein
 Bookkeeper Mr. George L. Gaff
 Verger Mr. John W. Ryan
 Janitor James Richardson
 Janitress Mrs. Ella Watkins
 Mail Address 330 S. 13th St.
 Telephone Number Pennypacker 2883

The Parish House is open at all times. The Rector's Study, the Offices of the Clergy, Choirmaster, Parish Visitor, Secretary, Verger and all members of the Staff are here. Any or all of these can be seen or telephoned or written to at any time at the above address. This Church is not a retreat; it is a workshop. Its tasks do not end with Sunday's services; its ministrations are for all those who desire them at any time.

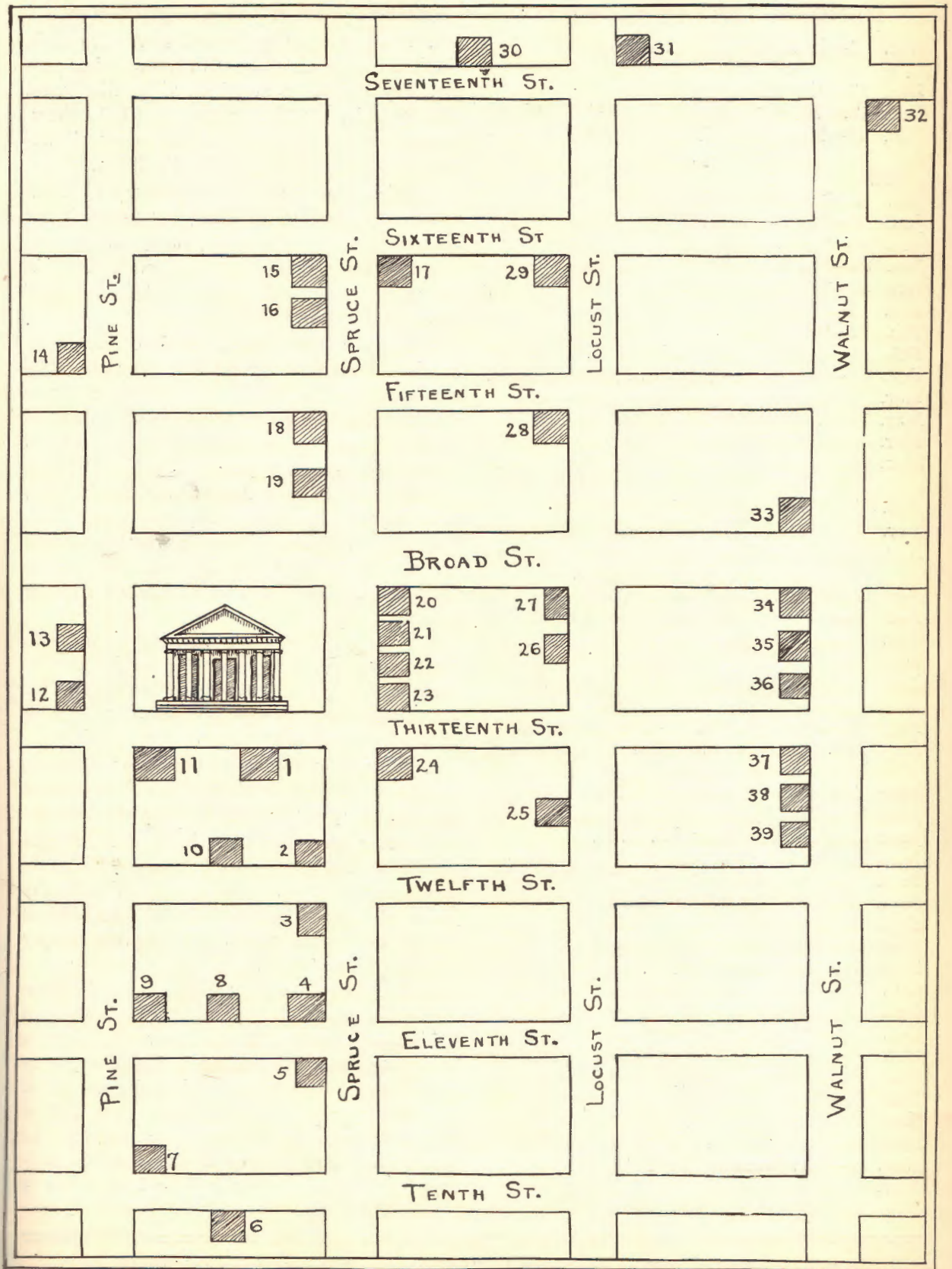
Communicants coming into the Parish, or leaving it, should comply with the canon relating to letters of transfer. Baptism will be administered at any time; but notice should be given in advance. Attention is called to the rubric before the office of the Visitation of the Sick, which reads: When any person is sick, notice shall be given thereof to the Minister of the Parish. On such notice being given, the Clergy are always ready and desirous to visit such and to administer the Holy Communion.

Practice as well as propriety necessitates the arrangements for all functions in Church in advance. Especially, the Clergy should always be consulted before arrangements are made for marriages or funerals at which they are expected to officiate. They can be seen after any Church Service, by those who desire to consult them or at any hour of any day at the Parish House by anybody on any errand.

Parishioners are asked to send prompt notice of changes of residence. This is particularly important. Every effort is made to keep mailing lists with accuracy. Those who wish to become members of the Parish are asked to send their names and addresses to the Clergy. Applications for pews or sittings should be made to the Verger, who can be seen before or after any service at the Church.

HOTELS AND APARTMENT HOUSES.

- 1 The Morris, 311-313 S. 13th Street.
- 2 The Manheim, corner 12th and Spruce.
- 3 The Esmond, S. E. corner 12th and Spruce.
- 4 The Colonial, S. W. corner 11th and Spruce.
- 5 Central Apts., S. E. corner 11th and Spruce.
- 6 Hotel Clinton, corner 10th and Clinton.
- 7 The Kenmar, N. W. corner 10th and Pine.
- 8 Sovereign Apts., 324 South 11th.
- 9 The Gladstone, N. W. corner 11th and Pine.
- 10 320-322 South 12th.
- 11 343 South 13th, N. E. corner 13th and Pine.
- 12 The Pequot, S. W. corner 13th and Pine.
- 13 The Kensington, 1330-1332 Pine.
- 14 400 South 15th, S. W. corner 15th and Pine.
- 15 The Newport, S. E. corner 16th and Spruce.
- 16 The Touraine, 1520 Spruce.
- 17 257 South 16th, N. E. corner of Spruce.
- 18 The Bellerich, 301 South 15th.
- 19 The Richelieu, 1414-1416 Spruce.
- 20 The Stenton, corner Broad and Spruce.
- 21 The Burlington, 1329-1331 Spruce.
- 22 The Maidstone, 1327 Spruce.
- 23 The Lenox, N. W. corner 13th and Spruce.
- 24 The Spruce, corner 13th and Spruce.
- 25 The Lincoln, S. W. corner Locust and Camac.
- 26 Hotel Sylvania, S. W. corner Locust and Juniper.
- 27 Hotel Walton, Broad and Locust.
- 28 235 South 15th, S. E. corner of Locust.
- 29 1530 Locust, S. E. corner of 16th.
- 30 The Chancellor, 250 South 17th.
- 31 The Warwick, N. W. corner 17th and Locust.
- 32 135 South 17th, N. E. corner of Walnut.
- 33 Bellevue-Stratford Hotel, S. W. corner Broad and Walnut.
- 34 Ritz-Carlton Hotel, Broad and Walnut.
- 35 Hotel Claridge, 1334 Walnut.
- 36 Hotel Sussex, 1312 Walnut.
- 37 St. James Hotel, 13th and Walnut.
- 38 St. James Annex, 1216-1218 Walnut.
- 39 Hotel Strathmore, 1208 Walnut.



MEMORIAL ALTAR FLOWERS.

- Dec. 4—In Memory, Mrs. Herbert M. Howe and John Fell Howe.
 Dec. 11—"In Memoriam."
 Dec. 18.—Memory, Mrs. Charles C. Harrison.
 Dec. 25—Mrs. John F. Lewis and Mrs. Edward Ilsley.

1928

- Jan. 1—Mrs. Frank S. Evans.
 Jan. 8—"In Memoriam."
 Jan. 15—"In Memoriam."
 Jan. 22—"In Memoriam."
 Jan. 29—"In Memoriam."
 Feb. 5—"In Memoriam."
 Feb. 12—"In Memoriam."
 Feb. 19—Memory, Mr. Edward C. Dale.
 Feb. 26—Mem., Mr. and Mrs. Malcolm Lloyd.
 Mar. 4—Memory, Mary Howe Robinson.
 Mar. 11—Memory, Dr. E. S. Lemoine.
 Mar. 18—Memory, Rose Marie Gesswein.
 Mar. 25—Memory, Mr. and Mrs. Theo. Voorhees.
 Apr. 1—"In Memoriam."
 Apr. 5—Maundy Thursday: Girls' Club.
 Apr. 8—Easter: Miss Anne Hampton Barnes and Mrs. Edward Ilsley.
 Apr. 15—Miss Sidney Lafourcade.
 Apr. 22—Memory, Marjorie Thornton Moore.
 Apr. 29—Mrs. Louis dePui Vail.
 May 6—Mrs. J. B. Hutchinson.
 May 13—Memory, Mrs. E. M. Thorne.
 May 17—Ascension: Miss Helen Trotter.
 May 20—Memory, Mr. Michael Clarkson.
 May 27—Whitsunday: Mrs. William E. Lucas.
 June 3—Memory, Marion H. Creswell.
 June 10—Memory, Helen C. Belfield.
 June 17—"In Memoriam," S. D. H.
 June 24—Mrs. James Treston.
 Sept. 2—Mrs. H. H. Furness, Jr.
 Sept. 9—Mrs. Francis L. Stewart.
 Sept. 16—Mrs. William A. Donley.
 Sept. 23—Mrs. Frank R. Savidge.
 Sept. 30—Miss Emily W. Grear.
 Oct. 7—Mrs. John W. Pepper.
 Oct. 14—Miss Jennie B. Burns.
 Oct. 21—Miss Martha Yerkes.
 Oct. 28—Memory, Mr. and Mrs. F. M. Gilpin.
 Nov. 1—Memory, Mr. and Mrs. Nath. Burt.
 Nov. 4—Women's Bible Class.
 Nov. 11—Memory, J. P. M.
 Nov. 18—Mrs. Aubrey H. Gillingham.
 Nov. 25—Mr. Franklin Gray.
 Nov. 29—Thanksgiving Day; Mr. and Mrs. John A. Lewis.

RULES FOR HOLY COMMUNION.

1. When you come forward to receive Holy Communion be careful not to crowd other people. Try also to let members of families kneel side by side. It often means much to them. Remember that consideration for others is nowhere so fitting as at the Lord's Table.

2. When you come to the rail try to kneel as near as possible, so that your feet will not obstruct the way of those behind you.

It is a most thoughtful custom to kneel in the proper place and thus not inconvenience those who follow.

3. Receive the Elements into ungloved hands. The rubric directs that they are to be received into the hands of the people. It is well to place the palm of one hand on top of the other and receive the bread from the hand of the Priest in the upper hand.

4. Be sure to take the Cup or Chalice into your hands. Grasp it firmly and guide it to your lips. The hats of women who kneel often make it impossible for the celebrant to see their faces. Drink from the Chalice without turning it.

5. Pray while you are kneeling at the rail. Strive fully to realize what the service means. Pray especially for greater love to God and for your neighbors. Be sure, too, to offer a prayer of thanksgiving at this time.

6. When you return to your seat continue your prayers and thanksgivings. You should learn to use your Prayer Book to this end.

7. Never leave the Church till the Benediction has been pronounced, unless absolutely compelled to do so. You would not leave the house of a friend before the meal was finished except for serious cause. The Lord's Supper is far more important.

8. Be sure to come to Holy Communion regularly, at least once a month, and also on Christmas Day and Easter Day. These days have long been recognized in the Church as great days of obligation. No religious habit can be of greater spiritual value than that of regular attendance at Holy Communion. As this service best expresses the idea of self-consecration to God it is bound to bring a peculiar blessing.

St. Luke and the Epiphany

330 South Thirteenth Street.

Philadelphia, Pa.

Rev. David M. Steele, D. D., Rector.

SCHEDULE—1928—LENT**Monday—5 P. M. Bible Class Lectures.**

Dr. Yerkes will continue his series of last year, as announced.

Wednesday—4 P. M. Children's Service.

Mothers also expected. Children come on their way from school.

Thursday—8 P. M. Bishops' Crusade.

Unique Series. Preaching Mission. Six Bishops from as many States. See list of names and dates.

Friday—10 A. M. Holy Communion.

This takes the place of former afternoon services on that day.

Sunday Services—11 A. M. and 4 P. M.

These will be especially emphasized. Afternoon programs will be printed.

Important Dates of Lent, 1928.

Ash Wednesday, February 22d; Confirmation Sunday, March 25th; Easter Day, April 8th.

Keep a Card at Hand for Reference.**Sunday Afternoons**

at 4 o'clock.

February 26th—First Sunday in Lent.

Penitential Office, Chanted with Choir. Appropriate Anthems, and Hymns.

March 4th—Second Sunday in Lent.

Annual Service by Musical Clubs of University of Pennsylvania.

March 11th—Third Sunday in Lent.

Gounod's St. Cecilia Mass. Excerpts, including the Credo.

March 18th—Fourth Sunday in Lent.

Music from Hebrew Sources. Impressively done two years ago.

March 25th—Passion Sunday, in Lent.

Annual Confirmation Service. Bishop Atwood will visit us.

April 1st—Palm Sunday, in Lent.

Four Passion Motets by Michael Haydn. Order arranged by Dr. Matthews.

Mail Copies of Cards to Friends.**Preaching Mission
Bishops' Crusade**

Thursday Evenings, at 8 o'clock.

Six Dates, Six Bishops, Six States.

February 23, 1928.

The Rt. Rev. George W. Davenport, D. D., Bishop of Easton (Maryland).

March 1, 1928.

The Rt. Rev. Frank William Sterrett, D. D., Bishop of Bethlehem (Pennsylvania).

March 8, 1928.

The Rt. Rev. Philip Cook, D. D., Bishop of Delaware (Wilmington).

March 15, 1928.

The Rt. Rev. Granville G. Bennett, D. D., Bishop of Duluth (Minnesota).

March 22, 1928.

The Rt. Rev. Charles Fiske, D. D., Bishop of Central New York (New York).

March 29, 1928.

The Rt. Rev. Charles E. Woodcock, D. D., Bishop of Kentucky (Kentucky).

Make this Schedule Widely Known.**Lenten 1928 Services**

In this parish, our practice is to arrange different things for special groups, rather than the routine of one kind only of daily service for a limited group.

Of weekday services thus arranged, all are important. It is hoped that this arrangement will make its appeal to the largest composite number of people; different services, different groups.

Do not put off the observance of Lent until the season is far advanced. Begin at the beginning. Make up your mind what you desire to do. Then come with consistent regularity.

The novel feature this year is, of course, that of Thursday Evenings. It is true that this plan is not one for our parish in particular but is Diocesan in scope. At the same time, we must set a good example.

Set Aside All Thursday Evenings.

Rector's Letter

To the People of St. Luke and The Epiphany

My dear Friends:

With the beginning of Lent, I want at the beginning of this letter to call your attention to the most novel feature of that Season's observance this year in this parish. Some of you have heard me speak of the Continuation Committee of the Bishops' Crusade. It is because of our joint interest in this undertaking that I am devoting so much space in the present Parish Helper to making it as widely known as possible.

This Preaching Mission of the Bishops' Crusade is under the auspices of the Committee referred to. Six different Bishops have been invited, and all have accepted the invitation, to preach on the Thursday Evenings in Lent, the choice of this church being merely incidental because of its central city location and because of its spacious size.

Choice of Preachers.

The Committee have been happy indeed in their choice of men because these particular Bishops are esteemed by those who know as among the very foremost preachers in the Episcopal Church. They foregather here, at this particular Season, from as many as six different states: From Delaware, Maryland, New York, Pennsylvania and as far distant as Minnesota and Kentucky. It is a notable gathering.

On the following page, their names appear and the dates of their visit each. The service withal will be about an hour in length, including the sermon. A double quartette of members of our choir will lead in singing of familiar congregational hymns. There will be perhaps the reading of one Scripture Lesson with Creed and Collects and the speaker will do the rest, inasmuch as the whole is intended to be distinctively a Preaching Mission.

Eight O'clock Hour.

Our plan is to have a printed program for the service on each evening. The young ladies who are such efficient ushers on Sunday afternoons will distribute these and seat the congregation and—although this should not appeal to anyone except in the matter of saving time—there will be no collection. Please give these services your early and your best attention. Please make your plans far enough in advance to reserve Thursday Evenings in Lent. Either break or do not make other engagements so that we may all here gather at one time for these quite notable services.

Confirmation Alumni.

I need hardly say, in this connection, that the above schedule is a continuation of the Confirmation Alumni meetings of previous years and takes the place in the Church proper of the erstwhile meetings on that evening in the Parish House. The Sunday School, Girls' Club, Mothers' Meeting, the Young Men and Young Women who have been in the habit of coming, as for instance last year, will all be here. What is needed rather is to have the schedule known to older and to other people so that the entire parish may assemble. It is the first year that we have ever had this kind of service in Lent in the Church at night. That is all the more reason for laying so much emphasis upon it.

Other Week-day Services.

I hope I have not spoken at such length regarding the above matter in particular as to seem to disparage other normal things on other days. On Monday afternoons, Dr. Yerkes will continue as for several years past his interesting lectures at five o'clock. On Wednesday afternoons, the children will come

Five Thousand of this month's Parish Helper are being printed.

BISHOPS' CRUSADE—LENTEN PREACHING MISSION

Six Thursday Evenings in Lent, 1928

St. Luke and The Epiphany, Thirteenth Street below Spruce



Rt. Rev. George W. Davenport, D. D.
Bishop of Easton
8 P. M. Thursday February 23, 1928



Rt. Rev. Frank W. Sterrett, D. D.
Bishop of Bethlehem
8 P. M. Thursday, March 1, 1928



Rt. Rev. Philip Cook, D. D.
Bishop of Delaware
8 P. M. Thursday, March 8, 1928



Rt. Rev. Granville G. Bennett, D. D.
Bishop of Duluth
8 P. M. Thursday, March 15, 1928



Rt. Rev. Charles Fiske, D. D.
Bishop of Central New York
8 P. M. Thursday, March 22, 1928



Rt. Rev. Charles E. Woodcock, D. D.
Bishop of Kentucky
8 P. M. Thursday, March 29, 1928

together for their usual hour downstairs and for their own special service in the Chapel at five o'clock. On Friday mornings, there will be a Celebration of the Holy Communion at ten o'clock. Confirmation Class will be made up in the usual way and instruction will be provided in such exceptional ways as individual needs may require.

Speaking of Confirmation.

Please be reminded that the date is the traditional one, namely the Fifth Sunday in Lent. Between now and that time, the earlier the better, I hope that any persons whom I do not already know of who are thinking upon the subject will speak with me or in any way make this known to me, in order that any or all of us may do anything in our power to make the way easy in the taking of this important step quite naturally. There is only one date in the year when the Bishop can be expected to visit any one parish. In our case, it is fortunate that this visitation always falls in Lent. The specific date this year is Sunday, March 25th, at 4 P. M.

Young People's Party.

Announcement is being made at sundry times and in various way to the effect that on Shrove Tuesday evening, that is, the night before Ash Wednesday, we are planning to have in the Parish House downstairs a Party for the Young People such as they have become accustomed to this winter at Hallowe'en and during Christmas week. If any one does not receive a special invitation, they are not to feel slighted. Rather it is hoped that they may feel a bit ashamed of themselves; because, if they are present in Church and at Sunday School on any of these approaching days, they will find the invitation spoken in their hearing. Therefore if they do not hear it, the grave presumption is they are not present. Let all those who read this make careful note of the date. They will miss something if they are not here. Just what they will find when they are here remains to be seen when they come.

Regular Church Services.

Bishop Garland, writing in the Church News of the Diocese for February, under the caption The Bishop's Message, speaks of the several series of noon-day services and of the Preaching Mission of the Bishops' Crusade and then wisely continues in a separate paragraph with these appropriate words:

"In mentioning all these special opportunities during the Lenten season may we also express the hope that the attendance at the services in our parish churches will show great improvement. Every clergyman is doing his utmost in the Lenten season through the service of the Church to prepare his people for a happy and blessed Easter and every communicant should esteem it a privilege as well as a duty to co-operate with him by regular attendance every Sunday, and as opportunity affords during the week, and also in encouraging others to do likewise. The success of the Lenten season cannot be measured by the few large services, but depends on the real preparations in the hearts and lives of our people."

Novel Legacy Received.

At a recent Vestry Meeting, the Secretary had the pleasure of writing the following in the Minutes: "Resolved that the Rector, Church Wardens and Vestrymen of the Church of St. Luke and The Epiphany accept a legacy in the form of two \$1,000 4 per cent. Baltimore and Ohio bonds, under the Will of the late Joseph Fitzell, and that a fund therewith be created to be known as the Joseph Fitzell Christmas Fund." This was a worthy gift on the part of one who for many years had been an occasional attendant at services and who was accustomed each year at the Christmas Season to send a contribution to the Rector. The purpose apparently was in good fulfillment of the Scripture which saith: He being dead yet speaketh. Mr. Fitzell lived for a number of years at The Wellington Apartments and died upon a journey to Bermuda, March 3, 1927.

Very sincerely yours,
DAVID M. STEELE.

Lenten Sermon

(*The Christian Fast*)

Rev. Howard Chandler Robbins, D.D.

(In his volume entitled *Cathedral Sermons*, the Dean of the Cathedral of St. John the Divine, New York City, devotes a dozen pages to the above subject. I have taken the liberty of amending and abbreviating the sermon in order to give here its substance; and I have done so at this time because the subject is so seasonable. D. M. S.)

Text:

"When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast." St. Matthew 6: 16-18.

Preface.

Christ does not use the term hypocrite in quite the sense which is ordinarily attached to it. He does not suggest, for instance, that there was dissimulation in the fasting of the Pharisees. As a matter of fact, there was no pretense. They did not go about the streets looking hungry and then indulge their appetites in private. They did not satisfy the legal requirements by a pleasant and wholesome substitute of fish and vegetables in the place of eggs and meat. They really did fast, very frequently and rigorously. The trouble was they were not fasting, nor praying, nor giving alms from any profound and genuine spiritual motive. They were doing these things for effect. They were doing them to acquire prestige among the people.

And that motive of display, that manner of doing things for effect, that habit of ostentation in the practices of religion, is what our Lord is rebuking. He does so with phrases that have a hint of laughter in them, and

which are consequently far more telling than downright denunciation. Indeed one of the reasons why they hated Jesus with such deadly animosity was that he exposed them to the derision of the people, and so discredited their authority with the people. Persons who take themselves as seriously as the Pharisees did cannot bear to have their foibles exposed.

Definition of Hypocrisy.

But this gives us the background of fact in which to set these injunctions about fasting. Be not as the hypocrites meant this. The hypocrite is the man who does or says a right and proper thing with a wrong and improper, or with at least a defective, motive. He is the man who says what he says and does what he does in order to make a favorable impression, in order to be seen of men. Taken in this sense, hypocrisy, instead of being an exceptional thing, is one of the commonest faults in human nature. It is a fault against which every one of us needs to be constantly on guard.

Exaggerated cases of it are easy enough to mark. There is the author who embellishes his essay with learned and quite unnecessary quotations in order to show the wideness of his reading. There is the social parvenu who lugs into his conversation references to the great people with whom he has just been dining. There is the man in any walk of life who parades his thrift, his industry, his generosity, his piety or his learning. These are exaggerated cases. But the fault is found with many and very subtle gradations. To save his followers from this very snare, Jesus ad-

vised that strictly individual religious practices, such as almsgiving, private prayer and fasting be performed as far as possible in secret. Especially in the case of fasting did he urge that the utmost care be taken to prevent this practice from degenerating into anything ostentatious.

Sincerity and Serenity.

The Christian fast, in other words, is to be so sincere and so serene that to outsiders it seems no fast at all. The Christian fast is to be a means to an end: always it is to be incidental to some higher purpose. Then the motive of ostentation completely disappears, because there is no longer room for it. The things given up seem so small in comparison with the things sought that the renunciation does not even appear in the light of a sacrifice.

The man who abstains from wasting time over cheap periodicals in order to devote the time to serious and constructive reading is fasting; but it is an unconscious fast. The father who goes without a new overcoat in order that he may have a little more money laid up against the expenses of his son's tuition is fasting; but it is an unconscious fast. The Christian who takes time in his busy life for periods of solitude and reflection, he too is fasting; but it is an unconscious fast. He abstains in order that he may enjoy something higher and better. And it is this positiveness of purpose which saves him from the subtle taint of hypocrisy, from doing things for effect.

Measure of Abstinence.

We will be engaged in keeping Lent, and this is the heart of its meaning. Lent requires of us such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion. We are called upon to forego for a time certain pleasures and recreations in which we ordinarily indulge. Is it because they are harmful in themselves? Not

at all. If they were, we should be called upon to give them up entirely instead of for a limited period.

What is the objection to them? Why are they to be renounced? The sole objection to them is that they are crowding out better things. They take time, and time is precious. Time is the coin of opportunity with which we purchase what will enrich life. Lent reminds us of the sacredness of time. Lent helps us shoulder aside all these crowding and impertinent interruptions—useless employments, trifling engagements. And in the very act of thrusting aside the familiar tenants of our time we see new tenants hastening to occupy it, and to give it greater worth.

Faculty of Selection.

From the beginning to the end, life involves choice. It is a constant and unremittent exercise of the faculty of selection. No matter what we do, there is always an alternative, another thing which we could do if we so desire. Every day in the year and every waking hour of the day calls upon us to choose between two or more courses which are open to us, and the choice of one generally excludes the other. We cannot at the same time read a biography and a dime novel. We cannot squander opportunities, and yet redeem them. And what is true of intellectual culture is just as true of spiritual culture.

This is a world of law and order. We do not gather figs of thistles. We reap what we sow and, if we are to reap spirituality, we have to sow the seeds of spirituality in prayer, in study and in meditation upon sacred things. But the trouble is there stands in the way that great obstacle to all progress, moral inertia. It takes effort to go along this path. It requires an amount of moral earnestness which few are willing to devote to the task. The value of Lent is that it turns our attention to these things. It gives us the opportunity to live for a while by rule, to set definite times

for the kind of reading and thinking and praying that we intend, and to keep those self-appointed hours as carefully as we do any other binding engagements. This, in its ideal form, is the Christian Fast. This is to fast—not as the hypocrites.

CHRISTMAS NOTES.

While matters are still fresh in mind, I have jotted down some memoranda with regard to Christmas, although the report may seem unreasonable upon its belated appearance. In many ways, it was the most satisfactory celebration we have ever had. Coming on Sunday, there were larger numbers at the morning service than for five years past. The number of contributors to all benevolences was the largest ever enumerated. The week-day and week-night entertainments and parties were even more than usually enjoyable. The recipients of gifts, baskets, flowers and coal, etc., were in all more than a hundred. The attendance at Mothers' Meeting Supper was a hundred; the Young People's Party, two hundred, and the Children's Festival between two and three hundred. The afternoon Choral Service—and its Repetition—were of exceptional merit and five thousand copies of the Parish Helper were mailed, distributed and carried home out of the vestibule, folded in their Christmas Card covers.

LIST OF CONTRIBUTORS.

Following is a list of names, not arranged alphabetically but in the order of arrival, of those who sent to the Rector as their almoner their Christmas Offering:

Miss Mary Hart, Mrs. Sidney Davies, Mr. and Mrs. William Henry Lloyd, Mrs. Parker Burnham Prince, Mr. and Mrs. Horace E. Smith, Mrs. A. B. Fox, Miss Margaretta Cunningham, Mrs. John F. Lewis, Mrs. Jennie Lawn, Mrs. Edward Bok, Mrs. C. A. Morley, Miss Louise Reyer, Miss Harriett Ashhurst, Mrs. Watson Ambruster, Dr. Donald Zulick, Mr. Alfred Gratz, Mrs. John W. Brock, Mr. and Mrs. H. H. Furness, Miss Anne Maris, Mrs. Charles F. Godshall, Mrs. J. H. Weaver, Mrs. E. J. Brann, Mr. and Mrs. John Wirgman, Miss Mary Weatherly, Mr. J. B. Hutchinson, Mrs. E. A. Smith, Mrs. Howard Roberts, Mrs. Burton T.

Kyle, Mr. Arthur V. Morton, Miss Anna Thorne, Mr. H. DeHaven Fox, Mrs. Walter Horstmann, Mrs. Rebecca Smith, Miss Mary Long, Mrs. Florence Draucker, Mrs. Frank S. Evans, Mrs. Mary E. Hazlehurst, Miss Mary Dobbins, Mr. Horace Burrows, Mr. Charles Bochman, Miss Emma M. Miller, Miss Florence Lee, Miss Mildred Lee, Mr. and Mrs. Charles H. Umstead, Mrs. H. P. John, Mrs. Joseph F. Alexander, Mr. and Mrs. Joseph Bonn, Miss Vida Hunt Francis, Miss Martha Frost, Miss Harriet Frost, Miss Anna L. Frost, Mr. W. D. Keating, Mrs. Thomas Cornish, Mrs. Marie Gesswein, Miss Laura E. Gesswein, Mr. and Mrs. Arthur W. Sewall, Mrs. Sara Hoffman, Miss Beatrice Craig, Mrs. Grace P. Pritchard, Miss Julia Woodward, Mrs. Charles Butterworth, Mrs. Arthur V. Morton, Mr. George L. Slook, Mrs. Ada W. Stewart, Miss Helen Richards, Mr. and Mrs. Edwin Cornell, Mrs. W. W. Oliver, Mr. Edward Dale, Miss Jane Carton, Mrs. Edwin S. Hart, Mr. Luigi Di Pietro, Miss Louise Schlepfer, Mrs. Helen B. Collins, Miss Mary Sylvester Cline, Mrs. Fred S. Miller, Miss J. A. Natt, Miss Annie Butterworth, Miss Anita Dominquez, Miss Helen Trotter, Miss Elizabeth Happersett, Dr. and Mrs. E. Q. Thornton, Mrs. James E. Lennon, Mrs. George H. Stephenson, Dr. S. M. Wilson, Miss Mary C. Wilson, Miss A. K. Scherer, Miss Alice Prime, Mrs. Matilda Stewart, Mrs. Aubrey H. Gillingham, Mrs. A. Sanner, Miss Elsie Jamieson, Mr. Edwin Clarke Beers, Mrs. H. S. Moorhead, Mr. Thomas F. G. Seixas, Miss Mary Bentley, Mr. William Calhoun, Miss Sidney Lafourcade, Miss Lucy Owen, Miss Clarissa McCutcheon, Mr. and Mrs. Harry S. Grace, Mrs. Frank P. Prichard, Mrs. Graham C. Woodward, Miss Emily Cooper, Mr. Jacob Kostka, Mrs. Louis DePui Vail, Miss Rena Gill, Miss Ida Dougherty, Mrs. Katherine Shea, Mrs. Emma Buch, Miss Alberta Buch, Mrs. Almira Sholler, Miss L. H. Clausen, Mrs. Agnes Wooley, Mrs. Lillie Stolzer, Mrs. Isabella Orton, Mrs. E. L. Welsh, Miss Marguerite Holt, Miss Lola Heist, Mr. Malcolm Lloyd, Mrs. Flora S. Coleman, Mrs. Warren C. Mercer, Miss Edith Weber, Mrs. Charles E. Dana, Mr. and Mrs. James Treston and Family, Miss Marion von Kessler, Miss Mary J. Ritchie, Mr. and Mrs. David Shirk, Miss Elizabeth Ford, Miss Myrtle Carson, Miss Esther McCusker, Mr. John McCusker, Mr. and Mrs. Fred Harris, Mrs. James W. Houseman, Dr. Anna H. Thomas, Judge Frank B. Jess, Mrs. Annie McClung Stuart, Mr. W. E. Williams, Miss Lilian Webb, Miss Pauline Wurtele, Mrs. Robert Koehler, Miss Frances LeB. Bowers, Mr. and Mrs. Benjamin Baseler, Mrs. Thekla Lotz, Mrs. Charles Dixey, Mrs. Pope Yeatman, Mrs. Mary G. Cole, Miss Elizabeth Brannix, Miss Amy Potts, Mrs. Pauline Mathesius, Mr. Charles Stewart Wurts, Jr., Miss E. J. Githens, Miss Dorothy Donnon, The Ross Family, Mr. Michael DeLuca, Mrs. Arthur V. Meigs, Mrs. Owen J. Roberts, Mr. and Mrs. A. G. B. Steel, Miss Mary C. Smith, Mr. William H. Cooper and Family, Miss Annie Van Kirk, Miss Lizzie Van Kirk, Miss Susan

Porter, Miss Katherine Porter, Miss Emily H. Porter, Mr. Edmund Porter, Mr. E. P. Macken, Miss Virginia Macken, Mrs. C. W. Wurts, Miss Elizabeth Bell, Miss Wilhelmina Brown, Miss Annie Goddard, Mr. and Mrs. George Illman, Miss Bella Mucklow, Mrs. John W. Pepper, Mrs. John H. Taws, Mrs. John Maher, Mr. Louis Beck, Miss Elmina Montgomery, Mrs. Charles Y. Fox, Miss Dorothy Fox, Dr. and Mrs. John L. Redman, Mr. James H. Bell, Mr. and Mrs. Walter Stratton Wheeler, Miss E. A. Miller, Miss Mary E. Warner, Mrs. J. Clifford Wilson, Miss Ellen Birch, Miss Ellen White, Mr. and Mrs. Alfred G. Clay, Mrs. Cassandra Brett, Mrs. J. H. Bell, Mrs. Esther Traband, Mrs. Clifford Lewis, Mrs. Edward Ilsley, from Members of the Choir, from the Girls' Club for Christmas Baskets; 235 in all and 23 Anonymous.

Memorials also were as follows: Mrs. Sarah Bitner and Wayne, "Memory A. Wayne Bitner"; Miss Anna Cherry and Mrs. Graham, "In Memory of Mrs. Cherry"; Mr. and Mrs. Joseph Cook, "In Memory of Baby Cook"; Mr. Andrew J. Town, "Memorial Wreath"; Mrs. Parker Burnham Prince, "Christmas Flowers"; Mrs. Monroe Buckley, "Memory of Mrs. Mary E. Dawson"; Mr. and Mrs. Charles Y. Fox, "Memorial Pulpit Wreath"; Mrs. A. V. Morton, "Lectern Cross"; Mrs. Edward Ilsley and Mrs. John F. Lewis, "Altar Vase Poinsettias." Besides contributions in the form of money, there were special gifts in kind: For example, Mrs. Dwight M. Lowrey, six bags for packing that many Christmas Baskets; Miss Trotter, an abundance of toys for the Children's Tree; Miss Wurtele's Class, Supplies for Baskets; Mr. Charles Y. Fox, forty boxes of Tea and a huge box of Oranges; and there was a personal fund of \$500 for specified distribution.

The way in which contributions were assembled is of interest. Because of our custom of sending all offerings at Sunday Services to the Church House, there to be allocated by the Diocesan Treasurer, those of this Season were likewise so sent. Therefore special Christmas Bounty Envelopes were sent out rather generally. They came back by mail, by hand, by messenger and through the medium of the Alms Basin on two Sundays. Such as came in without other designation were for Christmas Bounty Fund per se. But some were variously inscribed as follows: "Rector's Discretionary Fund"; "Rector's Fund"; "Rector's Discretion"; "To apportion through year's offerings"; half a dozen for "The Church Farm"; "C. L."; "In Memoriam"; "A Widow's Mite"; "Fund for Christmas"; "A Divinity Student"; "Episcopal Hospital"; "Coal for Distribution"; "Toys"; "Sunday School Christmas Fund"; "Mothers' Meeting Supper"; "Young People's Party"; "Children's Party"; "Christmas Baskets"; "For Aged and Poor"; "Needy Cases"; "To be Used as Needed"; "Anything you Prefer at this Season"; "Anything Dr. Steele wants it For". (That last I have reported especially with commendation to the Recording Angel.)

ANALYSIS CHRISTMAS BOUNTY FUND.

Dennison Mfg. Co., Tissue paper decorations, table covers, etc.	\$ 11.11
Century Flower Shop, Plants for the sick	17.50
International Printing Co., Post card notices	2.75
George Sturm, Hard candy for the Children's Party	18.90
Van Horn & Son, Rental of costumes and animal heads for Children's Party	48.00
Frank Meehan, Merchandise for Christmas baskets	176.61
Robert Crawford, Jr., Plants and wreaths and flowers and fruit for use in Church and wider distribution ..	70.00
William F. Saunders, Caterer, Mothers' Meeting Supper	135.00
Newell F. Harris, Orchestra for Young People's Party	10.00
Abbott's Alderney Dairies, Ice Cream for Children's Party	17.24
Abbott's Alderney Dairies, Ice Cream for Young People's Party	19.86
John Wanamaker, Christmas cards, ribbons, tissue, seals, stickers, etc...	12.10
Century Flower Shop, Special distribution of flowers and plants	55.00
Provisions for Young People's Party ..	17.66
Williams and Marcus, Preparing and printing of five thousand Christmas "Parish Helper" covers	201.50
Frank F. Mathers Co., Distribution of coal to sixteen families	117.25
F. W. Woolworth, Toys, story books, etc., for Children's Party	25.00
Postage and taxi hire for all sorts of mailing purposes	9.00
Magician, Mothers' Meeting Supper night	15.00
Christmas greens and trees for Sunday School rooms	15.00
Money given in hand to several persons by Parish Visitor in lieu of actual purchase by her of Christmas baskets	25.00
Several books as gifts	5.00
Happiness Stores, Candy for special gifts	45.00
Fees to employees and others for services rendered throughout the Holiday Season	40.00
Distribution to objects and persons, especially designated, as above	500.00

Total Expended \$1,609.48

CANDIDATES FOR CONFIRMATION.

The date of Confirmation this year, Sunday, March 25th, at 4 P. M., is mentioned elsewhere. Under our forms, this event of the Bishop's Annual Visit is the time when all who have not done so are cordially invited to make a public avowal of their faith in God their Father and of their desire to unite with all who are intent upon following the precepts and the practice of his son Jesus Christ.

Today there are many men and women in our cities who have no regular connection with any church and who in consequence are drifters. They know that drifting is not good for them and they have good intentions. But because of indolence or fear or misunderstanding, they have not identified themselves with the Church of Christ.

To all such a cordial invitation is given to make use of the Bishop's coming. For those who have questions to ask, who desire to know something more about the Episcopal Church, who have intellectual doubts, or moral difficulties, any assistance that the rector can render will be freely offered. Speak to him about the matter.

NOTEWORTHY LEGACY.

On the very day the copy for this Parish Helper goes into the printer's hands, the following news item appears in the public prints. It is in place to reproduce it here. This action on the donor's part was certainly a wonderful thing, the most beneficent withal that has ever befallen this parish—or, for that matter, almost any other. The statement is here transcribed from the daily press.

In his will, probated today, Mr. Frank Raymond Savidge devised \$10,000 in trust to a sister, and also, \$15,000 in trust to another sister. He bequeathed the remainder of his estate in trust to his widow, Mrs. Marie L. R. Savidge and provided that, at the death of his widow, the principal of the trust fund shall be divided in equal shares to the Church of St.

Luke and The Epiphany and Princeton University and that, in each instance, the bequests, to be held in trust, are to be in memory of his son, Frank Raymond Savidge, Jr., nineteen, killed in an automobile accident last fall.

“Mr. Savidge directed the income from the two public bequests shall be expended ‘in the case of Princeton University, to assist worthy young men through college who are unable otherwise to become so educated, and with respect to the Church of St. Luke and The Epiphany, to assist worthy young men generally who are in need of assistance, and by young men is meant boys or men of Raymond's age, about nineteen years or within five years thereof.’

“The testator explained that his son had been confirmed in the Church of St. Luke and The Epiphany and was preparing to enter Princeton when killed in the accident. The bulk of the estate is upwards of \$250,000. Mr. Savidge, who was a prominent lawyer and author of legal codifications, died on January 29th, at his home, 2121 Spruce Street. At the time of his death, he was a member of the Vestry of St. Luke and The Epiphany.”

PURPOSE OF PRINTING.

The purpose of printing Apartment Lists is meant to serve is twofold. In the first place, the houses, being as they must, such as by general report or from personal knowledge, seem to us worthy of recommendation, such a roster may serve in either case as a guide to the stranger in the city seeking temporary residence; on the other hand, serving as they may a practical end in bringing patrons to such places, our hope is that, in turn, proprietors may the more readily co-operate with us in our endeavor to place ourselves at the service of strangers, and thus definitely help us, to make them feel welcome to worship with us, when they reside even temporarily in this portion of the city.

Parish Record

The amount of money contributed in envelopes, counted and sent in to the Accounting Warden, for December, \$311.05; for January, \$169.50.

Baptisms:

- Dec. 18—Richard Edwin Deal.
 Jan. 1—John Yardell Radcliff.
 Jan. 12—Samuel Pemberton Budd, Jr.

Confirmation:

- Jan. 12—Samuel Pemberton Budd, Jr.

Transferred:

- Dec. 17—To All Saints' Church, Wynnewood, Pa., Mr. Holstein De Haven Fox.
 Jan. 23—To Saint Asaph's Church, Bala, Pa., Mr. Frederick A. Townsend.

Buried:

- Dec. 16—Eliza Hewitt.
 Dec. 20—Annah B. C. DeHaven.
 Dec. 27—Elizabeth W. Smith.
 Jan. 16—Augusta McClintock Longacre.
 Feb. 1—Frank Raymond Savidge.

OFFERINGS IN DECEMBER.

Dec. 4—A. M. Communion Alms ...	\$ 48.65
Dec. 4—P. M. Communion Alms ...	26.50
Dec. 11—A. M. Diocesan Treasurer ..	56.15
Dec. 11—P. M. Diocesan Treasurer ..	24.25
Dec. 18—A. M. Diocesan Treasurer ..	68.30
Dec. 18—P. M. Diocesan Treasurer ..	44.75
Dec. 25—A. M. Diocesan Treasurer ..	247.10
Dec. 25—P. M. Diocesan Treasurer ..	83.55

Total Offerings in December \$599.25

Additional Amounts.

Poor Boxes Opened	\$ 4.85
Rector's Discretionary Fund	35.00
Sunday School Mite Box Offering ...	50.00
Girls' Club Baskets, Reported	10.21

Total Additional in December ... 100.06

Grand Total, December \$699.31

OFFERINGS IN JANUARY.

Jan. 1—A. M. Communion Alms ...	\$101.15
Jan. 1—P. M. Communion Alms ...	110.95
Jan. 8—A. M. Diocesan Treasurer ..	77.25
Jan. 8—P. M. Diocesan Treasurer ..	41.60
Jan. 15—A. M. Diocesan Treasurer ..	74.20
Jan. 15—P. M. Diocesan Treasurer ..	37.50
Jan. 22—A. M. Diocesan Treasurer ..	72.50
Jan. 22—P. M. Diocesan Treasurer ..	28.25
Jan. 29—A. M. Diocesan Treasurer ..	40.15
Jan. 29—P. M. Diocesan Treasurer ..	22.75

Total Offerings in January \$606.30

Additional Amounts.

Christmas Bounty Fund	\$1,109.48
Christmas Bounty, Especially Designated	500.00
Distribution of Coal	100.00
To allocate Offerings	200.00
Church Farm	400.00
Rector's Discretionary Fund	513.00

Total Additional in January \$2,822.48

Grand Total, January \$3,428.78

ACKNOWLEDGMENTS.

The Parish Visitor acknowledges with thanks the receipts since the last Parish Helper of books, magazines, clothing, flowers, jellies, phonograph records, etc., from: Mrs. Almira Sholler, Mrs. G. C. Woodward, Miss Lucy Owen, Mrs. Watson Ambruster, Mrs. John Maher, Miss Mary C. Smith, Miss Alberta Buch, Miss Martha Frost, Miss Helen Bonner, Mrs. H. B. Painter, Mrs. H. B. Collins, a large box of oranges sent from the South, Miss Helen Trotter, donation of basket receptacle in Robing Room and Mrs. H. H. Furness, Jr., boxes of candied fruit for special distribution.

ANNUAL ACCOUNTING OF ALL FUNDS**Fiscal Year January 1, 1927-December 31, 1927****My dear Friends:**

I am well aware, regarding this whole tabulation, how many persons say and honestly feel that they have no head for figures, no knowledge of finance. I beg you, however, to look over these columns with care. They require no great erudition. And a study of them will enlighten any so inclined upon the whole financial status and condition of their parish.

**FISCAL YEAR JANUARY 1, 1927, TO
DECEMBER 31, 1927.****Current Cash Receipts.**

Income from Investment	\$23,813.00
Interest on Mortgage, 17th and Summer ...	3,000.00
Rental from 332 S. 16th St.	1,833.32
Pew Rents	7,222.82
Envelope Subscriptions	2,267.17
Interest Bank Deposits	106.64
Miscellaneous Sources	878.25
	\$39,121.20

Cash Expenditures.

Salaries: Rector, Supply Preaching, Clerical Assistance, Parish Visitor, Parish Secretary and Verger	\$13,400.00
Verger's Expenses: Wages Janitor, Parish Housekeeper and Purchase Sundry Supplies	2,020.45
Music: Choir Appropriation	8,500.00
Music Miscellaneous: Care of Vestments, Choir Librarian, Lenten Choir, Purchase of Hymnals and Sundry Expenditures Sheet Music	883.90
Care of Organ and Piano: Tuning and Repairs	270.00
Light and Power: Electric Light, Organ Motor Power, Monthly Gas Bill and Water Rent	691.22
Repairs and Improvements to Church Property: Electrical Work, Carpentry, Painting, Plumbing and Sundry Items	1,047.10
Advertising, Stationery, Printing and Postage	888.40
Telephone	147.50
Episcopal, Convention and Sustentation Funds	1,428.11
Church Pension Premiums	675.00
Automobile Expenses	369.20
Coal: Year's Supply	783.50
Insurance: Fire, Liability and Burglary	380.54

Stipends: Assistant to Accounting Warden and Employees	450.00
Rental Safe Deposit Boxes	50.00
Office Help, Assistance to Secretary and Outside Help	363.00
Christmas Greens	49.00
Laundry of Vestments and Altar Linens	100.00
Western Union Clock Service	18.00
Hauling Rubbish and Ashes	72.50
Fee for Auditing Books	40.00
Philadelphia Library Dues	8.00
Sundries	381.00

Incidental to this year: Non-recurring

Purchase Electric Lamps	\$ 45.27
Purchase New Hassocks	77.00
Installing Water Meters	168.10
Purchase New Cottas	71.56
Rat Extermination	48.00
Purchase New Step Ladders	35.50
Laying Cement Floor, Coal Bins..	41.80
	487.23

Total Church Expenditures ... \$33,503.74

Real Estate, 332 S. 13th St.:

Taxes and Water Rent	\$ 548.00
Repairs	183.85
	731.85

Church Farm:

Farmer, Caretaker, Wages	\$1,200.00
Taxes	254.74
Insurance	102.25
	1,556.99
	\$35,792.58

Reserve set up for Repurchase Bonds 3,000.00

Total Income	\$39,121.20
Total Expenses	38,792.58
Excess Income over Expenses	\$328.62

**RECTOR'S ANNUAL REPORT
of****OFFERINGS AND CONTRIBUTIONS.****Fiscal Year, January 1, 1927, to December 31, 1927.**

This form of tabulation is the familiar one of previous years. All items fall under the accustomed headings save that since the change adopted years ago of sending Sunday Offerings in totals month by month to one Diocesan Treasurer at the Church House, there to be allocated, there are few special items apart from that long list of Sundays. It would only consume space to itemize weekly amounts by dates. It will be understood that money described as sent to the Diocesan Treasurer includes offerings at services both morning and afternoon. The exceptional cases were:

Mar. 29—Bishop's Fund	\$ 52.75
Nov. 26—Episcopal Hospital	275.90
Series of Twelve First Sundays in the Month, Communion Alms, Poor Fund	950.15
All Other Offerings, Diocesan Treasurer	3,203.53

Total \$4,482.33
Except Easter Offering, as analyzed in
"Parish Helper" of April, 1927, showing:

Designated:	
Church Farm, Ten Persons	\$1,126.00
Chancel Decorations, from 111 persons	300.00
Total Designated	1,426.00
Rector's Discretionary Fund, A. M. ..	\$2,463.76
Rector's Discretionary Fund, P. M. ..	130.00
Total	2,593.76

Those were Sunday "Offerings." Besides
these there were subscriptions to various
Treasurers not passing through the Rec-
tor's hands:

Altar Society (reported by Treas- urer) Annual Dues from Members and Altar Flowers (Partial)	\$95.00
Sunday School, Lenten Money	50.00
Sunday School, Advent Money	50.00
Girls' Club Christmas Baskets (re- ported)	18.66
Girls' Club Thanksgiving Baskets and Flowers	33.61
Parish House Flowers (reported) ..	10.00
Total	257.27

There were also various moneys which may
best be described "Designated." They all
passed through the Rector's hands, but
were not placed in the Alms Basin on
Sundays:

Church Farm, from 33 persons	\$905.00
Printing of "Parish Helper"	603.00
Galilee Mission	15.00
Church Home at Angora	5.00
Coal for Distribution	110.00
Total	1,638.00

Then, too, there were certain "Contribu-
tions" made in many ways, impossible at
the hour of service in Church; which yet
passed through the Rector's hands rather
than through the hands of the Treas-
urers:

Poor Boxes Opened during the year	\$ 19.81
Work Among the Young People ..	100.00

Rector's Discretionary Fund	337.00
Christmas Especially Designated ..	190.19
Christmas Bounty Fund, from 144 persons	1,356.31
Total	2,003.31

Last but one, there were moneys from mani-
fold sources, but all for one object, al-
though for a half dozen different purposes,
all related to the Church Farm:

Proceeds Mothers' Meeting Supper. \$	100.00
Proceeds Hope Chest, Girls' Club ..	100.00
Proceeds Strawberry Festival	50.00
Proceeds Sale of Rug	5.00
Total	255.00

Besides the above, and in a different way,
there was a total "Income" from certain
special Trust Funds that exist each for a
special purpose, whose income is adminis-
tered by the Rector to special beneficiaries,
under conditions set forth in the Deeds of
Trust:

St. Luke's Home Fund	\$1,214.90
Louise Harrison Fund	500.00
Anna Howell Lloyd Fund	289.00
William Henry Barnes Fund	500.00
Sunday School Legacy	57.69
Total	2,561.59

Accrued interest on all accounts in the eight different banks in which the above several accounts are kept	68.24
--	-------

Grand total of all moneys received, adminis-
tered and accounted for by the Rector,
distinct and different from moneys else-
where reported by the Accounting
Warden \$15,285.50

I hereby certify that I have examined the books
and accounts of the funds which are administered by
Rev. David M. Steele, Rector of the Church of St.
Luke and the Epiphany, and have found same to be
correct.

The audit covered the period of twelve months end-
ing December 31, 1927, and comprised the following
funds: Rector's Discretionary Fund, Afternoon Music
Account, "Parish Helper" Account, St. Luke's Home
Fund, Anna Howell Lloyd Fund, William Henry
Barnes Fund, Louise Harrison Fund, Church Farm
Account, Sunday School Legacy.

Very respectfully,

(Signed) A. W. MARSHALL,
Accountant.

Robert Harper's Sons

PLUMBING and HEATING

Contractors

217 North Sixteenth Street

(Both Phones)

Both Phones

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Parish Helper



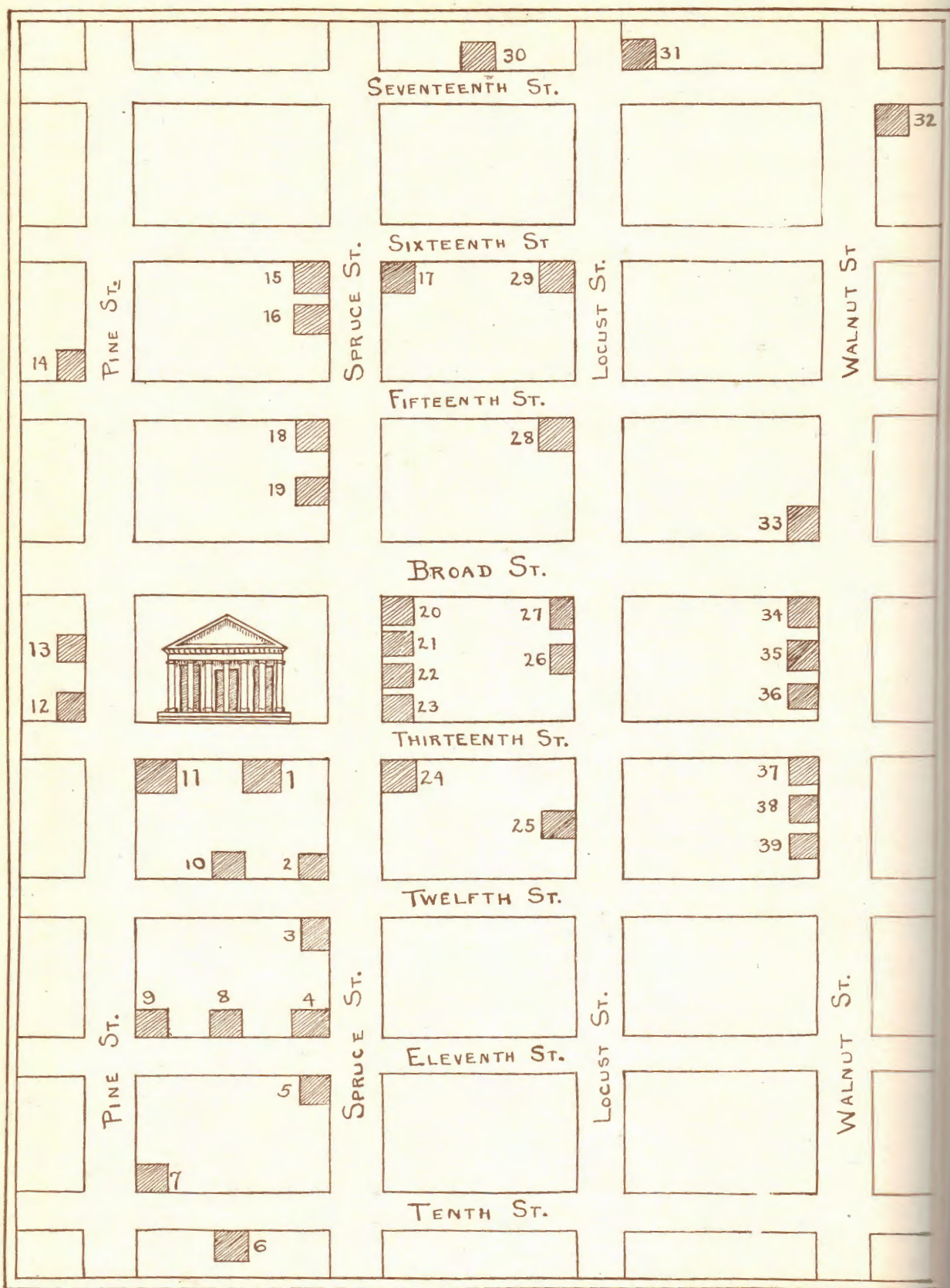
St. Luke and The Epiphany

(Protestant Episcopal Church)

330 South Thirteenth Street - - - Philadelphia, Pa.

Rev. D. M. Steele, Rector

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- 2 The Manheim, corner 12th and Spruce.
- 3 The Esmond, S. E. corner 12th and Spruce.
- 4 The Colonial, S. W. corner 11th and Spruce.
- 5 Central Apts., S. E. corner 11th and Spruce.
- 6 Hotel Clinton, corner 10th and Clinton.
- 7 The Kenmar, N. W. corner 10th and Pine.
- 8 Sovereign Apts., 324 South 11th.
- 9 The Gladstone, N. W. corner 11th and Pine.
- 10 320-322 South 12th.
- 11 343 South 13th, N. E. corner 13th and Pine.
- 12 The Pequot, S. W. corner 13th and Pine.
- 13 The Kensington, 1330-1332 Pine.
- 14 400 South 15th, S. W. corner 15th and Pine.
- 15 The Newport, S. E. corner 16th and Spruce.
- 16 The Touraine, 1520 Spruce.
- 17 257 South 16th, N. E. corner of Spruce.
- 18 The Bellerich, 301 South 15th.
- 19 The Richelieu, 1414-1416 Spruce.
- 20 The Stenton, corner Broad and Spruce.
- 21 The Burlington, 1329-1331 Spruce.
- 22 The Maidstone, 1327 Spruce.
- 23 The Lenox, N. W. corner 13th and Spruce.
- 24 The Spruce, corner 13th and Spruce.
- 25 The Lincoln, S. W. corner Locust and Camac.
- 26 Hotel Sylvania, S. W. corner Locust and Juniper.
- 27 Hotel Walton, Broad and Locust.
- 28 235 South 15th, S. E. corner of Locust.
- 29 1530 Locust, S. E. corner of 16th.
- 30 The Chancellor, 250 South 17th.
- 31 The Warwick, N. W. corner 17th and Locust.
- 32 135 South 17th, N. E. corner of Walnut.
- 33 Bellevue-Stratford Hotel, S. W. corner Broad and Walnut.
- 34 Ritz-Carlton Hotel, Broad and Walnut.
- 35 Hotel Claridge, 1334 Walnut.
- 36 Hotel Sussex, 1312 Walnut.
- 37 St. James Hotel, 13th and Walnut.
- 38 St. James Annex, 1216-1218 Walnut.
- 39 Hotel Strathmore, 1208 Walnut.

CHURCH DIRECTORY.

Corporate Title, "Rector, Church Wardens and Vestrymen of the Church of St. Luke and The Epiphany."

Rector	Rev. David M. Steele, D. D.
Assistant	
Parish Visitor	Miss Pauline Wurtele
Choirmaster	H. Alexander Matthews, Mus. Doc.
Accounting Warden	Mr. Charles Stewart Wurts
Secretary	Miss Laura E. Gesswein
Bookkeeper	Mr. George L. Gaff
Verger	Mr. John W. Ryan
Janitor	James Richardson
Janitress	Mrs. Ella Watkins
Mail Address	330 S. 13th St.
Telephone Number	Pennypacker 2883

The Parish House is open at all times. The Rector's Study, the Offices of the Clergy, Choirmaster, Parish Visitor, Secretary, Verger and all members of the Staff are here. Any or all of these can be seen or telephoned or written to at any time at the above address. This Church is not a retreat; it is a workshop. Its tasks do not end with Sunday's services; its ministrations are for all those who desire them at any time.

Communicants coming into the Parish, or leaving it, should comply with the canon relating to letters of transfer. Baptism will be administered at any time; but notice should be given in advance. Attention is called to the rubric before the office of the Visitation of the Sick, which reads: When any person is sick, notice shall be given thereof to the Minister of the Parish. On such notice being given, the Clergy are always ready and desirous to visit such and to administer the Holy Communion.

Practice as well as propriety necessitates the arrangements for all functions in Church in advance. Especially, the Clergy should always be consulted before arrangements are made for marriages or funerals at which they are expected to officiate. They can be seen after any Church Service, by those who desire to consult them or at any hour of any day at the Parish House by anybody on any errand.

Parishioners are asked to send prompt notice of changes of residence. This is particularly important. Every effort is made to keep mailing lists with accuracy. Those who wish to become members of the Parish are asked to send their names and addresses to the Clergy. Applications for pews or sittings should be made to the Verger, who can be seen before or after any service at the Church.

MEMORIAL ALTAR FLOWERS.

- Dec. 4—In Memory, Mrs. Herbert M. Howe and John Fell Howe.
 Dec. 11—"In Memoriam."
 Dec. 18.—Memory, Mrs. Charles C. Harrison.
 Dec. 25—Mrs. John F. Lewis and Mrs. Edward Ilsley.

1928

- Jan. 1—Mrs. Frank S. Evans.
 Jan. 8—"In Memoriam."
 Jan. 15—"In Memoriam."
 Jan. 22—"In Memoriam."
 Jan. 29—"In Memoriam."
 Feb. 5—"In Memoriam."
 Feb. 12—"In Memoriam."
 Feb. 19—Memory, Mr. Edward C. Dale.
 Feb. 26—Mem., Mr. and Mrs. Malcolm Lloyd.
 Mar. 4—Memory, Mary Howe Robinson.
 Mar. 11—Memory, Dr. E. S. Lemoine.
 Mar. 18—Memory, Rose Marie Gesswein.
 Mar. 25—Memory, Mr. and Mrs. Theo. Voorhees.
 Apr. 1—"In Memoriam."
 Apr. 5—Maundy Thursday: Girls' Club.
 Apr. 8—Easter: Miss Anne Hampton Barnes and Mrs. Edward Ilsley.
 Apr. 15—Miss Sidney Lafourcade.
 Apr. 22—Memory, Marjorie Thornton Moore.
 Apr. 29—Mrs. Louis dePui Vail.
 May 6—Mrs. J. B. Hutchinson.
 May 13—Memory, Mrs. E. M. Thorne.
 May 17—Ascension: Miss Helen Trotter.
 May 20—Memory, Mr. Michael Clarkson.
 May 27—Whitsunday: Mrs. William E. Lucas.
 June 3—Memory, Marion H. Creswell.
 June 10—Memory, Helen C. Belfield.
 June 17—"In Memoriam," S. D. H.
 June 24—Mrs. James Treston.
 Sept. 2—Mrs. H. H. Furness, Jr.
 Sept. 9—Mrs. Francis L. Stewart.
 Sept. 16—Mrs. William A. Donley.
 Sept. 23—Mrs. Frank R. Savidge.
 Sept. 30—Miss Emily W. Gear.
 Oct. 7—Mrs. John W. Pepper.
 Oct. 14—Miss Jennie B. Burns.
 Oct. 21—Miss Martha Yerkes.
 Oct. 28—Memory, Mr. and Mrs. F. M. Gilpin.
 Nov. 1—Memory, Mr. and Mrs. Nath. Burt.
 Nov. 4—Women's Bible Class.
 Nov. 11—Memory, J. P. M.
 Nov. 18—Mrs. Aubrey H. Gillingham.
 Nov. 25—Mr. Franklin Gray.
 Nov. 29—Thanksgiving Day; Mr. and Mrs. John A. Lewis.

RULES FOR HOLY COMMUNION.

1. When you come forward to receive Holy Communion be careful not to crowd other people. Try also to let members of families kneel side by side. It often means much to them. Remember that consideration for others is nowhere so fitting as at the Lord's Table.

2. When you come to the rail try to kneel as near as possible, so that your feet will not obstruct the way of those behind you.

It is a most thoughtful custom to kneel in the proper place and thus not inconvenience those who follow.

3. Receive the Elements into ungloved hands. The rubric directs that they are to be received into the hands of the people. It is well to place the palm of one hand on top of the other and receive the bread from the hand of the Priest in the upper hand.

4. Be sure to take the Cup or Chalice into your hands. Grasp it firmly and guide it to your lips. The hats of women who kneel often make it impossible for the celebrant to see their faces. Drink from the Chalice without turning it.

5. Pray while you are kneeling at the rail. Strive fully to realize what the service means. Pray especially for greater love to God and for your neighbors. Be sure, too, to offer a prayer of thanksgiving at this time.

6. When you return to your seat continue your prayers and thanksgivings. You should learn to use your Prayer Book to this end.

7. Never leave the Church till the Benediction has been pronounced, unless absolutely compelled to do so. You would not leave the house of a friend before the meal was finished except for serious cause. The Lord's Supper is far more important.

8. Be sure to come to Holy Communion regularly, at least once a month, and also on Christmas Day and Easter Day. These days have long been recognized in the Church as great days of obligation. No religious habit can be of greater spiritual value than that of regular attendance at Holy Communion. As this service best expresses the idea of self-consecration to God it is bound to bring a peculiar blessing.

The Parish Helper

VOL. XXXVIII

PHILADELPHIA, PA., OCTOBER, 1928, 330 SO. 13TH STREET

NO. 1

Rector's Letter

To the People of St. Luke and The Epiphany

My dear Friends:

This being the first "Parish Helper" to appear since the Lenten number, the Parish Record on another page is naturally long; but it need not seem complicated. It contains report of Easter Offerings, as well as columns of Acknowledgments. That subject therefore need not detain us here. The truth is the summer itself has been long, too long. Things have languished as they always do at the church throughout the summer months; but the church itself has not been closed on any Sunday.

The rector was absent from the chancel during both July and August and the choir had their regular vacation during the second of those months. Throughout July, Dr. Yerkes officiated in his always acceptable manner, and the Rev. Mr. Campbell was responsible for the single service each Sunday at eleven o'clock during August. The first Sunday in September both the rector and the choir resumed their places and by the first Sunday in October everything will be under way, the Early Service at eight o'clock, Sunday School at ten o'clock, Morning Service at eleven o'clock, Infants' School and Bible Class at three o'clock, Afternoon Service at four o'clock.

Repairs Finished

During the summer neither improvements nor repairs were necessary to the church or parish house, which proves the satisfactory outcome of our venture in the two preceding years, putting all the property in good condition. It was necessary this summer to spend

some time and some money on the house we own next door to the church. The tenants vacated the premises early and that gave opportunity to thoroughly renovate the place and bring it up to the standard of all our other property. A new tenant has taken a lease and everything there is likewise in condition to outlast a term of years.

Church Farm

At the Church Farm everything went on as usual and everybody did their part with singular fidelity in spite of the Rector's absence for awhile. Dr. Yerkes was in charge and was present every Saturday and Sunday. Miss Wurtele and Miss Frost were responsible for the parties of girls and of children, while Mrs. Koehler, Miss Smith and others assisted with the Wednesday outings of the Mothers' Meeting. Bob Little was faithfulness itself in looking after many details while Harvey did the farming and Catharine kept house. Miss Marnie should be mentioned and the labors of many others acknowledged; but they all know best their own accomplishments.

The attendance on week days and Sundays was about the same as last year. In particular the three major holidays were observed, Decoration Day, Fourth of July and Labor Day. On the second Sunday in September, we had the formal closing service in the orchard. It was a beautiful day. The Choir came for their annual visit and to participate in the service. The attendance was the largest we have ever

(Continued on Page 12)

BRIEF VISIT TO EUROPE

Excerpts from Address at Church Farm

Closing Sunday

Rev. David M. Steele, D.D.

I made this summer's short vacation journey abroad with a purpose. I had not been on the continent in Europe since the year before the war. That summer, nineteen-thirteen, it so happened I was all over both France and Germany. Much water has flowed under the bridge since then. I was anxious to see how much and in what direction. I wanted to make a study of contrasts between this two-fold portion of that post-war Europe at present and America as we at home know it today. We have heard so frequently that the whole world has changed. It has. The pace of living has been quickened; customs have become more uniform; things all over the world are being standardized. Still there are marked divergencies.

France and Germany

Secondly, I was curious to see the France of today compared with France of fifteen years ago. I saw it. I was not pleased with their alleged progress. They are not fond of Americans. But that is not surprising. One always comes to dislike the people to whom one owes money. Everybody will fall out with their creditors sooner than they will with their debtors.

Thirdly, I had even a stronger desire to see how Germany had changed, and whether for better or worse. My observation is that Germany is vastly improved. Which maybe is answer in brief to a fourth enquiry; namely, Just how do France today and Germany today compare or contrast with each other. Who won the war? And which has profited most by these ten years of peace?

I know the foolishness of speaking learnedly regarding things seen only from the outside. While I visited both countries, I do not speak either language. Yet, maybe this was an advantage. I could not be made the victim anywhere of propaganda. I could not be told what others thought. I could only think to myself upon what I saw. Thus observation was a better mentor than instruction and upon that observation I based some conclusions. Chief among them are the following.

Some Conclusions

First, the World War from its inception was a war between France and Germany. All allies and antagonists eventually grouped themselves, like the lines of an ellipse around these two foci. Even before the war was over, groups on both sides were disintegrating. Now that ten years have elapsed, astounding things appear. Allies of yesterday are enemies of today. The enemies of yesterday will be allies of tomorrow. The Germans are fond of Americans and are nowise unfriendly toward the English. The Belgians do not count. The French are on the outs with all three. Only between France and Germany is there continued animosity however. When the predicted next war comes, if the alignment can be kept between those two alone, I shall be glad to see Germany win. Others bid fair to leave France to herself. She will have only herself to blame. Her selfishness alone has put her in that lone position.

New Impressions

Arrived in Paris! This metropolis is more than ever the City of Fifth Avenues. I have never seen it so gay, so busy, nor apparently so prosperous. The natives appear all to be well-

housed, well-fed and well-dressed. The city is certainly full of people. And the people are spending much money. Like the man's complaint that he could not see the forest for trees however it is difficult to see Parisians for the throng of tourists. They are from all quarters of the earth. But, at Cook's, at Morgans' and at the American Express Office, along the Boulevard des Italiens in the Place da la Concorde, the Place Vendome, the Champs Elysees and the Avenue de l'Opera, thronging Mt. Parnasse and swarming like flies on the Eiffel Tower, especially sitting on rows and rows of chairs in front of the Cafe de la Paix, do Americans congregate.

Changes and Improvements

One is impressed with recent improvements in Paris. For example, the excellence of their underground railway. It is better than anything we have at home—and was built by American engineers. The police force also is admirable—likewise being organized, or reorganized, by an American. All public servants are alert and efficient, presumably ex-army men. The traffic squad excels one standard of requirements. The best thing about its regulation is that there seems not to be any such thing. Vehicular traffic moves rapidly and smoothly and in all directions, without quarrelsome controversy and with less than average profanity.

All civil servants also are in a new kind of uniform. Gone are the frog-like gendarmes. Absent alike are the mendicants who used to be eager to meet accident in order to claim damages. Driven to exile or into oblivion are the erstwhile touts and guides, such human vultures as used fairly to infest streets in the environs of the chief hotels. Of course, in hotels and restaurants, the waiters are still grasping and one who does not speak the patois has difficulty with his menu and with the addition. One grows weary of the Babel-like chatter of language. He is inclined to wonder what it can possibly be all about. He learns how the use of the cable shortens conversation and

he wishes that an equivalent charge could be made at home to the loquacious who call him by telephone.

Paris to Berlin

I left Paris in a bad humor, but with a good conscience, and started to Berlin. Speaking of contrasts, nothing could have been more sharp than the very days of the week made this one. I left one city on a Saturday night; I arrived in the other on a Sunday morning. The one had the verve, the piquancy, the crowds and the vivacity of Broadway on a Saturday night; the other was as empty to the eye, as tightly closed and as abandoned as Broad Street on any Sunday in mid August. I had left the one place in dry hot weather; I arrived in the other on a rainy day. The boulevards of Paris were as crowded as the New York Subway: the streets of Berlin were as empty as a Philadelphia church in August.

Courteous Treatment

Only one short year ago or two I had a feeling of fear in considering a visit to Germany. I felt that, if one only spoke the language, one might be safe. As a matter of fact, I put it off full ten years longer than would have been necessary upon any such account. I was never more kindly received nor more courteously treated in my life. Even when I purposely misrepresented myself as an Englishman, I met with cordiality. But I was speaking of contrasts. The French look prosperous and of course are not. The Germans look poor; but, because of their thrift and industry, they are working their way back rapidly to prosperity. The contrast between France and Germany is epitomized at present in the difference between the scintillating Arc de Triomphe and the dust-covered Brandenburger Tor. But, even though France won the war, Germany is winning the peace.

More Subtle Change

Berlin has changed so that I would not have known it. Yet I found it hard to sense just

how. In physical aspect of course it is structurally unchanged, but the populace are wholly metamorphosed. When I was there last, it was at the height of its pride and power and prosperity: today the people know: Sweet are uses of adversity. Still runs the spacious boulevard, Unter den Linden; but the Royal Palace flanking it is boarded up and empty. Still runs the Friederich Strasse traversing it; but there is not the former air of haughtiness. No longer is the mere pedestrian in danger of arrest for jostling a Prussian officer on any pavement; there is not a soul in sight in uniform. Still spread the acres of the vast Tiergarten; but the Kroll and other restaurants therein no longer throb with music, formerly played by army bands and subsidized orchestras. Still stand along the Sieges Allee those thirty-two Mars-like accoutered statues of the Kaiser's forebears; but they have a shamed look on their faces. This city is still the Magnificent; but it is no longer military.

The kingdom has become a republic as thoroughly as suddenly. Private houses are turned into stores. New uses are made of most old public buildings. Names are changed, for example, from King's Square to Republic Square. Palaces of royalty are now schools and hospitals, libraries and museums. All public places and municipal buildings are sadly in need of renovation. The whole city needs a new coat of paint. The point is there has been no money for civic improvement or public caretaking for these ten years past; there has been little enough for private necessity. But there will be a recrudescence. The people are working. They are thrifty. They are optimistic. Germany is coming back fast. But they are a new kind of people, poor but proud, impennurious but independent. Military features are falling into decadence. Ichabod is written over all; their glory is departed.

Prosperity in Poverty

In all Germany I saw not a beggar on the street. There are few evidences of idleness,

fewer still of impudence and absolutely none of rancor. There is neither sharp practice in business dealings nor rudeness of behavior toward Americans, as there is the former in France and the latter in England. At the few large hotels and fashionable restaurants, tourists are spending money; but nobody else is anywhere else. They haven't got it. But they make the best of what they have. Their thrift has long ago become proverbial and now stands them in good stead. The way these people were deluded by the High Command and Junker Party was a shame. But their eyes are wide open now and they will not be closed again. The pride that once was so evident in a small ruling class is now emerging in the proletariat. They are poorer; but they have, for the first time in their lives, initiative and an opportunity.

They have their opportunity; and they are improving it. In their industry and effort, they are setting others an example. They are making a maximum effort and indulging in none of our nonsense over a minimum wage. Wages with them are earnings. They earn what they can at any job they can get. They put to shame many of our captious workmen in that if they cannot secure just the line of employment they were accustomed to, they will take anything that offers. Hence, there is little unemployment. Given the same willingness for adaptation, there would be less complaint of it here. They are all working, they are working all day and they are working every day. They have none of our peccadillos of an eight-hour day, a five-day week, Saturdays of idleness and too recurrent holidays.

A Striking Distinction

Apart from similar loss of human life in both countries in the late war, the distinction between France and Germany was something like this: in the former, the destruction was of property; in the latter, it was of money. Whole areas of France were physically destroyed, but money was supplied from the outside. In Ger-

many, there was no razing of property; but they were compelled to use up all their money, and had no outside assistance. In the former, that damage has been repaired; in the latter, money so depreciated that it went out of existence. The result is, in France the lower classes suffered most; in Germany, the upper. French villages that have been reconstructed out of reparations are better off than they were before; while German people, who were well off once, are now bankrupt. All value in the old-time mark simply evaporated. A new one was created on a new gold basis. The franc went low; but it came back appreciably and is now stabilized, although only at four cents. The result is Germany is nationally solvent, but a multitude of individual Germans are insolvent. Individual French citizens are fortunate, but the state is in a bad way. Germany's credit is the best in Europe today. The way France is acting about her debts, she deserves that hers should be the worst.

The Battle Fields

I spent about the same length of time in Paris and in Berlin. I realize that the one capital is not France nor the other Germany, any more than New York is America. But from the former I explored the battlefields; from the latter I toured the Rhine country. I stopped transiently in Alsace-Lorraine and roamed a week all over Belgium. At Verdun, I saw where the French held the Fort. Around Ypres, I traversed ground made forever holy by the valor of the British. At Vimy Ridge and Messines Ridge, I heard tales of and saw monuments to the Australians and Canadians, who did what simply can't be done. In Belleau Wood, I met the spirits lingering still of the Marines. At Chateau Thierry, I visualized the fighting by our own Pennsylvania boys, of the 110th Regiment, of the 28th (Keystone) Division. While, at St. Mihiel Salient and in the Argonne Forest, I learned what General Pershing accomplished when he finally obtained what from the first he had insisted on, the privilege of using all United States troops

as one American Army and allowing them to fight it out in their own way. This they did. And admittedly they made short work of it. America did not win the war; but America ended the war. Nobody but a jingo will contend the former; no one but a tyro will dispute the latter statement.

Church and Religion

What did I see of church life and what is the outlook for religion? On these two points I am illy qualified to speak. This is partly because I lacked sources of information; partly because I had small opportunity for experience. I did not go to church at all, in any such sense as we think of that practice at home. While I was away six weeks, I was only on shore two Sundays, because of the date of the slow boat's sailing from both shores on Saturday. Of those two Sundays, I spent one en route in Germany; the other I spent in France on tour across the war zone, far away from any place of worship.

In the matter of the desecration in war time of churches and cathedrals, there is something we were illy informed upon in those days of propaganda. Their destruction was not for the reason commonly attributed. The Hun, savage as he was, did not bombard churches because they were churches, but because in firing on small villages, each with its tall structure, the spire or tower was the point most visible. Artillerymen picked these out from far away to get their range. Regarding delay in rebuilding, that also has to be interpreted. In the average rebuilt town in northern France, all buildings have been reconstructed—except the cathedrals. One cynic remarked: "I suppose they think God can wait." But that is not the explanation. Other places were privately owned. They have been individually rebuilt, out of reparation money. Churches on the other hand were community buildings. They will have to be rebuilt, if and when, by subscription. The people as yet are too poor for that.

Conception of Worship

Again, in so far as I did enter churches and cathedrals, although only on week days, I was conscious of the fact that on Sundays as well their idea of the Church serving its mission is not ours. Success is not accounted in terms of a congregation. Sundays are not so important as are certain Saints' days and seasons and festivals. Priests are at work among their people piecemeal: weddings, funerals, confessions, christenings—these are continuous and do not wait upon the calendar. Even moral progress among the people goes on in certain ways apart from ritual. It goes on indeed in spite of many things that we have long been apprehensive over. For example, a common fallacy here is our point of view about the Continental Sunday. We used to hear the horror expressed that their secular observance would rob workers of their day of respite. Upon the contrary, centers of work and places of business are more tightly closed on Sunday than at home. Even where the day is a holiday, it is frequently a day of religious observance in assembling of huge conclaves in the open air.

Most churches on the Continent, of course, are Roman Catholic. One item of the Catholic faith I have always been a strong believer in. I refer to prayers for the dead. Also I like the churches there because of their age, because of the length of time that in them prayer has long been wont to be said. There seems to be a cumulative value in petitions that have been offered in one place for centuries. And so, in sundry places, I made my single petition for certain of our number, best known and remembered at the Church Farm, who have been the choice vessels of God's grace and the lights of the world in their several stations.

Souls of the Righteous

I thought upon the number and the personnel of those whose passing has left us the poorer, since the last time I was thereabouts.

At Chateau Thierry, I dwelt on the memory of him who was the first boy from this parish to enlist for war and the first to be reported killed. In the old shell-scarred Cathedral there, I said a prayer for the repose of the soul of George Slook. In Paris, I remembered the faithfulness of one who missed me so much when I was there before and, while in Notre Dame, I offered like petition for the repose of the soul of Mr. Montgomery. In the Dom in Berlin, while the organ played, I said two prayers, and equally fervent, for the repose of the souls of Dr. Zulick and Harry Saylor.

At Frankfurt-on-the-Main, the nearest that I travelled to her girlhood home, I said a prayer for the repose of the soul of Mrs. Ziegler. In St. Genevieve in Paris, "patron saint" as you know, I said a prayer for the repose in great peace of the soul of Miss Morton. In the Madeleine, I happened to be present while they sang a mass. There, while the music rose, I said a prayer for the repose in joy and peace of the soul of Miss Buch. Nor, in the Pantheon, which means as you know "all," did I forget to offer one conjoint petition for all those still at work at home. While, last of all, in more places than all the others, I offered such poor supplications as I could for one, your Rector himself—who needs them more than all the others put together.

APARTMENT HOUSE ROSTER.

The purpose of printing this list is twofold. In the first place, the houses, being, as they must, such as by general report or from personal knowledge, seem to us worthy of recommendation, such a roster may serve as a guide to strangers in the city seeking temporary residence; on the other hand, serving as they may a practical end in bringing patrons to such places, our hope is that, in turn, proprietors may the more readily co-operate with us in our endeavor to place ourselves at the service of strangers.

Musical Program

OCTOBER 7, 1928.

EIGHTEENTH SUNDAY AFTER TRINITY.

HOLY COMMUNION AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—511 *Barnby*

Kyrie Eleison *Arnold*

Gloria Tibi *Anonymous*

Offertory Anthem—"I am the Bread of Life,"
G. A. A. West

Recessional Hymn—506 *Gauntlett*

EVENING PRAYER, ANTHEM AND ADDRESS AT
FOUR O'CLOCK.

them—"Immortal, Invisible" *Thiman*

(See printed program when the day arrives.)

OCTOBER 21, 1928.

TWENTIETH SUNDAY AFTER TRINITY.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—509 *Elvey*

Benedictus es Domine *Gaul*

Benedictus *Chant*

Offertory—Soprano Solo

Recessional Hymn—520 *Messiter*

EVENING PRAYER, ANTHEM AND ADDRESS AT
FOUR O'CLOCK.

Anthem—"Worship" *Shaw*

(See printed program when the day arrives.)

OCTOBER 14, 1928.

NINETEENTH SUNDAY AFTER TRINITY.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Professional Hymn—493 *Parker*

The Deum in A *Ireland*

Indictus *Chant*

Chorale Anthem—"He Watching Over Israel,"
Mendelssohn

Seasonal Hymn—444 *Mann*

EVENING PRAYER, ANTHEM AND ADDRESS AT
FOUR O'CLOCK.

—“The King’s Highway,”
Edward Shippin Barnes

(See printed program when the day arrives.)

OCTOBER 28, 1928.

TWENTY-FIRST SUNDAY AFTER TRINITY.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—403 *Staniforth*

Benedictus es Domine *J. S. Matthews*

Benedictus Gregorian

Offertory Anthem—"Immortal, Invisible" *Thiman*

Recessional Hymn—500 *Dykes*

EVENING PRAYER, ANTHEM AND ADDRESS AT
FOUR O'CLOCK.

Anthem—"Turn Back O Man" *Holst*

(See printed program when the day arrives.)

A Preacher's Apologia

An Appeal for a "College of Hearers"

The following matter, abbreviated from its original appearance in "The Churchman," is the major portion of a sermon recently preached by a well-known minister of the Episcopal Church. It is printed because it is believed that it voices the feelings of many clergy. I wish I might have written it myself.—D. M. S.

"Take heed, therefore, how ye hear."—Luke 8. 18.

Someone has recently given the sum of \$250,000 for the erection of a College of Preachers in connection with the Washington Cathedral, and \$50,000 a year for its maintenance. The purpose of the college is to take men who are already in the ministry and give them intensive training in the art of preaching. The idea is admirable.

Now, what we further need is for someone to establish and endow a College of Hearers. Jesus laid quite as much, if not more, stress upon hearing as He did upon preaching. Nine times He is quoted as saying, "He that hath ears to hear, let him hear." "Take heed what ye hear," but also "Take heed, therefore, how ye hear." If the seed, which He says is "the word of God" is only fruitful in three out of four cases, the exhortation, "Take heed how ye hear," becomes significantly vital.

What I have to say to you this morning is born of real perplexity. I have been preaching for thirty-five years, and in the whole of that time I have never felt so uncertain of my ground, so puzzled as to how to preach and what to preach about, as I do at this moment. And so there are certain things I want to say to you who are hearers of the word. For, in the long run, a preacher is either made or marred by his congregation. They either hold up his hands or they break down his morale.

In the first place, please remember that to preach at all is a very delicate and difficult

task—perhaps the most difficult which can be laid on any man. It is not merely that he is expected to preach once or twice every Sunday—I myself have preached just over one thousand sermons to this congregation; it is not merely that he is expected to be fresh and interesting. Preaching is necessarily difficult because of its subject matter. It is no light task to try and reproduce the teaching of Him Who spake as man never yet spake; it is an infinitely heavier task to seek wisely and sanely to apply that teaching to the social, moral and commercial complexities of modern life. There is a real sense in which the preacher must soar above the things of time and sense. He is dealing with the eternities and every time he goes into the pulpit, he is entering the holy of holies.

These difficulties are immensely enhanced by the make-up of the average congregation. A congregation consists of many and varied groups of people. Some are highly educated; others have had little education. Some are perfectly content to subject their thinking to external authority, whether that authority be the Church, or the Scriptures. Others must pass through the pang and travail of thinking for themselves. Some are up-to-date in their reading. They have an intelligent idea of the trend of modern Christian thought; others do not read at all. They are living in a world of thought twenty, thirty years back.

Some are unalterably conservative; others are venturesome. Some are content to live in settled habitations; others must explore unknown lands. To some, faith is easy and simple; to others it is difficult and complex. Obviously, it is impossible for any one sermon to appeal to these varying types. All that the preacher can even hope to do is to give each his portion of meat in due season. That means that on many Sundays you will come to church and the sermon will make no appeal to you. Be

patient. Some other hungry soul is being fed. What is one man's meat is another man's poison.

There is a good deal of criticism about the length of sermons. Our forbears bore with Spartan patience sermons one hour long, and twice a Sunday at that. Today we may concede twenty minutes to the preacher. Generally speaking, the shorter the sermons, the more we like them. Here I challenge your sober thought. If a sermon is just a paraphrase of words or events of Scripture; if it is a mere exhortation to be good that you may be happy, then it can be delivered with profit even in fewer minutes than that. But, after all, what is a sermon? What should it be?

The preacher bows to a tyrannical but often unprofitable custom of taking a text. His task is to develop, illustrate and apply the basic truth hidden in the text. The subject is a serious one. It may affect the issues of life and death. Can you really and justly expect any man to develop a serious subject in a few minutes? In that time, he may skim lightly over the surface and leave the depths unplumbed; he may indulge in pious platitudes, but that is just talking; it is not preaching. Unless you come to real grips, your preaching is in vain, and ye are yet in your sins. Moreover, a sermon is not a mere exhortation. It is, or it should be, an instruction. You give your university professor an hour a day two or three days a week to instruct your sons in science or languages, and yet you get impatient and restless when the instruction one day a week in the things of the Spirit exceeds twenty minutes. The implication is obvious.

Let us probe deeper. There are mutterings of discontent against some preaching because it is modern. A good many people are disturbed because they think that present-day preachers are departing from the old paths. Such people clamor for the latest results of scientific research, but they resent it in sermons. If, by this, you mean that many preach-

ers are discarding much of the old religious phraseology, you are right. It is the task of the preacher not only to read the signs of the times, but also to speak in the language of the times. To be understood of the people we must speak in the language of the people.

Our phraseology may sound new and strange, but our loyalties to the Gospel of the grace of God are as strong as the rock-ribbed mountains. It seems to be the fashion to declare that there are preachers who are wavering in this loyalty. I recently heard a bishop indulge in such an implication. I can speak of our Church alone, but of that with a large intimacy. I am constantly associating with Liberals; individually and in conference groups. These and kindred matters are discussed with the utmost freedom in the group of fellowship. But I declare to you that I do not discover any lack of loyalty to Jesus.

What we are trying to do is to rediscover Jesus for the present generation. His face has been veiled by the accretions of the traditions of the centuries. We are reverently trying to lift the veils that the men of our day may gaze with open face on His glory and beauty and may come back to the childlike simplicity of the things He taught. We are not belittling the Creeds, or theology or dogma; much less the Church. But we are saying that He is greater than them all, and that only as we are converted and become as little children, can we enter the Kingdom of God. Truth never changes, but changes in the expression of truth are inevitable. The preaching of today differs from that of yesterday; the preaching of tomorrow will differ from today's. But, in it all, and through it all, He is the same, yesterday, today and forever.

I want to appeal especially to the older members of this congregation. You do not have to tell me that you prefer the path beaten by the feet of the saints through the centuries. I know it. I ask those of you who have ceased to be troubled with doubts and questionings of life and death and sin; who are no longer trou-

bled by the shadowed hints which confuse others, to be patient and forbearing with those of us who have to guide those who have to conquer doubt in order that they may gather strength to fight the good fight of faith and lay hold on eternal life. You have reached the haven where you would be; they are still on the high seas battling with the angry waves. You are safely sheltered in the fold; they are wandering up and down the by-ways if perchance they may find the strait and narrow gate that leadeth unto life. Won't you please remember that at some time or other every preacher must look into the faces of the more mature members of his congregation, and humbly say, "Other sheep I have which are not of this fold. . . . Them also must I bring." And not a few of them are your own children and grandchildren.

Many thousands of the flower of young American life have recently entered our colleges and universities. Not a few of them from homes and parishes where they have been taught nothing but what we are pleased to call "old-fashioned religion"—I mean religion taught in the older way—a literal creation of the world in seven days; a Bible, every word of which is inspired and therefore infallible. In college they come into sharp contact with modern thought and new discoveries in the broad field of knowledge. That contact sets up a conflict; conflict between their religious beliefs and their newly acquired knowledge. Some are hopelessly broken on the wheel. Others are plunged into despair and lose their faith in eternal realities, going out to fight their way through the world without faith, without hope, without God. Who is responsible?

I have tried to analyze what I have preached to you. I have set before you the knowledge of God as the chief end of man; that such knowledge comes only through Jesus Christ; that the royal road to the knowledge of the teaching of Jesus is the love we bear for Him and our will to do His will. You do not have to remind me how faultingly this mes-

sage has been delivered. I know that, as you never can know. The treasure is in an earthen vessel. But, as for the content of my message, I have nothing either to recant or regret.

Rector's Letter

(Continued from page 3)

had on any Sunday, about three hundred and fifty being present, while the Rector devoted the time allotted for an address to making report of his visit to Europe.

Any other reference to that subject may perhaps be omitted, save to call attention to the printed matter on a few other pages, which is supplementary in large part to the story told at the Church Farm. Five weeks may not seem very much time to devote to such an outing nor does it give opportunity while ashore on the other side to make such observation as can merit drawing conclusions or expressing opinions; but both these he submits for such value as they have.

I do hope now that the schedule is once again established of all services in church and with the resumption of all customary forms of work about the Parish House we will assemble right quickly and begin another season of church life in earnest. There is every reason to look forward hopefully and confidently toward much accomplishment. It only depends on the people's early return and their joint endeavor. Trusting that all the objectives we set for ourselves may be reached in the forthcoming season, I am,

Always sincerely yours,

D. M. STEELE.

COLLECT.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee; through Jesus Christ our Lord. Amen.

Parish Record

The amount of money contributed in envelopes, counted and sent in to the Accounting Warden, for February, \$169.95; for March, \$117.40; for April, \$187.25; for May, \$120.55; for June, 108.31; for July, \$32.80; for August, \$43.30; for September, \$77.45.

Baptisms:

- Mar. 18—Leroy John Kramer.
- Mar. 18—Mary Edna Dickson.
- Mar. 25—Thomas Bingham Land Ray.
- Mar. 25—Harvey Thomas Calvert.
- Apr. 1—Robert Jay Acker.
- May 6—Harrison K. Caner, 3d.
- June 8—Harriette Stuart.
- June 8—Mary Stuart.

Confirmations:

- Mar. 25—By Rt. Rev. Julius Walter Atwood.
- Calvert, Harvey Thomas,
- Clark, William McIntyre,
- Danielson, Walter Andrew,
- Graham, John Thomas,
- Haines, Charles, Jr.,
- Hespell, Franklin Pierce,
- Klopp, Mary Elizabeth,
- Koster, Mary Bryden,
- Lawler, Amy Theodosia,
- McIlvaine, Florence Elizabeth,
- McClain, Joseph,
- McNeill, William Henry,
- Moorehead, Thomas William,
- Morris, Mary Slusher,
- Ray, Thomas Bingham,
- Rossi, John,
- Smith, John Lane,
- Smith, Elizabeth Crawford,
- Stolzer, Frederick Thomas,
- Woodward, Elizabeth Cox,
- Woodward, Elise Weber,
- Woodward, Mary Wendell,
- Zurbach, Sophie.

Transferred:

- Feb. 17—To St. John's Church, Bedford, Virginia, Mrs. Henry M. Stowe.
- Mar. 25—From St. Mary's Church, Philadelphia, Pa., Mr. Max Bieberbach.
- Apr. 30—To Huntingdon Valley Chapel, Meadowbrook, Pa., Mr. John W. Brock, Jr.

Married:

- May 19—John Barclay DeCoursey and Fredericka Williams.
- June 20—Samuel Godfrey Shepherd and Virginia Redman.
- June 28—John D. Guiliano and Grace M. Rutherford.
- Aug. 26—Louis J. Trappler and Sylvia Wolf.
- Sept. 1—Howell J. Floyd and Anna A. Ripka.
- Sept. 1—Julius C. Geise, Jr., and Mary E. Wade.
- Sept. 8—Philip S. Stirling and Lillian J. Gawlis.

Buried:

- Feb. 21—John S. Mellon.
- Mar. 5—Isabelle Adair Orton.
- Mar. 11—Frederick Lotz.
- Mar. 29—Mary Huey Brinton.
- Apr. 4—Alberta Buch.
- Apr. 18—Mary E. Heiler.
- Apr. 19—Emma C. Miller.
- Apr. 27—Elizabeth Semans Ford.

THE PARISH HELPER

May 31—Edward H. Gray.
 June 5—Sara J. Wilkinson.
 June 25—Arthur Ravenel Duane.
 June 29—Margaret Hamilton.
 June 30—Mary Agnes Lotz.
 July 6—Mary H. Jarden.
 Aug. 23—Flora S. Coleman.
 Aug. 28—William John Bok.
 Aug. 29—Annie Whitworth.
 Sept. 15—William Edward Sholler.

OFFERINGS IN FEBRUARY AND MARCH.

February—Communion Alms	\$99.90
February—Diocesan Treasurer	306.90
March—Communion Alms	169.70
March—Diocesan Treasurer	310.52

Total Offerings in February and March	\$887.02
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Additional Amounts.

Rector's Discretionary Fund	\$10.00
Episcopal Hospital	5.00
Church Farm, Memory Mrs. Kingston	25.00

Total Additional, February and March	\$40.00
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Grand Total, February and March	\$927.02
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OFFERINGS IN APRIL.

Apr. 1—A. M. Communion Alms...	\$135.04
Apr. 1—P. M. Communion Alms...	67.00
Apr. 5—Maundy Thursday, Diocesan Treasurer	55.25
Apr. 6—Good Friday, Diocesan Treasurer	75.00
Total to Easter	\$332.29

Analysis.

Easter Designated:

Chancel Flowers	\$300.00
Mite Box Offering	50.00
Girls' Club Flowers	10.00
Church Farm, "In Memoriam"	1,000.00
Church Farm, from eight contributors	308.04
Dorcas Society	10.00

Woman's Auxiliary	20.00
Domestic Missions	15.00
Diocesan Missions	30.00

Total Designated	\$1,743.04
Rector's Discretionary Fund A. M. ...	2,380.31
Rector's Discretionary Fund P. M. ...	128.30
Apr. 15—A. M. Diocesan Treasurer	78.20
Apr. 15—P. M. Diocesan Treasurer	60.00
Apr. 22—A. M. Diocesan Treasurer	55.80
Apr. 22—P. M. Diocesan Treasurer	14.65
Apr. 29—A. M. Diocesan Treasurer	75.75
Apr. 29—P. M. Diocesan Treasurer	21.75

Total Offerings in April	\$4,890.09
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Additional Amounts.

Church Farm	25.00
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Total Additional in April	25.00
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Grand Total, April	\$4,915.09
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OFFERINGS IN MAY, JUNE, JULY, AUGUST AND SEPTEMBER.

May, Communion Alms	\$99.72
May, Diocesan Treasurer	198.40
June, Communion Alms	59.80
June, Diocesan Treasurer	112.16
July, Communion Alms	24.50
July, Diocesan Treasurer	37.54
August, Communion Alms	6.20
Sept., Communion Alms	15.70
Sept., Diocesan Treasurer	73.40

Total Offerings, five months	\$627.42
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Additional Amounts.

Church Farm, from twenty contributors	\$985.00
Proceeds, Sale of Children's Lenten Work	20.00
Rector's Discretionary Fund	310.00

Total Additional, Five Months	\$1,315.00
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Grand Total	\$1,942.42
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DONATIONS TO THE FARM.

A word of special thanks is due several persons who have made donations in various ways for special purposes: Mrs. C. A. Buch, rocking chair, swings, and porch furniture; Miss Dorothy Shoemaker, kalsomine for the Mothers' Rest Room and Girls' Dressing Rooms; Miss Laura E. Gesswein, bed quilt; Mrs. R. K. Yerkes, brooms, garden chair, and swing; Rev. J. Jarden Guenther, sand box and equipment.

CONTRIBUTIONS OF MONEY TO THE FARM.

There were contributions of money to the Fund for the summer's work at the Church Farm, in the order of their making, since October last, not heretofore printed in "The Parish Helper": Miss Harriett Ashhurst, Mrs. Edward Bok, Mrs. G. Pritchard, Mrs. Walter Horstmann, Miss Mary Hart, Mrs. Arthur V. Meigs, Mr. Henry H. Kingston, Mrs. H. H. Furness, Jr., Miss Mary Dobbins, Miss Sidney H. Lafourcade, Mr. Horace Burrows, Mr. Holstein DeHaven Fox, Mrs. Dwight Lowrey, Miss Lucy G. Owen, Miss Mary Rump, The Bond Company, Anonymous, Mr. Horace E. Smith, Mrs. Aubrey H. Gillingham, Mr. Charles Y. Fox, Mrs. Sidney Davies, Mrs. Howard Roberts, Miss Helen Trotter, Miss M. C. Wilson, Dr. S. M. Wilson, The Matlock Reunion, Mrs. John F. Lewis, Mrs. F. P. Prichard, Miss Marie M. Wonsettler, Mrs. Bertha Wonsettler.

ACKNOWLEDGMENTS.

The Parish Visitor acknowledges with thanks the receipt since the last "Parish Helper" of books, magazines, clothing, flowers, jellies, cakes, dolls, etc., from: Mrs. Edward Osgood Bogert, Miss Lucy Alday, Mr. John Wirgman, Mrs. Charles Y. Fox, Miss H. C. Seeler, Miss Florence Marnie, Mrs. C. L. Peirson, Miss Elma Fogg, Miss Elizabeth Treston, Anonymous, Miss Viola Demmert, Mrs. Parker Burnham Prince, Mrs. John Maher, Miss Sidney H. Lafourcade, Mrs. Thomas Mirkil, Mrs. J. B. Hutchinson, Mrs. H. H. Furness, Mrs. E. Zintl, Mrs. H. S. Moorhead, Mrs. Elizabeth A. Smith, Mrs. Edwin Strang, Miss Elizabeth Hermans, Miss Julia Woodward, Miss D. Mellon, Mrs. Watson Ambruster, Mrs. O. B. Lake, Mr. Edward Keene, Mrs. Sarah McLeod, Mrs. Bertha Wonsettler, Mr. H. W. Schulz, Mrs. Dwight Lowrey, Miss Minnie McCarty, Mrs. E. Q. Thornton, The Misses Frost, Mrs. Walter S. Wheeler, Mrs. Royden K. Yerkes, Miss Rose Lazier and Mrs. C. A. Buch. Separate acknowledgment should be made of the gift through the Altar Society of a beautiful new white stole from Mrs. Charles Y. Fox. Fair Linen, altar, Mrs. John H. Shinn.

FLOWERS, MEMORIALS AND MONEY FOR EASTER CHANCEL DECORATION.

The following special Memorials in the form of actual flowers: Altar Cross, Miss Helen Trotter; Altar Lilies, Mrs. Ilsley and Miss Barnes; Pulpit Cross, Mrs. John W. Pepper; Lectern Cross, Mrs. Arthur V. Morton. Lilies, hydrangeas and wreaths: Mrs. Clifford Lewis, "In Memory of Mrs. Vaughn"; George L. Slook, "In Memory of George H. Slook"; Mrs. H. H. Furness, "In Memoriam"; Mr. Frank Gray, "In Memory of Wife Elsie Gray and Mother Mrs. A. Gray"; Miss Elma

Fogg, "In Memory Ida Price"; "In Memory Mary E. Hirst"; Mrs. Esther Traband, "In Memory Traband Family"; Mrs. Sara Bitner and Son, Wayne, "In Memory A. W. Bitner" and "Memory of Mrs. Cherry"; Mr. and Mrs. Joseph Cook, "Memory Baby Cook"; "In Memoriam"; Mr. James Treston and Brothers, "In Memory Mrs. Rebecca Treston."

Contributions of money especially designated for floral decorations from the following, not alphabetically arranged but in the order of their receipt: Miss Mary Hart, Mr. and Mrs. Charles Y. Fox, Mrs. Andrew C. Dulles, Mrs. Ettore Fontana, Miss Anna Thorne, Mrs. Frank P. Prichard, Miss Mary J. Ritchie, Miss Virginia Macken, Mr. and Mrs. Horace E. Smith, Mrs. Mary E. Hazlehurst, Mrs. Aubrey H. Gillingham, Miss Martha Yerkes, Miss Lilian Webb, Mrs. John F. Lewis, Mr. Samuel Bell, Jr., Miss Sidney H. Lafourcade, Miss Jane Dazley, Miss Elizabeth Quinn, Miss Florence Marnie, Mr. Michael DeLuca, Dr. E. Q. Thornton, Miss Elizabeth Happersett, Mrs. Charles S. Wurts, Miss Lucy G. Owen, Miss Julia Woodward, Mr. Charles Meyers, Mr. and Mrs. H. H. Furness, Mr. Thomas F. G. Seixas, Miss Margaret Tobin, Miss Dorothy Fox, Mrs. James E. Lennon, Miss Lottie Stafford, Mrs. George H. Stephenson, Miss Ellen Birch, Miss Bella Mucklow, Dr. and Mrs. Charles A. Currie, Miss Louise Reyer, Miss Edith Burt, Miss Theodora Burt, Mr. and Mrs. O. B. Lake, Miss Margaretta Cunningham, Mrs. Parker Burnham Prince, Mr. Alfred Gratz, Mrs. Arthur Meigs, Miss Martha Frost, Miss Harriett Frost, Miss Anna G. Frost, Miss Esther and Mr. James McCusker, Miss Virginia Robinson, Mrs. Owen J. Roberts, Mrs. John L. Redman, Mrs. John W. Brock, Miss Elizabeth S. Ford, Miss Ellen V. Ford, Miss Rena Gill, Mr. and Mrs. Charles Hynes, Mr. and Mrs. George Wechtel, Mr. and Mrs. Albert Benson, Miss Anna Clements, Mr. and Mrs. Edwin G. Strang, The Porter Family, Miss Elizabeth Brannix, Mrs. Elizabeth C. Moore, Miss Florence Draucker, Mrs. O. W. Rowland, Miss Mary Kitner, Five Anonymous and Mr. H. H. Battles.

NAMES OF CONTRIBUTORS GENERAL OFFERING EASTER DAY.

The following are the names of such contributors to the Easter Offering in total as chose to send in their names or designate their contributions. The analysis of items appears in another column. The names are arranged not alphabetically, but in order of the receipt of envelopes whether by mail or in the Alms Basin: Mrs. H. P. John, Mrs. J. H. Shinn, Mrs. John F. Lewis, Mrs. Sarah MacLeod, Mr. and Mrs. James Houseman, Miss Beatrice Craig, Mrs. Warren C. Mercer, Mrs. Walter Horstmann, Mrs. Mary G. Cole, Mrs. Watson Ambruster, Mrs. Flora S. Coleman, Mr. Malcolm Lloyd, Mr. Charles P. Searle, Mrs. Dwight Lowrey, Mrs. Helen B. Collins, Mrs. H. S. Moorhead, Mrs. John Maher, Miss

Emma M. Miller, Miss Mary Gheen, Mrs. Thomas E. Cornish, Mr. Samuel Bell, Jr., Mrs. Elizabeth A. Smith, Mrs. Anna W. Stewart, Mr. and Mrs. John Y. Radcliff, Mrs. E. J. Brann, Mrs. Myrtis E. Beatty, Mrs. Jennie Lawn, Mrs. Elizabeth Boothman, Mrs. Edward Klopp, Mr. and Mrs. William Henry Lloyd, Miss Emily W. Gear, Mrs. Almira Sholler, Mr. Charles C. Harrison, Mrs. Howard Van Keuren, Mrs. George Christie, Miss Lizzie Van Kirk, Miss Annie Van Kirk, Miss Jennie Burns, Miss Minnie McCarty, Mrs. O. W. Rowland, Mrs. John Graham, Mrs. Stewart Rogers, Mrs. A. Sanner, Mr. Jacob Kostka, Miss Florence Whitaker, Mrs. J. H. Weaver, Mr. and Mrs. Arthur W. Sewall, Miss Alice Prime, Miss Lottie Stafford, Mrs. Harry S. Grace, Mr. Edwin Clarke Beers, Dr. Donald Zulick, Miss Annie Goddard, Miss Edith Burt, Miss Theodora Burt, Miss Dorothy Donnon, Mr. James Donnon, Mr. and Mrs. Joseph Bonn, Mr. and Mrs. O. B. Lake, Mr. and Mrs. W. W. Oliver, Mrs. Frank S. Evans, Mrs. Chapman B. Morley, Mrs. W. Horace Hepburn, Miss Margaretta Cunningham, Mr. and Mrs. James Treston, Miss Elizabeth Treston, Miss Elsie Jamieson, Miss Lillian H. Clausen, Mrs. Charles E. Dana, Mrs. Charles Butterworth, Miss Annie Butterworth, Mr. and Mrs. Joseph Nahill, Mr. William Crook, Mr. Robert Crook, Miss E. J. Githens, Mrs. Seymour Davis, Miss Clarissa McCutcheon, Mr. and Mrs. John M. Wirgman, Miss Harriett Ashurst, Mrs. Parker Burnham Prince, Miss Helen Richards, Mrs. Elizabeth Schilling, Miss A. K. Scherer, Mr. and Mrs. Horace E. Smith, Mrs. Howard Roberts, Mr. F. G. Seixas, Miss Elizabeth Bell, Mrs. Sidney Davies, Mrs. Arthur Meigs, Mr. Charles Bochman, Mrs. Sara Hoffman, Mr. J. B. Hutchinson, Mrs. Grace Pritchard, Miss Marion von Kessler, Miss Marjorie Persons, Mr. and Mrs. Edwin Cornell, Miss Louise Schlepfer, Miss Mary Bentley, Miss Virginia Macken, Mrs. Marie Gesswein, Miss Laura E. Gesswein, Miss Pauline Wurtele, Mr. Tom Lewars, Mrs. C. L. Welsh, The Young Family, Miss Ellen White, Mrs. Margaret J. Smith, Mr. and Mrs. George L. Illman, Mrs. Fred S. Miller, Mr. and Mrs. Robert P. Koehler, Miss Viola Demmert, Mrs. William J. Baird, Mrs. Agnes W. Wooley, Mr. Harry Kilpatrick, Mrs. J. H. Brooke, Miss Edith Bowker Sharpe, Miss Caroline J. Lewis, Miss Rose Lazier, Mr. and Mrs. Joseph Kyle, Mr. and Mrs. Edmund Stutzke, Mrs. James E. Lennon, Miss Anne G. Maris, Mrs. H. E. Wilson, Miss Anna B. Thorne, Mrs. Francis Stewart, Miss Frances LeB. Bowers, Mrs. John Taws, Mrs. Rachel McClay, Mr. and Mrs. Charles Y. Fox, Mrs. Emma Buch, Miss Mary A. Dobbins, Dr. E. Q. Thornton, Dr. S. M. Wilson, Miss M. C. Wilson, Miss Martha Frost, Miss Harriett Frost, Miss Anna L. Frost, Mr. and Mrs. Abraham L. Foreman, Mrs. James H. Bell, Miss Edith Weber,

Mrs. Graham Cox Woodward, Miss Rosalie MacIntosh, Mrs. Charles S. Wurts, Mr. and Mrs. Arthur V. Morton, The Porter Family, Mrs. Aubrey H. Gillingham, Miss Lucy G. Owen, Mr. John L. Redman, Mrs. John L. Redman, Mr. Horace G. Burrows, Miss Sidney H. Lafourcade, Mrs. Elizabeth Betson, Miss Helen Trotter, Mrs. William H. Lucas, Mrs. Charles Dixey, Mrs. C. F. Godshall, Miss Mary J. Ritchie, Mrs. Edward Ilsley, Mr. and Mrs. H. Alexander Matthews, Mrs. John W. Pepper, Mr. and Mrs. David M. Shirk, Mrs. Joseph Alexander, The Ross Family, Mr. Michael DeLuca, Mrs. Katherine Beck, Miss Anna Campbell, Miss Ida M. Dougherty, Mr. William Calhoun, Mrs. Esther Traband, Mrs. Annie Craig, Mrs. Bella Park, Miss Wilhelmina Brown, Dr. Anna H. Thomas, Miss Vida Hunt Francis, Dr. Astley P. Ashhurst, Miss Mary Weatherly, Mrs. Frank P. Prichard, Miss Mary C. Smith, and Eighteen Anonymous; and Special Collections for Special Purposes from the Mothers' Meeting, the Women's Bible Class and the Girls' Club.

"In view of the fact that the religious question has been brought into the campaign for the presidency the census returns just published in Washington are particularly interesting to the supporters of Mr. Hoover, the Quaker Republican nominee, and Governor Smith the Democratic Roman Catholic nominee.

"The Roman Catholic population of the United States in 1926 according to the census was 18,604,850 as compared with 15,721,815 in 1916. This is a gain in 10 years of 2,883,035. These totals include all baptized persons on the church rolls in the two census years.

"The return for other denominations is not yet complete but for election purposes the other denominations may be described generally as Protestants, albeit many people refuse to be classified religiously. Roughly speaking there are 116,000,000 persons in the United States and there are more sects than in any other civilized country. Some of these defy classification but they are enumerated no matter how small."—*New York Tribune*.

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The November 1928

Parish Helper



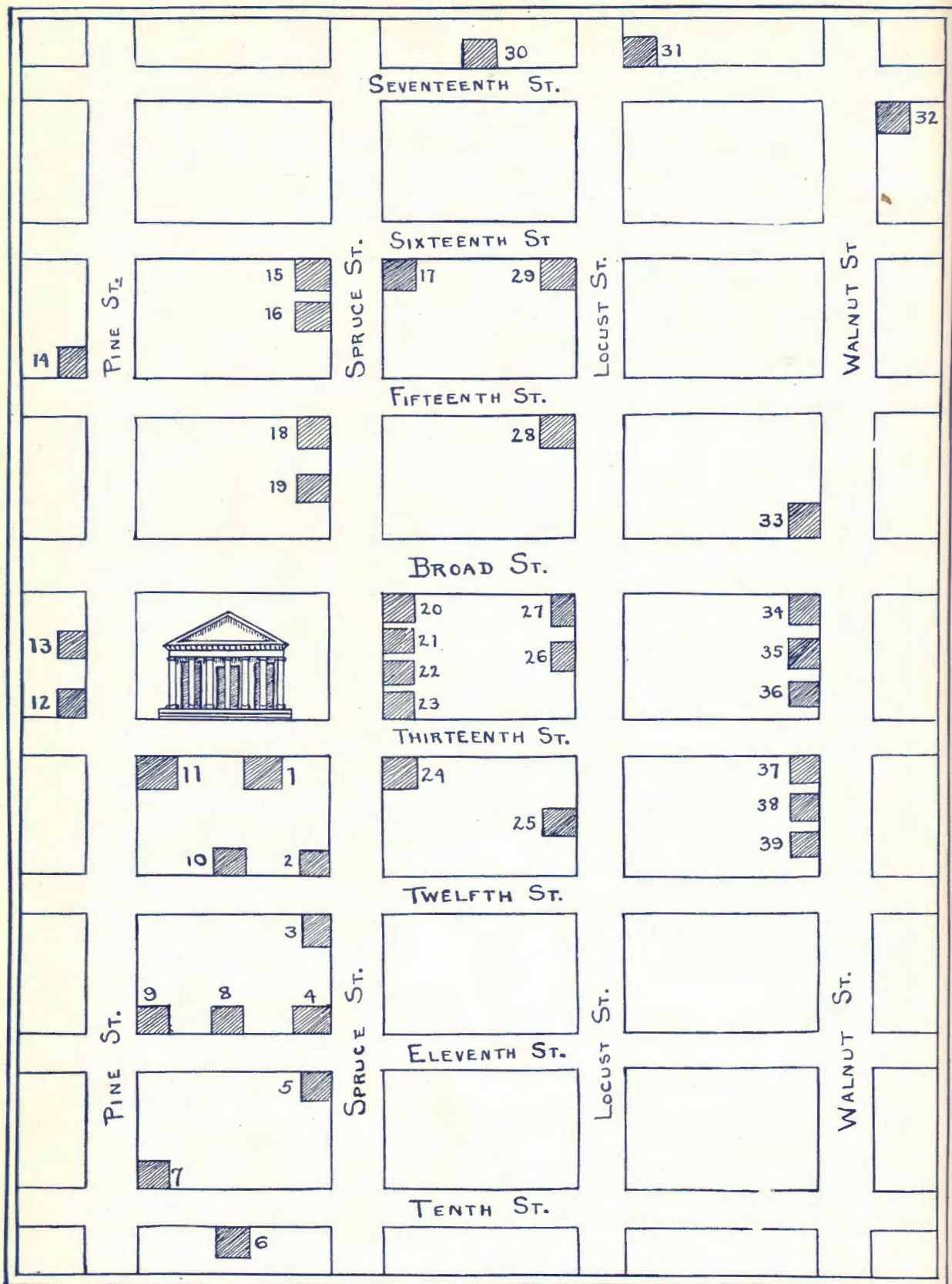
St. Luke and The Epiphany

(Protestant Episcopal Church)

330 South Thirteenth Street - - - Philadelphia, Pa.

Rev. D. M. Steele, Rector

TELEPHONE, 28-83 PENNYPACKER



HOTELS AND APARTMENT HOUSES.

- 1 The Morris, 311-313 S. 13th Street.
- 2 The Manheim, corner 12th and Spruce.
- 3 The Esmond, S. E. corner 12th and Spruce.
- 4 The Colonial, S. W. corner 11th and Spruce.
- 5 Central Apts., S. E. corner 11th and Spruce.
- 6 Hotel Clinton, corner 10th and Clinton.
- 7 The Kenmar, N. W. corner 10th and Pine.
- 8 Sovereign Apts., 324 South 11th.
- 9 The Gladstone, N. W. corner 11th and Pine.
- 10 320-322 South 12th.
- 11 343 South 13th, N. E. corner 13th and Pine.
- 12 The Pequot, S. W. corner 13th and Pine.
- 13 The Kensington, 1330-1332 Pine.
- 14 400 South 15th, S. W. corner 15th and Pine.
- 15 The Newport, S. E. corner 16th and Spruce.
- 16 The Touraine, 1520 Spruce.
- 17 257 South 16th, N. E. corner of Spruce.
- 18 The Bellerich, 301 South 15th.
- 19 The Richelieu, 1414-1416 Spruce.
- 20 The Stenton, corner Broad and Spruce.
- 21 The Burlington, 1329-1331 Spruce.
- 22 The Maidstone, 1327 Spruce.
- 23 The Lenox, N. W. corner 13th and Spruce.
- 24 The Spruce, corner 13th and Spruce.
- 25 The Lincoln, S. W. corner Locust and Camac.
- 26 Hotel Sylvania, S. W. corner Locust and Juniper.
- 27 Hotel Walton, Broad and Locust.
- 28 235 South 15th, S. E. corner of Locust.
- 29 1530 Locust, S. E. corner of 16th.
- 30 The Chancellor, 250 South 17th.
- 31 The Warwick, N. W. corner 17th and Locust.
- 32 135 South 17th, N. E. corner of Walnut.
- 33 Bellevue-Stratford Hotel, S. W. corner Broad and Walnut.
- 34 Ritz-Carlton Hotel, Broad and Walnut.
- 35 Hotel Claridge, 1334 Walnut.
- 36 Hotel Sussex, 1312 Walnut.
- 37 St. James Hotel, 13th and Walnut.
- 38 St. James Annex, 1216-1218 Walnut.
- 39 Hotel Strathmore, 1208 Walnut.

CHURCH DIRECTORY.

Corporate Title, "Rector, Church Wardens and Vestrymen of the Church of St. Luke and The Epiphany."

Rector	Rev. David M. Steele, D. D.
Assistant	
Parish Visitor	Miss Pauline Wurtele
Choirmaster	H. Alexander Matthews, Mus. Doc.
Accounting Warden	Mr. Charles Stewart Wurts
Secretary	Miss Laura E. Gesswein
Bookkeeper	Mr. George L. Gaff
Verger	Mr. John W. Ryan
Janitor	James Richardson
Janitress	Mrs. Ella Watkins
Mail Address	330 S. 13th St.
Telephone Number	Pennypacker 2883

The Parish House is open at all times. The Rector's Study, the Offices of the Clergy, Choirmaster, Parish Visitor, Secretary, Verger and all members of the Staff are here. Any or all of these can be seen or telephoned or written to at any time at the above address. This Church is not a retreat; it is a workshop. Its tasks do not end with Sunday's services; its ministrations are for all those who desire them at any time.

Communicants coming into the Parish, or leaving it, should comply with the canon relating to letters of transfer. Baptism will be administered at any time; but notice should be given in advance. Attention is called to the rubric before the office of the Visitation of the Sick, which reads: When any person is sick, notice shall be given thereof to the Minister of the Parish. On such notice being given, the Clergy are always ready and desirous to visit such and to administer the Holy Communion.

Practice as well as propriety necessitates the arrangements for all functions in Church in advance. Especially, the Clergy should always be consulted before arrangements are made for marriages or funerals at which they are expected to officiate. They can be seen after any Church Service, by those who desire to consult them or at any hour of any day at the Parish House by anybody on any errand.

Parishioners are asked to send prompt notice of changes of residence. This is particularly important. Every effort is made to keep mailing lists with accuracy. Those who wish to become members of the Parish are asked to send their names and addresses to the Clergy. Applications for pews or sittings should be made to the Verger, who can be seen before or after any service at the Church.

MEMORIAL ALTAR FLOWERS.

- Dec. 4—In Memory, Mrs. Herbert M. Howe and John Fell Howe.
 Dec. 11—"In Memoriam."
 Dec. 18.—Memory, Mrs. Charles C. Harrison.
 Dec. 25—Mrs. John F. Lewis and Mrs. Edward Ilsley.

1928

- Jan. 1—Mrs. Frank S. Evans.
 Jan. 8—"In Memoriam."
 Jan. 15—"In Memoriam."
 Jan. 22—"In Memoriam."
 Jan. 29—"In Memoriam."
 Feb. 5—"In Memoriam."
 Feb. 12—"In Memoriam."
 Feb. 19—Memory, Mr. Edward C. Dale.
 Feb. 26—Mem., Mr. and Mrs. Malcolm Lloyd.
 Mar. 4—Memory, Mary Howe Robinson.
 Mar. 11—Memory, Dr. E. S. Lemoine.
 Mar. 18—Memory, Rose Marie Gesswein.
 Mar. 25—Memory, Mr. and Mrs. Theo. Voorhees.
 Apr. 1—"In Memoriam."
 Apr. 5—Maundy Thursday: Girls' Club.
 Apr. 8—Easter: Miss Anne Hampton Barnes and Mrs. Edward Ilsley.
 Apr. 15—Miss Sidney Lafourcade.
 Apr. 22—Memory, Marjorie Thornton Moore.
 Apr. 29—Mrs. Louis dePui Vail.
 May 6—Mrs. J. B. Hutchinson.
 May 13—Memory, Mrs. E. M. Thorne.
 May 17—Ascension: Miss Helen Trotter.
 May 20—Memory, Mr. Michael Clarkson.
 May 27—Whitsunday: Mrs. William E. Lucas.
 June 3—Memory, Marion H. Creswell.
 June 10—Memory, Helen C. Belfield.
 June 17—"In Memoriam," S. D. H.
 June 24—Mrs. James Treston.
 Sept. 2—Mrs. H. H. Furness, Jr.
 Sept. 9—Mrs. Francis L. Stewart.
 Sept. 16—Mrs. William A. Donley.
 Sept. 23—Mrs. Frank R. Savidge.
 Sept. 30—Miss Emily W. Gear.
 Oct. 7—Mrs. John W. Pepper.
 Oct. 14—Miss Jennie B. Burns.
 Oct. 21—Miss Martha Yerkes.
 Oct. 28—Memory, Mr. and Mrs. F. M. Gilpin.
 Nov. 1—Memory, Mr. and Mrs. Nath. Burt.
 Nov. 4—Women's Bible Class.
 Nov. 11—Memory, J. P. M.
 Nov. 18—Mrs. Aubrey H. Gillingham.
 Nov. 25—Mr. Franklin Gray.
 Nov. 29—Thanksgiving Day; Mr. and Mrs. John A. Lewis.

RULES FOR HOLY COMMUNION.

1. When you come forward to receive Holy Communion be careful not to crowd other people. Try also to let members of families kneel side by side. It often means much to them. Remember that consideration for others is nowhere so fitting as at the Lord's Table.

2. When you come to the rail try to kneel as near as possible, so that your feet will not obstruct the way of those behind you.

It is a most thoughtful custom to kneel in the proper place and thus not inconvenience those who follow.

3. Receive the Elements into ungloved hands. The rubric directs that they are to be received into the hands of the people. It is well to place the palm of one hand on top of the other and receive the bread from the hand of the Priest in the upper hand.

4. Be sure to take the Cup or Chalice into your hands. Grasp it firmly and guide it to your lips. The hats of women who kneel often make it impossible for the celebrant to see their faces. Drink from the Chalice without turning it.

5. Pray while you are kneeling at the rail. Strive fully to realize what the service means. Pray especially for greater love to God and for your neighbors. Be sure, too, to offer a prayer of thanksgiving at this time.

6. When you return to your seat continue your prayers and thanksgivings. You should learn to use your Prayer Book to this end.

7. Never leave the Church till the Benediction has been pronounced, unless absolutely compelled to do so. You would not leave the house of a friend before the meal was finished except for serious cause. The Lord's Supper is far more important.

8. Be sure to come to Holy Communion regularly, at least once a month, and also on Christmas Day and Easter Day. These days have long been recognized in the Church as great days of obligation. No religious habit can be of greater spiritual value than that of regular attendance at Holy Communion. As this service best expresses the idea of self-consecration to God it is bound to bring a peculiar blessing.

The Parish Helper

VOL. XXXVIII PHILADELPHIA, PA., NOVEMBER, 1928, 330 SO. 13TH STREET

No. 2

LETTER TO HOTEL AND APARTMENT HOUSE RESIDENTS.

This letter is addressed to you especially in order to speak the church's appeal for an observance on your part of Sunday attendance at services. The paragraphs below are excerpts from an article appearing in the "American Scrap Book" as a composite statement prepared by the Rev. Charles Stelzle. It is a blending of many distinguished voices proclaiming the benefits to be found within the church.

The Church brings an authentic message concerning God which leads to the secret of all worth-while living. It recognizes the universal hunger for God and the possibility of communion with Him. It reveals God as a living, personal force.

The Church offers acquaintanceship with the great men of the past. In the lives of prophets and heroes and in the life of Jesus Christ the Church holds up the ideals by which character and achievement must be measured.

The Church offers comradeship with Jesus in all the affairs of life. It gives men a clearer understanding of the mind of Christ, and it is through Christ that they come to know God. The steady discipline of intimate friendship releases through human lives the transforming power of God.

The Church offers a fellowship with the great host of believers throughout the world. It gives opportunity to work with other men for the cultivation of the spiritual life and for the increasing stock of goodness in the world.

The Church enriches us with the noblest traditions of the past; it gives us comradeship

with the loftiest spirits of the present; it challenges us with the task of healing a broken, bleeding world, and it relates the whole range of life's interests to a high, spiritual purpose.

The Church includes all humanity, regardless of its rank, creed or color, economic condition. It embraces all classes of men, from the humblest penitent to the most gifted saint. It gives them a view of life which lifts them out of themselves and relates them to vast purposes and offers men a fighting chance in the great struggle to improve the conditions of life here on earth.

The Church offers a moral foundation upon which commerce may be established and character may be built. It offers to men a center of human interest; an opportunity for unselfish service, the loftiest personal ideals; the finest fellowship; a faith that destroys all fear; a source of power unparalleled; and an assurance of ultimate victory.

The Church offers to men a solution of the problem of sin; a method of expression for the very things that men desire to express; comfort and strength when trials come and sorrows weigh upon the heart; guidance in life's endeavors and an assurance of life's outcome. It offers a message of courage and hope; the gift of wisdom in times of perplexity and an assurance of perfect peace.

No man can think of God adequately. To think of Him at all you must take personality at its best, lift it as far as you can reach, and say that is nearest God.

Musical Program

NOVEMBER 4, 1928.

TWENTY-SECOND SUNDAY AFTER TRINITY.

HOLY COMMUNION AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—518	<i>Monk</i>
Kyrie Eleison	<i>Stainer</i>
Gloria Tibi	<i>Anonymous</i>
Offertory Anthem—"Beyond Life's Evening Star," H. Alexander Matthews	
Recessional Hymn—679	<i>Hemy</i>

EVENING PRAYER, ANTHEM AND ADDRESS AT
FOUR O'CLOCK.

SPECIAL OBSERVANCE OF ALL SAINTS'
DAY SEASON.

(See printed program when the day arrives.)

NOVEMBER 18, 1928.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—445 *Barnby*
Benedictus es Domine *Gaul*
Benedictus *Chant*
Offertory—Tenor Solo
Recessional Hymn—458 *Goss*

EVENING PRAYER, ANTHEM AND ADDRESS AT
 FOUR O'CLOCK.

SPECIAL PROGRAM OF SCHUBERT'S MUSIC
IN OBSERVANCE OF THE CENTENNIAL
OF HIS DEATH.

(See printed program when the day arrives.)

NOVEMBER 11, 1928.

TWENTY-THIRD SUNDAY AFTER TRINITY.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—452	<i>Pleyel</i>
Te Deum in A	<i>Ireland</i>
Benedictus	<i>Chant</i>
Offertory Anthem—"Worship"	<i>Shaw</i>
Recessional Hymn—439	<i>Dykes</i>

EVENING PRAYER, ANTHEM AND ADDRESS AT
FOUR O'CLOCK.

SPECIAL SERVICE OF THE BISHOP WHITE
PRAYER BOOK SOCIETY.

(See printed program when the day arrives.)

NOVEMBER 25, 1928.

SUNDAY NEXT BEFORE ADVENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—I	<i>Webbe</i>
Benedictus es, Domine	<i>Marks</i>
Benedictus	<i>Gregorian</i>
Offertory Anthem—"O Wisdom"	<i>Noble</i>
Recessional Hymn—422	<i>Laugran</i>

EVENING PRAYER, ANTHEM AND ADDRESS AT
FOUR O'CLOCK.

SPECIAL SERVICE BY THE CHORAL ART
SOCIETY OF PHILADELPHIA.

(See printed program when the day arrives.)

Rector's Letter

To the People of St. Luke and The Epiphany

My dear Friends:

I am writing this letter on All Saints' Day and we are calling this issue of the Parish Helper a November one, although it may be too late coming back from the printer to serve all the Sundays of that month.

In any case, I take this opportunity to announce in advance the service in Church on Thanksgiving Day. It will be the usual form of service at the customary hour and I bespeak for it a congregation. There is always danger that observance of this National Holiday, from the point of view of the purpose appointed, shall become farcical.

For my own part, I am ready and willing to read with pious attention a proclamation from the President of the United States, the Governor of this State and all others in authority, bidding me to say my prayers upon a certain day; but I am not very enthusiastic over the idea of a hundred and ten millions of our national population taking a holiday from work for that purpose and then spending it entirely watching somebody else play football.

I have played football myself. And, though it may be hard to believe, I have also said my prayers upon occasion. But I do not ever remember doing both things at the same time. Nor have I ever observed anybody else indulging in that two-fold occupation at once. I suppose, as always, most people will take their choice. I express the hope that many of you will choose to put the day to the appointed purpose—at least during the hour beginning at eleven o'clock.

Four Special Services.

During this month of November we have planned four special services for Sunday afternoons at four o'clock. Each ought to claim wide attention and enlist the interest of large congregations. They are announced on a page

which comprises the Musical Program for the month. That on November 4th has been esteemed for many years one of the most important services of the season, commemorative of All Saints' Day. There will be suitable Anthems, Hymns, Collects, Lessons and a Memorial Address.

On the second Sunday afternoon in November, a committee in charge have asked that we allow the use of this Church for the Annual Service of the Bishop White Prayer Book Society. We are glad to do this and the Rev. Dr. George C. Foley, delegate from this Diocese to the recent meeting of the General Convention, where the subject of Prayer Book Revision was much to the fore, has accepted our invitation to be present and make the address. He is well qualified to tell us what steps have been taken in the several triennial conventions past and to sum up the results of that entire task of revision which is fortunately now complete.

More Important Still.

On the third Sunday afternoon in November, the choir will render a special program of Schubert's music as a part of the nation-wide observance of this composer's death. The hundredth anniversary of that event is being widely observed and contributions to the occasion are being made in various ways throughout the city as indeed throughout the country. This service promises to be one of unusual interest and the full chorus choir will be supplemented by instrumental features, both as prelude and as interlude.

On Sunday afternoon, November 25th, the Choral Art Society of Philadelphia will take the place in the chancel of our regular choir and render a service similar to that of last year. Judging from previous experience, a multitude of their friends will be present. This famous chorus of sixty voices is under the direction of Dr. H. Alexander Matthews, our Choirmaster.

Election of Bishop Coadjutor

There is a subject in which you are more or less interested and regarding which it is deserving that you should have information. I refer to the complicated, and up to this point futile attempt, continuing over the current six months or more, on the part of the Diocese to elect a Bishop Coadjutor.

I say more or less interested. And I realize that, in many cases, this means less rather than more; because, to a very large extent, the members of this parish confine their attention and rightly to the affairs of their own parish and neither try to run the Diocese nor are they interfered with by those who do.

I have also said that you deserve information; but this is rather difficult to convey. The best thing might be to tell you the truth, the whole truth and nothing but the truth. This however would be a long story, and at points very dull. Nor would it be alone a dilatory task; it would be embarrassing to a great many people other than ourselves.

Effect on the Diocese.

In the first place, to those who are interested in the Diocese per se, it is naturally difficult to understand how two men in succession could turn down this proffered election. I suppose it is synonymous with beaux, who feel confident of their own charms, being refused twice in succession by ladies to whom they proffer their hand in matrimony.

One who has never been either a diocese or a beau probably cannot take this with due seriousness. For my own part, I do not care in the least about this particular point. I do not feel that this makes the slightest difference, provided in the end the right man can be elected and induced to accept. If by any chance past failure is the penalty of false pride on the part of Pennsylvania, the more thoroughly the lesson is learned of humility the better.

The reasons which caused, first Dr. Sherrill and secondly Bishop Cross, to decline were diverse and none of them will of necessity apply in the case of a third election. The date for that third attempt is set for December 18th, at a Special Convention. This date, only one busy week before Christmas, seems to some of us unfortunate because it may be difficult to assemble as many delegates as formerly or to command their time and attention long enough to vote deliberately; but it is hoped that patience will prevail.

A Polite Suggestion.

One thing would clear the air and make for a new setting of the scene. It would at least open the way for a right and satisfactory solution of a now vexatious problem. That would be all and sundry of those whose names have been put in nomination at either or both the previous conventions—only to be ignominiously defeated—to refuse to have their names on a ballot again at all.

Of these, in the two conventions put together, there were seventeen, to be accurate, cluttering up in all nine ballots. Their votes ranged from one to two or three, to thirty odd and fifty odd. But more than two hundred votes are to be cast and counted each time and consequently more than one hundred are necessary to a choice, even by a bare majority. And this is in the clerical order alone. The whole thing is duplicated over again in the lay vote. Surely there have been enough nominations of the favorite son variety. Surely there has been enough voting of the complimentary sort. To go on with this indefinitely is to make ourselves ridiculous. I repeat, these should refuse to have their names considered at all.

This may be too much to hope; but it is not too much to say that a very large portion of the more deeply interested and responsible element

of the electorate do devoutly hope this very thing. These previous candidates' intimate friends would render them the very greatest personal service if they would advise them so to act; in other words, not allow any of them to wait until after another election to decline but decline in advance even to have their names presented. (The only exception that possibly ought to be made is Dean Robbins, of the Cathedral in New York.)

The Reason for This.

And for a perfectly sensible reason, which is this. Not one of these gentlemen can by any possibility be elected by such concurrent assent as to make it conceivable that he could accept. Even if, as a result of some carefully worked out canvass for votes in advance, one of these were elected, at the end of many ballots, by some bare majority, no mere customary resolution to make such an election unanimous could be anything but a farce.

I very much doubt even whether such a resolution this time, under those circumstances, would pass. In that event, there would have to be another declination. I do not mean that this was the case in either of the two preceding elections; but it would be the case in this one. The result would be a very real and very sad reflection on the Diocese. There has been a certain amount of humor in the situation up to this point; but there would begin to be tragedy.

And there is another reason for suggesting what I have above. It is a very pertinent although a subtle one. It inheres in the very word, and the connotation thereof "candidate." Any one who seeks this office, by that very act goes the extreme limit in disqualifying himself for the office. Anybody who induces or allows his friends to make on his behalf what either his friends or his enemies might call a "campaign" can hardly be said to regard as highly as he should the monitions of the Holy Ghost in appointing a so-called Shepherd of the Flock or later become to the faithful a Father in God.

An Admirable Letter.

It is a pleasure to have in my hands—and you may consider it a privilege to read in print—a most admirable statement, drawn up by a group of gentlemen prior to the last election, outlining what the qualifications ought to be of one whom the Diocese as a whole, both by their lay and clerical votes, should seek and hope to find to fill this office. It is doubtless because none of the aforesaid defeated candidates filled these requirements, in the judgment of those who did the voting, that none of them were elected. It would therefore seem to be the part of courtesy as well as the way of wisdom for any and all of these to withdraw before that judgment is passed again. Following is the reprint I refer to:

"I. The interests of the Diocese must be held paramount to any or all other interests. Party interests should be ignored. The Bishop Coadjutor, when elected, must represent the deliberate and whole-hearted choice of all shades of opinion in the Diocese. If the interests of the Diocese are to be served, he must not be in any sense a party man.

"II. The election of the Bishop Coadjutor should be an intelligent one. He should not be known merely by name, or vaguely by reputation. He should be well known to those who elect him. His weaknesses as well as his excellences should be clearly recognized, honestly faced, and fairly evaluated. An election in which the majority of delegates vote for a man who is comparatively unknown cannot be regarded as an intelligent election. Such a choice would in all probability result in serious damage to the interests of the Diocese.

"III. The Bishop Coadjutor should be a man who, when elected, has already attained to an outstanding position in the Church by reason of: (1) Long experience as a parish priest. (2) Ability as a preacher and interpreter of religion. (He should be, above everything else, a great spiritual leader.) (3) Sympathetic understanding of legitimate differences of opinion

between various groups of clergymen. (4) Comprehensive knowledge of Diocesan problems. (5) Extensive contacts with all sorts and conditions of men.

"IV. In electing a Bishop Coadjutor, we should be careful to secure, above everything else, a man whose leadership would be strongly and constructively spiritual. He must be able (1) To promote a corporate consciousness within the Diocese by welding together all groups, especially the clergy; (2) To represent the Church before the community with dignity and power.

"Our chief emphasis should be upon the qualities which make for spiritual leadership, rather than those which make for administrative efficiency—the latter can always be supplied in large measure, to the advantage of a Diocese, by clergy and laity. But the spiritual leadership of a Diocese must, of necessity, be supplied by the Bishops.

"V. We ought to keep in mind that the Bishop Coadjutor must be able, whenever the necessity arises, to assume at once the heavy responsibilities attached to the office of Bishop of the Diocese and to discharge them competently, not being handicapped at such a critical moment by immaturity either in years or experience."

Recommendation Becomes Indictment.

That of course is a large order. It will take a large man to fill it. Who or where he is I do not know. But one thing seems reasonable to conclude; namely, that, in the judgment of the delegates, over a period of six months past, expressed in two conventions, he is not among those candidates already defeated. I say it is a large specification. The Archbishop of Canterbury and myself are the only two people I can think of who could meet all those requirements. Perhaps we will have to be satisfied with some of them. Inasmuch as both that modest prelate and myself are satisfied with our present jobs, we both decline in advance. If all others

possessed of the same degree of humility will do the same, perhaps we can elect a Bishop.

Very sincerely yours,

David M. Steele.

PRAYER CONCLUDING SERMON.

In a book by the Rev. George Mathewson, D. D., LL. D., formerly Minister of the Parish of St. Bernard's, Edenburg, entitled "Rests by the River—Devotional Meditations," there is the following prayer.

"Spirit Divine, we ask from Thee that most precious of gifts, a sanguine mind. It is not so much any special hope that we ask, as hope abounding, hope pervasive. We ask, not so much the spring of the year, as the elastic spring of the heart. The spring of the year must fade; but the spring of the heart can abide forever. May it abide with us, not alone in our soaring, not alone in our singing. Especially may it abide with us, when the glass is low, when there is no ground for its existence in anything outside! When fast falls the eventide; when the darkness deepens, when other helpers fail and comforts flee—may hope abide O Lord! There are times when men can account for our hope only by saying, 'He has a sanguine temperament.' We bless Thee for such times. They prove that joy is our native element; they tell us that we were born to sing. Ever keep that singing in our soul. However old the flesh, let our hearts be young. However weak our hands, let our hearts be strong. However bent the form, let our hearts be light. However cold the day, let our hearts be warm. However dim the sky, let our hearts be as the morning. However adverse the outlook, may we have hope—as an anchor to the soul, both sure and steadfast, because it entereth into that within the veil."

"He put a nickel in the plate
And meekly raised his eyes,
Glad that the weekly rent was paid
For his mansion in the skies."



PARISH AND DIOCESE

Futility and Fallacy of Centralization Church Congress Paper



(I have permission from the author, Rev. Alexander G. Cummins, D. D., LL. D., to condense and reprint from the "Chronicle" of June, 1938, the following article, which was originally a paper read by him at the Church Congress meeting in Providence, Rhode Island, on the subject, Is the Growing Centralization of the Church Helping or Hurting Parish Life? It is an important contribution to the timely discussion of a subject that is very much to the fore at this junction in this diocese.—D. M. S.)

Preface.

There is widespread apprehension concerning the influence for better or for worse of Diocesan centralization upon the Parish. It may be that there are officials, agencies and factors which, through increasingly closer co-ordination, are creating autocracies in dioceses that trench upon the autonomy of the Parish and therefore their composite organization is harmful rather than helpful. Certain reasonable inferences based upon facts point to this conclusion. In the diocese, this problem of centralization must be solved. I make bold to state that the very recent tendency to multiply machinery and centralize control of it, is based upon false premises.

(a.) We are imitating in the church the restless urge characteristic of our American governmental, industrial and economic life. The large scale commercial instinct is uppermost among our church leaders; but they give no evidence of comparable business efficiency, and the Church does not demand this experimental exploitation which has commercialized our ecclesiastical fabric. Our church is cumbered with machinery that does not function

successfully, and for which there is small excuse for existence.

(b.) Officials are added unto officials, salaries and more salaries are demanded, parishes are denuded of rectors for secretariates and large sums of money are squeezed from both liberal and discouraged parishes for organizations and experiments which render but feeble returns upon the investment. Increasing autocratic powers are being acquired by the executives of dioceses, together with extensive privileges of appointment and a growing control of the diocesan purse. This centralization has fostered waste, inefficiency, depression and passive resistance. Some of the factors which have produced this condition within our church are the following.

Several Factors.

(a.) Ignorance of the Protestant Episcopal conception of a diocese. Ours is an essentially American Church, not a diluted replica of a foreign ecclesiastical organization. It represents a distinct departure from European conceptions of ecclesiastical government and order. Before the Protestant Episcopal Church became a national church in the United States, the remnants of the Church of England in the respective colonies developed their own conception of government born of the political and religious exigencies of the time.

(b.) The founders would not accept as overseers of the colonial units of the church, Bishops reproducing the English type. That Episcopate was monarchical, autocratic and wedded to the theory of apostolic succession. They therefore discarded these underlying theories and created dioceses after the American

ideal of State governments, with independent rights, privileges and provision for local, restricted autonomies. With these ideals they proceeded to federate their respective units.

1. The Diocese.

(a.) The newly accepted theory was that Bishops derive their authority from the people. The laity, vested with equal rights, co-operate with the clergy in Episcopal elections. Therefore, the Bishop's commission is from the people. As a constitutional officer, one of his bounden duties is to carry out the will of those whom he represents and who form, through parochial connection, the church in a diocese. A firm conviction prevailed that the church exists for the benefit of the people and not the people for the benefit of the church.

(b.) These principles underlying the establishment of dioceses in the Protestant Episcopal Church in the United States completely destroyed the fictitious autocratic character of the episcopate and threw into discard the odd tradition that the episcopate is a heaven-sent institution and that a church does not exist where there is no Bishop. The American concept of a limited state resulted in the ideal of a free church in a free nation, the present ideal of religious freedom. This conception of our church challenges the centralization tendencies so much in evidence in our dioceses today.

2. The Parish.

(a.) The parish is the ultimate unit of the church, not the diocese. Without strong parishes the diocese soon becomes a negligible quantity. The parish represents the normal life of the church. It is the spiritual home of the family, its ministries cover the gamut of human experience, it teaches, gently leads and safeguards the young, it encourages the years of fruitful endeavor, and comforts with a victorious faith the sunset hours of life. From the offerings of devoted parishioners comes the support of diocesan and church-wide activities. Upon the parish and its representatives is placed the responsibility, by constitution and canon law,

of sharing in the direction of the affairs of the diocese.

(b.) The representatives of each parish in diocesan convention reflect the will of the parish, upon them also falls the responsibility of helping elect by ballot the constitutional head of the diocese, its various officers and committees of administration. Infringements upon the rights, privileges and integrity of the parish is a blow at the very heart of the church's life. The Bishop and the diocesan staff of officers and committee men, forming the administrative group, are the agents of the parishes; the federation of parishes is the diocese; the authority of the diocese rests in this federation, and only there, except as from time to time it officially delegates to others specific powers. There is a profound ignorance of this status of the parish among many of the clergy and laity. Some bishops and clergy find it convenient to ignore this constitutional fact. It makes centralization easier to do so.

3. The Episcopate.

(a.) Among clergy and laity one hears severe criticisms of our Bishops because many of them are so ardently seeking more political power and delight to indulge in unconstitutional enterprises. There is a dangerous bauble for ecclesiastics of limited intelligence and unbounded ambition to cuddle to their hearts. Historians call it prelacy. We are witnessing a revival of prelatical presumptions in our own episcopate. There are many written records in diocesan journals giving indisputable proof of the restlessness of Bishops under normal canonical restraint. In evidence are many gradual covert amendments passing over into Episcopal hands increasing centralized powers.

(b.) Normally the Bishop is a chief executive; but the Standing Committee and archdeaconal districts with local autonomy for clergy and laity provide the administrative and representative side of diocesan life, a delicately balanced governmental arrangement, carrying out the Protestant Episcopal idea. Under the pres-

sure of centralization the Standing Committee has become a rather glorified rubber stamp. And in many dioceses archdeacons are wiped out and a hand-picked-only-responsible-to-the-Bishop and under-his-thumb archdeacon functions in the missionary work of the diocese. Secretariates are established more responsible to the Bishop than to the electorate of the diocese. Many committees and commissions are appointed—or elected, or partly appointed and partly elected—which are expected to confer with and report to the Bishop.

4. Power of Mission.

(a.) Finance Committees in some dioceses are appointed by the Bishop with the ex-officio proviso which reminds us of a certain quaint theory of the way in which the overseers or treasurers of the Church of the first two centuries, because of the power of the purse, finally became Bishops. In a number of dioceses the Bishops have absolute control of appointment to mission stations and assisted parishes and likewise power to remove at will the incumbent whom he appoints. This sort of dictatorship is, I venture to assert, not only un-American, and contrary to the genius of this Church, but also destructive of the morale of those clergy whom circumstances force to bear this yoke of ecclesiastical feudalism.

(b.) This latter pathetic circumstance is one of the fruits of centralization. It destroys the efficiency of local district or archdeaconal government. It eliminates the exercise of local intelligence in the administration of mission stations naturally associated with certain groups of parishes. Here is a case of taxation without representation. The parishes are taxed to support these missions, but they have no representation in the choice of the incumbents of the same. Through this form of centralization the Bishop can thwart the will of the parish or group of parishes and the will of the diocese as well. The harm to the parish is twofold. First, it is taxed and at the same time denied its constitutional rights of participation in directing the work for which it pays. Sec-

ondly, personal interest is lost because the integrity of the group association is destroyed.

(c.) Further, it hands over to the Bishop a political agency with which he can challenge the will of the parishes and even defeat them in diocesan convention; he may also exercise a control of the diocese for partisan and selfish ends. This is a dangerous reversal of our normal governmental procedure. It destroys the sympathy and co-operative spirit which should exist between the executive and administrative elements in diocesan life.

Where the centralization idea is deeply seated in the Episcopal mind strange things happen. We recall one Bishop who asserted the right to examine clergy called to parishes in his diocese. If they did not agree with his particular type of theology he blandly informed them that they would not be acceptable to him. This was a strange invasion of personal and parochial rights.

5. The Cathedral.

(a.) The American cathedral is an anomaly, an extravagance, and one of the choicest fruits of centralization. There is no popular demand among church people for cathedrals. The interest in them is the result of organization propaganda, the object being to bolster up the pretentious and grandiose dignity of the self-assertive simple agencies of the dioceses. Can a cathedral be a diocesan church? It is purely and simply in last analysis the Bishop's Church, and a convenient instrument in his hand for the exploitation of arbitrary Episcopal authority from which favors can be handed out as from the rich man's table and very comfortable and well-paid positions given to obedient agents of the hierarchy.

(b.) The purple and fine linen elements and the parade of riches, not all to the glory of God, of the Cathedral centre afford pathetic contrasts to the picture of privation and self-sacrificing devotion of the lowly mission station minister or the rector of a struggling parish. They

make envy and bitterness less of a sin and almost a virtue. Here the Bishop reigns supreme with super-rectorial rights, hoping against hope that the diocese must bring all its activities to the foot of his cathedra.

(c) It is his church, the greatest of them all and just because he happens to be a Bishop. All parishes must do obeisance, and all must be taxed in some way to create this highly endowed competitive institution. Cathedral building is the most fatuous blunder of which the Protestant Episcopal Church in the United States is guilty. Cathedrals have weakened in many ways the integrity of parish life. They have given to Bishops a stamp of worldliness that has removed them farther than they know from the confidence and affection of their clergy and people. Cathedrals have added much to the vanity, the sumptuousness, pomp and circumstance of the Church; but they have taken away from the Church much that was dignified, restrained and spiritually effective.

6. The Financial Problem.

(a.) With the growth of centralization, the demand for money has increased in an amazing manner. Quotas have been placed, and assessments levied in staggering proportions, and largely because the machinery of centralization is more costly than a diffused responsibility. Centralization seems to neglect carefully considered and specific needs or commensurate results. Centralization has a way of existing rather for itself. Centralized diocesan governments seem more interested in securing money than in stimulating the spiritual energies of the parish. And money-getting to support centralization is rapidly becoming the standard of parochial success. In some places this speeding up process is so severe that financial agents are employed to drum the parishes and even divide the vestry against the rector if diocesan authorities convince themselves that the parish fails to measure up to their demands. Many parishes are staggering under this by-product of centralization, their rectors and vestries are

discouraged, salaries in many cases are at the starvation mark, repairs cannot be made, debts accumulate while those at the center of centralization draw unearned salaries and function in the midst of personal and official surroundings of more than less luxurious proportions.

(b.) This squeezing process will go on until the passive resistance of parishes stops it, if only to preserve themselves from bankruptcy. From the financial standpoint centralization has done much harm to parish life, and particularly by giving the impression that one of its principal aims is to commercialize the parish for the benefit of the diocese. It has forced the clergy into migratory habits, seeking parishes that are financially strong as an insurance against the blacklist of unprofitable servants and as an insurance of themselves and family against embarrassment and financial disaster. It has forced some vestries to call rectors who are money-getters, or who have private incomes, or who have married wealth, rather than call men qualified to preach the Gospel of good news and exercise the cure of souls. We submit that this situation is disastrous to the spiritual welfare of the parish.

Conclusion.

I am convinced that in the present our diocesan centralization agencies are extravagant luxuries, ineffective in their activities, contrary to the genius of our Church, and that they harm rather than help the parishes which are the normal foundation factors within the diocese. It is time for decentralization. Following the example of our American commercial and industrial institutions, which seem to have furnished the pattern followed in the creation of diocesan centralization, all parts and factors which fail to produce commensurate results should be discarded.

(a.) The Protestant Episcopal Church will render valuable service to its present membership and to posterity if it re-interprets in the light of its Constitution and best tradition the exact American conception of the episcopate.

It will help to solve the present tendency toward prelatical centralization if dioceses confine themselves to the services of one Bishop. Bishops might advantageously retire from active service at the age of sixty-eight years. The Coadjutor elected should be given full authority. Dioceses should be small enough so that any Bishop of normal health can administer their spiritual affairs, and by devoting himself to that function primarily become less of a politician and more of a pastor.

(3.) The multiplication of Bishops in some dioceses, and the neglect of the spiritualities of the diocese by the ranking Bishop who is choked with "the cares of this world," etc., is little short of a scandal. The writer remembers three administrations of the largest diocese in the Protestant Episcopal Church, New York, by one Bishop at a time, and that diocese was stronger in number of parishes, mission stations and real spiritual enterprise than it is now, supporting at a quadruple cost a three-fold episcopate. Smaller dioceses and fewer Bishops and less expensive diocesan machinery will give the Church a better life.

Invitation Card Reprint.

The season is far enough advanced for the majority of people to be in town, that is, in reach of church again. This church is centrally located and makes appeal, in this way, to those in particular who are transient residents, for example, in hotels and apartments. A thousand cards go out to them this week as well as to the many others, some at longer distances, who have already formed the habit of this afternoon attendance. I ask them to keep these for reference and to make the announcement known to friends. They will be welcome any and all Sundays. Groups are especially invited from Training Schools and Hospitals, Dormitories and Fraternities, Societies and Institutions.

A BAPTIST TRIBUTE.

Occasionally ministers of non-Episcopal Churches, wittingly or unwittingly, pay real tributes to come of the time-honored observances of the Episcopal Church, albeit they are of an unduly blunt and frank nature. Of such a type is the following, written by the Rev. Archibald Johnson, in the weekly organ of the North Carolina Baptist Orphanage at Thomasville, N. C. Under the caption, Beauty Is No Disgrace, he says:

"The traditional Baptist hatred of ritualism is well founded, but virtue carried to excess becomes a vice. The revolt against formalism is quite capable of sweeping us into the sin of irreverence. It is not right to degrade religious worship into something resembling a meeting of the Rotary Club. The spirit of good fellowship is admirable in its place, but it is not the same thing as the spirit of religious fellowship.

"The House of God ought not to be the abode of gloom, on the one hand, nor of unrestrained gayety on the other. Occasionally we hear a preacher accused of attempting to mimic the Episcopalians and perhaps there are some who are guilty of going too far in that direction, but there is one thing about the Episcopalians that most of us might do well to imitate, and that is their resolute insistence that the service in the church must be dignified.

"You never find an Episcopalian in a sack coat speaking a string of race-track slang and calling it a sermon. You never hear an Episcopalian choir singing vapid, silly words to a rag-time tune and calling it a hymn. You do find Episcopal churches have the merit of a dignified and beautiful service. Good taste never quenched the religious spirit. It may be quenched by the introduction of the gaudy show that some of the ritualistic churches use, but that is bad taste. The congregation of any denomination that uses every effort to make its service beautiful, dignified and reverential is more apt to gain than to lose spirituality."—The Churchman.

THINGS I CAN DO TO PROMOTE MY SPIRITUAL GROWTH.

By the Rev. William Porkess, D. D.

Rector of the St. Stephen's Church, Wilkinsburg, Pa.

1. Say daily, and more carefully, my prayers.
2. Read my Bible every day.
3. Seek to do my life's work with greater interest.
4. Deepen my concern for the welfare of others.
5. Look, more squarely and frequently, my weaknesses in the face.
6. Increase my accumulation of Christian virtue.
7. Be a keener listener to those who have something worth while to say.
8. Treat more prayerfully the House of Prayer.
9. Put more soul into my worship of Almighty God.
10. Give less hearing to the voice of compromise.
11. Aim much higher than my present level of attainment.
12. Acknowledge with intenser frankness my mistakes, and then endeavor more resolutely to stop repeating them.
13. Reduce the amount being spent on myself and systematically enlarge my investment in the work of God.
14. Preach more to myself and less to others.
15. Make my personality considerably more winsome.
16. Exercise oftener the courage of my convictions that, if necessary, will cause me to stand alone.
17. Fight much harder the inward enemies of selfishness and prejudice.
18. Place a higher valuation on time, that far less of it will be personally wasted.
19. Make my life fuller of plan and holier of purpose.
20. So increase the premium on my soul before men, that they will realize more deeply there is nothing materially rich enough to buy it.
21. Be less attracted by the praise of men and more eager to praise them, whenever it is deserved.
22. Behold a larger proportion of good in others than I have done, if I will look for evil in them.
23. Compare less my life with inferiors and follow after those unquestionably superior, with a grimmer determination.
24. Decidedly let down on my pleasures and step up in the direction of a greater output of service.
25. Read less of literature that entertains and more of authors who instruct and inspire.
26. Practice much more solicitation for the sick and the sorrowing, by going out of my way to speak the encouraging or consoling word.
27. Help more the other fellow, if I will allow myself to increase in real thinking and observing.
28. Guard more cautiously the door of my heart against the entry of forces that would capture and destroy.
29. Lessen my restlessness by increasing my visits to the living source of the restful—in Christ.
30. Recognize more definitely that special training for the soul counts as much as does physical exercise for the body.
31. Considerably advance in the truth, that living the ideal life does not mainly depend on our understanding of it, but on our ready acceptance of God's guidance.
32. Have a deeper consciousness, through prayer, of my own needs, and a greater assurance of their supply, in the inexhaustible resources of God.
33. Venture for God with a daring such as has never before been evident in my life.
34. Come more boldly out of the hiding-place of every excuse into the open of honest attempt.
35. Strengthen my claim to leadership before the young, through the irresistible but wordless argument of progressive example.
36. Further develop in the art of appraising life's real values, and making them my very own.
37. Experience more of the true enjoyment of life, that comes through the process of determined unselfishness.
38. Have a stronger faith that lifts out of the weakness of making human calculation the finality of accomplishment.
39. By fuller consecration, make my small capital of ability a richer blessing to the world.
40. Live, more and more, in the world of the spiritual while surrounded by the compelling circumference of the things material.—The Living Church.

Parish Record

The amount of money contributed in envelopes, counted and sent in to the Accounting Warden for October was \$321.91.

Baptisms:

Sept. 23—Harvey Thomas Calvert, Jr.

Oct. 7—Muriel Helen Foreman.

Buried:

Oct. 4—Bertha Neidhard Martin.

Oct. 8—Emma O. Peek.

Oct. 26—Mary E. Long.

Oct. 31—James C. Stillwell.

OFFERINGS IN OCTOBER.

Sept. 30—Diocesan Treasurer	\$36.40
Oct. 7—A. M. Communion Alms ...	68.80
Oct. 7—P. M. Communion Alms ...	17.65
Oct. 14—A. M. Diocesan Treasurer ..	53.50
Oct. 14—P. M. Diocesan Treasurer ..	17.25
Oct. 21—A. M. Diocesan Treasurer ..	51.25
Oct. 21—P. M. Diocesan Treasurer ..	15.50
Oct. 28—A. M. Diocesan Treasurer ..	59.20
Oct. 28—P. M. Diocesan Treasurer ..	21.15

Total Offerings in October \$340.70

Additional Amount.

Church Farm 58.00

Grand Total for October \$398.70

ACKNOWLEDGMENTS.

The Parish Visitor acknowledges with thanks the receipt since the last "Parish Helper" of books, magazines, clothing, flowers, jellies, cakes, etc., from the following: Mrs. Caroline Zintl, Mrs. C. L. Peirson, Mrs. C. A. Buch, Mrs. James Treston, Mrs. James Houseman, Mrs. C. Y. Fox, Miss Lucy Owen, Mr. Arthur W. Sewall, Mrs. Edgar McKaig, Miss B. S. Knox, Mrs. Horace E. Smith.

TOO TIRED.

"Bishop Huston of Arizona has this to say about people who claim they are too tired to go to church: That is sheer nonsense. There is not a place on the continent so restful as the church. You are going to lie around the house all day; loll in a big rocking-chair; go to sleep over a book. Tell yourself honestly—did you ever see a loafer who didn't look tired all the time? I remember once seeing a good illustration of this.

"A group of laborers had worked all the morning digging an excavation. They had eaten their dinners from the little tin pails and now they were 'resting.' Some of them were pitching quoits. They were workmen 'resting.' And sitting on the curbstone watching them—too lazy even to stand up and look at them—were the loafers, who had been watching them work all the morning. These fellows were too tired even to join the games by which the workers rested themselves.

"Nobody has any need to loaf all day. An hour in church, an hour of the quiet, the sermon, the reading, the uplift which comes from the new channels into which your thoughts, your mind is led, will rest you more, physically, morally, intellectually, than all the day spent in trying to 'rest.'"—St. Andrew's Cross.

PRIZE WINNER.

Dr. W. Russell Bowie, rector of Grace Church, New York City, received a prize at a luncheon of the Church Advertising Committee of the New York Advertising Club, winning a contest for the best statement or advertisement on: What the Church Has to Offer Men. The prize-winning statement follows:

"Without ideals life is mean. Without a purpose it is flat. Without inspiring power it will fail. The Church can give to men ideals, purpose, power. In the lives of prophets and heroes, and in the life of Jesus Christ, the Church holds up the ideals by which character and achievement must be measured. In the call to help build the Kingdom of God on earth, the Church presents the purpose which can give new meaning to everything men do. In common faith and in co-operation of purpose the Church releases through human lives the transforming power of God."

ALL SAINTS' DAY ROSTER.

Apropos. of the service in church on All Saints' Day, and pursuant to a custom long observed as a part of that service in this parish, there was publicly read the Roster of the Dead. This comprises names of those buried by the clergy of this parish during the past year.

Nov. 4—Samuel Gray Dayton.
 Nov. 9—Katharine Newbold Wurts.
 Nov. 16—Theodore Minis Etting.
 Nov. 18—Margaret Hanthorn.
 Nov. 20—Anna J. Hibberd.
 Dec. 6—Mary A. Sutherland.
 Dec. 16—Eliza Hewitt.
 Dec. 20—Annah B. C. DeHaven.
 Dec. 27—Elizabeth W. Smith.
 Jan. 16—Augusta McClintock Longacre.
 Feb. 1—Frank Raymond Savidge.
 Feb. 21—John S. Mellon.
 Mar. 5—Isabelle Adair Pleasants Orton.
 Mar. 11—Frederick Lotz.
 Mar. 29—Mary Huey Brinton.
 Apr. 4—Alberta Buch.
 Apr. 18—Mary E. Heiler.
 Apr. 19—Emma C. Miller.
 Apr. 27—Elizabeth Semans Ford.
 May 31—Edward H. Gray.
 June 5—Sara J. Wilkinson.
 June 25—Arthur Ravenel Duane.
 June 29—Margaret Hamilton.
 June 30—Mary Agnes Lotz.
 July 6—Mary H. Jarden.
 Aug. 23—Flora S. Coleman.
 Aug. 28—William John Bok.
 Aug. 29—Annie Whitworth.
 Sept. 15—William Edward Sholler.
 Oct. 4—Bertha Neidhard Martin.
 Oct. 8—Emma O. Peek.
 Oct. 26—Mary E. Long.
 Oct. 31—James C. Stillwell.

Occasionally at funeral services someone will suggest the reading of a special text or collect, prayer or hymn or poem. During the past year several such have been used which all seem worthy of reprinting.

SUCH IS DEATH.

"A lark soars up from the quiet skies;
 And, from the West
 Where the Sun, his day's work ended,
 Lingers as in slow content,
 There falls over the old gray city
 An influence luminous and serene:
 A shining peace.

The smoke ascends in a rosy golden haze.
 The spires shine and are changed.
 In the valley, shadows rise. But the lark
 sings on.
 The Sun, closing his benediction,
 Sinks; and the darkened air thrills with a sense
 Of the triumphing night—Night, with her
 stars
 And her great gift of sleep.

So be my passing! My task accomplished
 And the long day done.
 My wages taken, and in my heart
 Some late lark singing,
 Let me be gathered to the quiet West,
 The Sundown splendid and the sky serene.
 For such is Death."

—From a Book of Verses, by William
 Ernest Henley, London.

AWAY.

"I cannot say, and I will not say
 That she is dead. She is just away!
 With a cheery smile and a wave of the hand,
 She has wandered into an unknown land,
 And left us dreaming how very fair
 It needs must be, since she lingers there.

And you—oh, you, who the wildest yearn
 For the old-time step and the glad return,
 Think of her faring on, as dear
 In the love of There, as the love of Here.
 Think of her still as the same, I say,
 She is not dead—She is just away."

—James Whitcomb Riley

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Christmas



Music for the Christmas Season

DECEMBER 15, 1929.

THIRD SUNDAY IN ADVENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn 43	.....	<i>Lausanne Psalter</i>
Benedicite	.....	<i>Robinson</i>
Benedictus	.....	<i>Gregorian</i>
Offertory—"And the Glory of the Lord"	.....	<i>Handel</i>
Recessional Hymn 41	.....	<i>Monk</i>

EVENING PRAYER, ANTHEM AND ADDRESS AT FOUR O'CLOCK.

Compositions by Cesar Franck.

(See Program When Day Arrives.)

DECEMBER 22, 1929.

FOURTH SUNDAY IN ADVENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn 521	.....	<i>Sullivan</i>
Benedicite	.....	<i>Robinson</i>
Benedictus	.....	<i>Gregorian</i>
Offertory—Tenor Solo	.....	
Recessional Hymn 317	.....	<i>Monk</i>

EVENING PRAYER, ANTHEM AND ADDRESS AT FOUR O'CLOCK.

Excerpts from The Messiah *Handel*

(See Program When Day Arrives.)

DECEMBER 25, 1929.

CHRISTMAS DAY.

MORNING PRAYER AND HOLY COMMUNION AT ELEVEN O'CLOCK.

Processional Hymn 51	.....	<i>Mendelssohn</i>
Kyrie Eleison	.....	<i>Stainer</i>
Gloria Tibi	.....	<i>Anonymous</i>
Hymn 49	.....	<i>Adeste Fidelis</i>
Offertory Anthem—"The Holly and the Ivy"	.....	<i>Old English</i>
Recessional Hymn 60	.....	<i>Smart</i>

DECEMBER 29, 1929.

FIRST SUNDAY AFTER CHRISTMAS.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn 321	.....	<i>Oriel</i>
Te Deum in B Flat	.....	<i>Willan</i>
Benedictus	.....	<i>Gregorian</i>
Offertory—"The Virgin at the Crib"	.....	<i>Montani</i>
Recessional Hymn 476	.....	<i>Montgomery</i>

CHRISTMAS CAROL SERVICE AT FOUR O'CLOCK.

1. "When Christ Was Born of Mary Free"—
Old French Carol
(Arranged by Edward Shippen Barnes.)
2. "The Virgin at the Crib" *Montani*
3. "The Holly and the Ivy" *Old English*
4. "O Lowly Sacred Stable" *Brahms*
5. "The Song of the Angels" *XVII Century*

JANUARY 5, 1930.

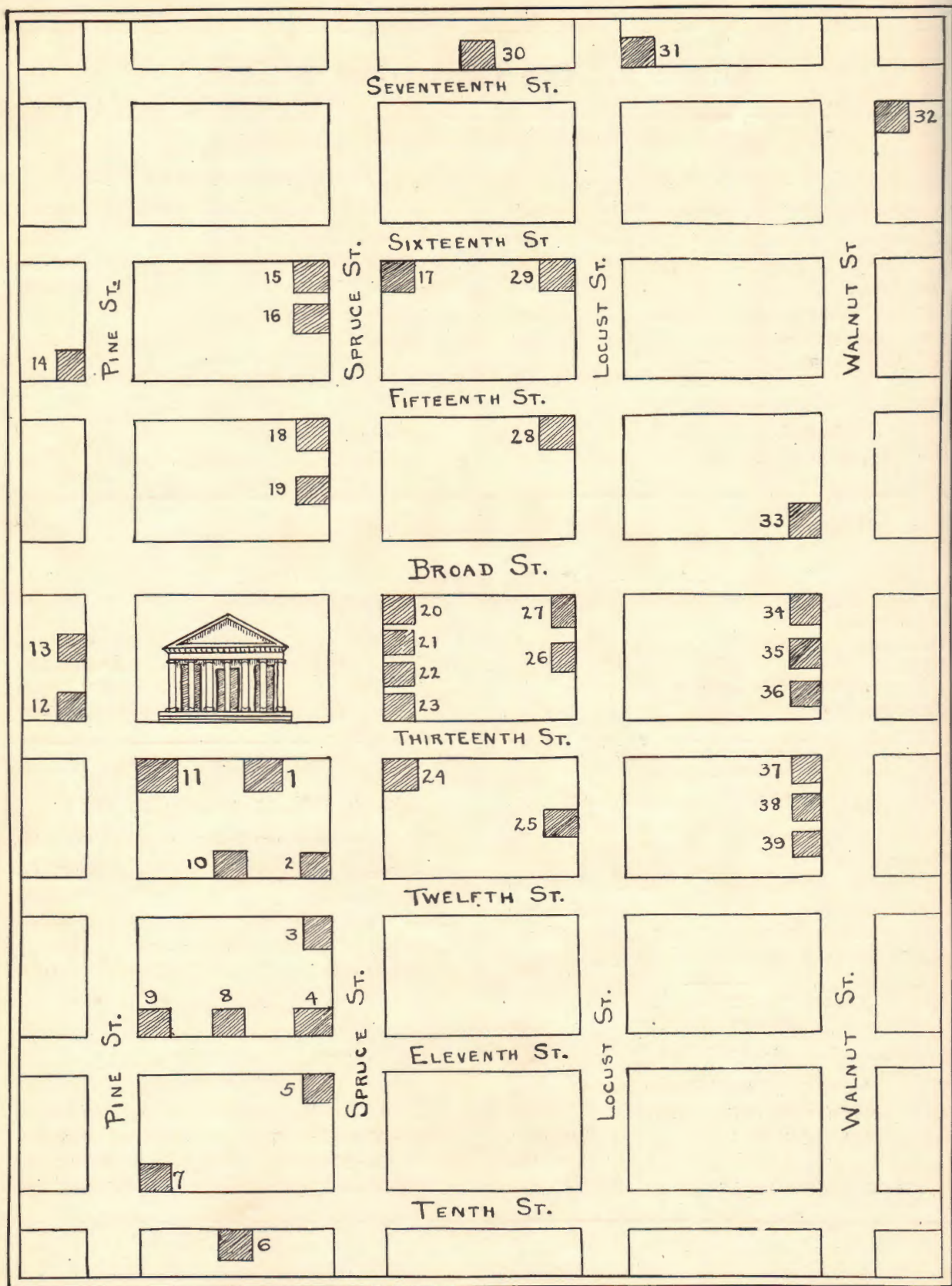
SECOND SUNDAY AFTER CHRISTMAS.

HOLY COMMUNION AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn 65	.....	<i>Kocher</i>
Kyrie Eleison	.....	<i>Merbecke</i>
Gloria Tibi	.....	<i>Anonymous</i>
Offertory—"O Lovely Voices of the Sky"	.....	<i>Matthews</i>
Recessional Hymn 62	.....	<i>Mann</i>

THE EVE OF EPIPHANY. SPECIAL SERVICE OF LIGHTS AT FOUR O'CLOCK.

1. "Three Kings Have Journeyed" *Cornelius*
2. "The Three Kings" *Spanish*
3. "Lo How a Star" *Mendelssohn*
4. "We Three Kings" *Traditional*



HOTELS AND APARTMENT HOUSES.

- 1 The Morris, 311-313 S. 13th Street.
- 2 The Manheim, corner 12th and Spruce.
- 3 The Esmond, S. E. corner 12th and Spruce.
- 4 The Colonial, S. W. corner 11th and Spruce.
- 5 Central Apts., S. E. corner 11th and Spruce.
- 6 Hotel Clinton, corner 10th and Clinton.
- 7 The Kenmar, N. W. corner 10th and Pine.
- 8 Sovereign Apts., 324 South 11th.
- 9 The Gladstone, N. W. corner 11th and Pine.
- 10 320-322 South 12th.
- 11 343 South 13th, N. E. corner 13th and Pine.
- 12 The Pequot, S. W. corner 13th and Pine.
- 13 The Kensington, 1330-1332 Pine.
- 14 400 South 15th, S. W. corner 15th and Pine.
- 15 The Newport, S. E. corner 16th and Spruce.
- 16 The Touraine, 1520 Spruce.
- 17 257 South 16th, N. E. corner of Spruce.
- 18 The Bellerich, 301 South 15th.
- 19 The Richelieu, 1414-1416 Spruce.
- 21 The Burlington, 1329-1331 Spruce.
- 22 The Maidstone, 1327 Spruce.
- 23 The Lenox, N. W. corner 13th and Spruce.
- 24 The Spruce, corner 13th and Spruce.
- 25 The Lincoln, S. W. corner Locust and Camac.
- 26 Hotel Sylvania, S. W. corner Locust and Juniper.
- 27 Hotel Walton, Broad and Locust.
- 28 235 South 15th, S. E. corner of Locust.
- 29 1530 Locust, S. E. corner of 16th.
- 30 The Chancellor, 250 South 17th.
- 31 The Warwick, N. W. corner 17th and Locust.
- 32 135 South 17th, N. E. corner of Walnut.
- 33 Bellevue-Stratford Hotel, S. W. corner Broad and Walnut.
- 34 Ritz-Carlton Hotel, Broad and Walnut.
- 35 Hotel Claridge, 1334 Walnut.
- 36 Hotel Sussex, 1312 Walnut.
- 37 St. James Hotel, 13th and Walnut.
- 38 St. James Annex, 1216-1218 Walnut.
- 39 Hotel Strathmore, 1208 Walnut.

CHURCH DIRECTORY.

Corporate Title, "Rector, Church Wardens and Vestrymen of the Church of St. Luke and The Epiphany."

Rector Rev. David M. Steele, D. D.
 Parish Visitor Miss Pauline Wurtele
 Choirmaster,

H. Alexander Matthews, Mus. Doc.

Accounting Warden,

Mr. Charles Stewart Wurts

Secretary Miss Laura E. Gesswein

Bookkeeper Mr. George L. Gaff

Verger Edwin G. Strang

Retired Mr. John W. Ryan

Janitor James Richardson

Janitress Mrs. Ella Watkins

Mail Address 330 S. 13th St.

Telephone Number Pennypacker 2883

The Parish House is open at all times. The Rector's Study, the Offices of the Clergy, Choirmaster, Parish Visitor, Secretary, Verger and all members of the Staff are here. Any or all of these can be seen or telephoned or written to at any time at the above address. This Church is not a retreat; it is a workshop. Its tasks do not end with Sunday's services; its ministrations are for all those who desire them at any time.

CHRISTMAS CARD COVER.

The cover in which this special "Parish Helper" appears is meant to serve the purpose of a Christmas Card. It will not only enter homes by mail to which it is addressed, but will have wide distribution in hotels and apartments. There must also be counted the number of copies that will be given to visitors and others at the Church door throughout the season's services. It may surprise you to know that the total issue is one of four thousand. It is hoped that, to the limit of our poor ability, we may thus provide one little token and reminder of the fact that you are coming or have been to church and that you have profited by and enjoyed, as much as we have enjoyed your being here, the services in this church in particular.

MEMORIAL ALTAR FLOWERS.

- Dec. 1—In Memory, Mrs. Herbert M. Howe and John Fell Howe.
 Dec. 8—"In Memoriam."
 Dec. 15—Memory, Mrs. Charles C. Harrison.
 Dec. 22—Mrs. Francis T. Stewart.
 Dec. 25—Mrs. John F. Lewis and Mrs. Edward Ilsley.
 Dec. 29—Mrs. H. M. Howe, J. F. Howe.
 Jan. 1—Mrs. Frank S. Evans.
 Jan. 5—"In Memoriam."
 Jan. 12—"In Memoriam."
 Jan. 19—"In Memoriam."
 Jan. 26—"In Memoriam."
 Feb. 2—"In Memoriam."
 Feb. 9—Memory, Dr. E. S. Lemoine.
 Feb. 16—Memory, Eleanor J. Fox.
 Feb. 23—Memory, Mr. & Mrs. Malcolm Lloyd.
 Mar. 2—Memory, Mary Howe Robinson.
 Mar. 9—Memory, Mr. & Mrs. Theo. Voorhees.
 Mar. 16—Memory, Rose Marie Gesswein.
 Mar. 23—Memory, Mr. Edward C. Dale.
 Mar. 30—Miss Sidney Lafourcade.
 Apr. 6—Memory, Marjorie Thornton Moore.
 Apr. 13—Memory, Mrs. Benjamin Ford Orton.
 Apr. 17—Maundy Thursday: Girls' Club.
 Apr. 20—Easter: Miss Anne Hampton Barnes and Mrs. Edward Ilsley.
 Apr. 27—Mrs. Louis dePui Vail.
 May 4—Mrs. J. B. Hutchinson.
 May 11—Memory, Mrs. E. M. Thorne.
 May 18—Mr. Franklin Gray.
 May 25—Memory, Michael Clarkson.
 May 29—Ascension: Miss Helen Trotter.
 June 1—Memory, Marion H. Creswell.
 June 8—Whitsunday: Mrs. W. E. Lucas.
 June 15—Memory, Helen C. Belfield.
 June 22—"In Memoriam" S. D. H.
 June 29—Mrs. James Treston.
 Sept. 7—Dr. H. H. Furness, Jr.
 Sept. 14—Mrs. William A. Donley.
 Sept. 21—Mrs. Graham Woodward.
 Sept. 28—Miss Emily W. Grear.
 Oct. 5—Mrs. John W. Pepper.
 Oct. 12—Memory, Alberta Buch.
 Oct. 19—Miss Jennie B. Burns.
 Oct. 26—Miss Martha E. Yerkes.
 Nov. 1—Memory, Mr. & Mrs. Nath. Burt.
 Nov. 2—Dr. H. H. Furness; Women's Bible Class.
 Nov. 9—"In Memoriam" J. P. M.
 Nov. 16—Mrs. Aubrey H. Gillingham.
 Nov. 23—Memory, E. H. Y.
 Nov. 27—Mr. and Mrs. John A. Lewis.
 Nov. 30—Memory, Mr. and Mrs. F. M. Gilpin.

ALL SAINTS' DAY ROSTER.

Nov. 1st, 1928, to Nov. 1st, 1929.

- Nov. 9—Mabel McConnell.
 Nov. 19—Mary Jane Montgomery.
 Nov. 21—Margaret Smith.
 Dec. 21—Marie C. Leonards.
 Dec. 24—Eliza J. Brann.
 Jan. 3—Catherine Henry.
 Jan. 3—John Thaw Malin.
 Jan. 5—Robert L. Myers.
 Jan. 12—Kate Quindlan.
 Jan. 23—James Elverson, Jr.
 Jan. 30—Mary A. Dobbins.
 Feb. 14—Charles Custis Harrison.
 Feb. 20—Charles Shubel Child.
 Feb. 25—Henry Morris, M. D.
 Mar. 5—Eliza J. Wilkinson.
 Mar. 16—Lewis Brinton, M. D.
 Mar. 18—Anna Bitting Thomas.
 Mar. 23—Euphemia Hamilton Yerkes.
 Apr. 9—Thaw Malin.
 Apr. 11—Eleanore Mayo Elverson.
 Apr. 12—Florence A. Kenworthy.
 Apr. 13—Stephen Merrill Weeks, Jr.
 Apr. 22—Edward W. Keene.
 Apr. 27—Thomas H. Hoge Patterson.
 Apr. 30—Charles B. McMichael.
 May 1—Anne Gerhard Maris.
 May 3—Louise B. Winsor Furness.
 May 7—Carrie A. Morley.
 May 17—John W. Wirgman.
 May 18—Edith Mager.
 May 18—Richard Joseph Jordan.
 May 20—Rev. Edgar Campbell.
 May 25—Bela Hess.
 May 29—George T. Gwilliam.
 June 1—Mary Ellen Walton.
 June 4—Sarah Carmen Bache.
 June 10—William Bramwell Linn.
 June 24—Elizabeth Newbold Welsh.
 June 27—Baron Charles de Geer.
 June 30—William Calhoun.
 Sept. 7—Isaac Caulton Thomas.
 Sept. 18—Anne Nobis Clark.
 Sept. 28—Sarah Ann Redman.
 Oct. 21—John W. Snowden.
 Oct. 21—Sarah F. Hoffman.
 Oct. 26—Joseph A. Woodward.
 Oct. 30—Annie Wylie.

The Parish Helper

VOL. XXXIX PHILADELPHIA, PA., DECEMBER, 1929, 330 So. 13TH STREET

No. 1

COPY CHRISTMAS BOUNTY LETTER.

My dear Friends:

I am sending out this year the envelopes enclosed more widely than at any previous Christmas Season. To be accurate, 423 are being mailed today. Experience has taught that as many as ninety per cent. of these envelopes will be used.

I am mailing both letters and envelopes so widely for two reasons: first, because the same practice at Easter met with such general approval; secondly, because we are coming year by year to need special contributions both at Easter and Christmas from more and different people, owing to the death recurrently of certain notable contributors.

Announcements in Church.

I have spoken in church, on one or two Sundays recently, about this whole matter. But it is difficult—indeed it is impossible—to make such announcement either plain or impressive when relatively so many of our people are away for so long and so small a proportion of our whole congregation are ever assembled in any one place at any one time.

The special needs for money in a parish such as this, for strictly Christmas Season purposes, are many and various. I could not tell you all of them if I tried. And you can understand why I do not try; such matters are too intimate. You know all about the problem personally, even in your own, i. e., in one family? Well, I am the father (professionally), just these few weeks, of a very large family.

Incidentally, I know this is rather an unfortunate time, of a rather unfortunate year, to talk to anybody about money. You know what I mean. I know how a great many people feel. Personally, I do not feel that way—Allah be praised! For two years past, I have been making myself unpopular by telling half

the world that the other half had gone crazy. I hope the same is true of you. Selah!

Apart from all this, (I have rambled, I beg pardon) there is the fact that only at Christmas and Easter is there opportunity in this parish to devote money to, or reserve money for, our own parochial uses. All offerings in church, both Sunday mornings and afternoons, at all other times—except Communion Alms—are sent to the Diocesan Treasurer at the Church House, there to be allocated, some to Diocesan and some to Extra-diocesan objects of the General Church.

Request for \$9,500.

In this manner, the Church-at-large asks this parish in particular to assemble, the year throughout, about nine and a half thousand dollars. This past year, our total to date of all collections so assembled and so transmitted to that Diocesan Treasurer is about three and a half thousand. The first of those figures is too large. They who ask it defeat their own end by apportioning too much. Their basis of percentage is unsound; their so-called quota is unjust. The second figure however is too small. Routine offerings at services in this church ought to be, and well might be, bigger and better.

Since they have not been, during this year in particular, some or many of you may want to take this opportunity, before the year's records are closed, to supplement past inadequate giving through collections at those services when you were absentees by sending me some one lump sum with which to increase the aforesaid inadequate total.

I leave this second matter—as of course I must—to your own choice. The first part of the letter, that which refers to the Christmas Bounty Fund, I know you will respond to generously. The reason why I know this is that you always have.

Second Week; Advent, 1929.

Rector's Letter

To the People of St. Luke and The Epiphany

My dear Friends:

It seems a long time since the previous issue of the Parish Helper. If anybody should imagine they have been neglected on the mailing list, such is not the case; this is the first number we have printed since before Easter. That means of course there are many things that might be mentioned; but perhaps some of them have become by this time too old a story.

For example, I had meant to make one story of, and to devote one issue to, report of the Rector's Twenty-fifth Anniversary. But we just never got around to it. I think maybe modesty had a little to do with that lack of endeavor. If any of us can yet get up our courage, maybe we will recompose that narrative and reprint that address. I rather doubt it. The whole matter was too intimate and too personal.

Lenten Preaching Mission.

I would have liked also after Easter to review last season's Lenten Preaching Mission. It was very successful, thanks to those who honored us by coming to preach, and judging from the size and the enthusiasm of the congregations who assembled from all over the Diocese. I think a better thing may be to make announcement here, and thus far in advance, that we will repeat this endeavor next Lent. I am not going to tell you just yet who all the preachers will be. I have for you some welcome surprises.

The Church Farm.

During the summer, naturally, the matter that claimed most attention was the work at the Church Farm. In the absence of the Rector, on a brief vacation trip to Europe for five weeks, Rev. Dr. Yerkes had charge. Later, in the absence of Miss Wurtele, who had a well-deserved vacation of six weeks in Eu-

rope, the latter half of the summer, Mrs. Barratt substituted for her with marked success. The weather was unusually propitious over the various week-ends and many good times were had by all present. In fact, the work in every way went forward better than in previous years. The number of people, including the Parties of Children, Outings of the Mothers' Meeting, Saturday Outings of the young people and Sunday services for all ages, was larger than last season.

Many workers ought to be individually thanked; but if one began this there would be no stopping place without invidious distinctions. Everybody did their part with faithfulness. Temper and disposition were fine. Catherine and Harvey presided over the house and barn; Miss Marnie did a great deal of hard work; Miss Frost was ubiquitous; Mr. Bell was omnipresent; Bob Little and Mr. Gaul were indefatigable—if any know what those long words mean—and so adown the list and up again.

Several Special Articles.

In their place on other pages there are two or three articles of sufficient size and I trust of sufficient substance to merit careful perusal. I refer to the article borrowed from the "Churchman" of last week setting forth so well the story of the New Prayer Book. I refer secondly to the transcript of a letter sent this week by the Rector accompanying Christmas Bounty Envelopes. And I refer lastly to the article, with explanatory preface, on the subject of Money-raising Campaigns. I hope these last two things may not seem to be at variance with each other. Both have to do with the subject of money. In one case, however, we are facing a matter and in the other case a method. If that distinction is held in mind, I think perusal of both will be to edification.

See Music Program of Christmas Season on page 9.

Resignation of Verger.

For more than a year past Mr. John W. Ryan has been anticipating his retirement as Verger and we are fortunate in having secured as his successor the services of Mr. Edwin G. Strang, who began his duties formally with the early autumn season. Mr. Ryan is still with us and we all hope he may be for a long time to come; but a certain degree of failing health had made necessary decided assistance. He has been connected with the parish in this capacity almost forty years, first at the Old Church of the Epiphany, then at Epiphany Chapel and since the death of Mr. Montgomery here at the church. During all those years his faithfulness and diligence have been beyond all praise and he has our lasting gratitude and we trust he may long enjoy his pension.

Very sincerely yours,
D. M. STEELE.

THE LORD'S MY SHEPHERD.

- I shall not want rest—
"He maketh me to lie down in green pastures."
I shall not want drink—
"He leadeth me beside the still waters."
I shall not want forgiveness—
"He restoreth my soul."
I shall not want guidance—
"He leadeth me in the paths of righteousness for His name's sake."
I shall not want companionship—
"Yea, though I walk through the valley of the shadow of death
I will fear no evil, for Thou art with me."
I shall not want comfort—
"Thy rod and Thy staff they comfort me."
I shall not want food—
"Thou spreadest a table before me in the presence of mine enemies."
I shall not want joy—
"Thou anointest my head with oil."
I shall not want anything—
"My cup runneth over."
I shall not want anything in this life—
"Surely goodness and mercy shall follow me all the days of my life."
I shall not want anything in eternity—
"And I shall dwell in the house of the Lord forever."

GLADSTONE'S PRAYER.

O God, the God of the spirits of all flesh, in whose embrace all creatures live, in whatsoever state or condition they be; we beseech Thee for them whose name and dwellingplace and every need Thou knowest. Lord, vouchsafe unto them light and rest, peace and refreshment, joy and consolation, in the companionship of saints, in the presence of God, in the ample folds of Thy great love.

Grant that their life, sometimes so troubled here, may unfold in Thy sight, and find a sweet employment in the spacious fields of eternity. If they have ever been hurt or maimed by any unhappy word or deed of ours, we pray Thee of Thy great pity to heal and restore them, that they may serve Thee without hindrance.

Tell them, O Gracious Lord, if it may be, how much we love and miss them and long to see them again. And, if there be ways in which they may come, vouchsafe them unto us as guides and guards and grant us a sense of their nearness, in such degree as Thy laws permit.

If in aught we can minister to their peace, be pleased of Thy love to let this be; and mercifully keep us from every act which may deprive us of the sight of them as soon as our time here is over, or mar the fullness of our joy when the end of the days shall come.

Pardon, O gracious Lord and Father, whatsoever is amiss in this our prayer, and let Thy will be done; for our will is blind and erring; but Thine is able to do exceeding abundantly above all that we can ask or think; through Jesus Christ our Lord. Amen.

Desire and Emotion.

"Desire and emotion are constantly confused. Emotion is often superficial, awakened by mere human sympathy or natural sensibility. Men may weep over the tragedy of Calvary and yet has no true desire after Christ. Desire is deeper than emotion; it differs from it in three particulars; first, it is more abiding; secondly, it contemplates future good; and third, it incites and impels to positive exertion to attain it."—Selected.

It is not too late for contributions to the Christmas Bounty Fund.

SEASON'S ANNOUNCEMENTS.

I devote the entire column opposite to a schedule of dates of the events, in a few cases reporting past occurrences and in others to give a convenient schedule for reference. I trust everyone interested will peruse these and not wait for special invitations. Inasmuch as we are mailing two or three thousand copies in all of the "Parish Helper," this alone should be sufficient in the way of announcement and save the labor, the postage, etc., of special reminders.

Past Events.

Friday, Nov. 1st, All Saints' Day Service in Church with reading of the Roster of Deceased.

Wednesday Evening, Oct. 9th, the Mothers' Meeting reassembled in the same way.

Monday Evening, Oct. 28th, one hundred young people had their Hallowe'en Party.

Sunday Afternoon, Nov. 10th, Armistice Day Service with appropriate Musical Features.

Sunday Afternoon, Nov. 17th, Harp and Organ Ensemble annual visit, Mrs. Baseler.

Sunday Afternoon, Nov. 24th, Season of Thanksgiving Day Service, with special Choral Numbers.

Thursday, Nov. 28th, Annual Thanksgiving Day service in church.

Current Events.

Saturday of Thanksgiving Season, distribution of twenty half-tons of coal to that many families.

Monday Evening, Dec. 9th, The Girls' Club assembled to resume their work for the winter.

Sunday Afternoon, Dec. 1st, Special Advent Service.

Monday Evening, Dec. 2d, The Young People had their Thanksgiving Party.

Sunday Afternoon, December 22d, a Christmas Eve service in church at four o'clock.

Monday Night, Dec. 23d, a dozen boys assemble to assist the verger and the janitor in putting up the Christmas greens.

Saturday, Dec. 21st, exchange of gifts and distribution of Christmas baskets from the Parish House.

Monday, Dec. 23d, a group of girls will assist Miss Wurtele and Miss Frost in trimming Christmas tree and decorating Assembly Room.

Future Events.

December 25th, the regular services of Christmas Day will be Holy Communion at eight o'clock and Holy Communion with service and sermon at eleven o'clock.

Thursday Evening, Dec. 26th, Mothers' Meeting supper of perhaps one hundred women in the Parish House at seven o'clock.

Friday Afternoon, Dec. 27th, Sunday School and Children's Festival in the Assembly Room combined with a service in Church, followed by refreshments, distribution of gifts, etc., children, parents, mothers, relatives and everybody from three P. M. to—well, until it is over.

December 29th, Sunday after Christmas, the regular annual Christmas Carol Service in Church at four o'clock.

Monday Evening, Dec. 30th, Young People's Christmas Party in the Parish House, beginning at eight o'clock.

New Year's Day Service at eleven o'clock, Holy Communion in Church—The Feast of the Circumcision.

Other Matters.

During this week we will be mailing the customary new sets of so-called Gallery Subscription Envelopes for the year. Any persons who have not had these previously or did not receive them through oversight or error ought to ask for them.

The first Sunday in January, Holy Communion at 8:00 A. M.; Holy Communion with sermon at 11:00 A. M.

The first Sunday in January, 4 P. M., a special Epiphany Carol Service at 4:00 P. M. Our hope this year is to make this, in the same way as last year, an adaptation of the Old-Fashioned Service of Lights, that Sunday, by coincidence, being Twelfth Night.

Young People's Party in Parish House, Monday Evening, December 30th.



"I AM SICK OF THE WHOLE BUSINESS"

A Rector Confesses Rebellion Against Parish Financial Campaigns

By THE REV. WILLIAM R. KINDER

Rector of St. Joseph's Church, Detroit, Mich.



(The following paragraphs are transcripts from an article in last month's "New York Churchman." The article follows appropriately the two-column letter, of October 12th, in the same magazine, by a layman, Houghton Phelps, in answer to the strictures of a certain Professor Addison, on September 14th, upon Dr. Cummin's editorial in the "Chronicle" of earlier date, reported in the "Churchman" and provocative of the discussion.

All together these are segments of that long worm which proverbially has no turning. Or is that proverb correct? It is not. But look out for those humble invertebrata. I suppose it is not nice to be a worm. It is less nice to be called one. It is worse to be considered one unwarrantably. It is worst of all to be prayed over as though one were one.

Every-Member-Canvass.

I sing of what I know. Worms, even incoherent, have their uses. Re-read Darwin's early treatise. That brief essay was his magnum opus. In the matter under survey, it is time some worms should at least wriggle. Maybe then more of them would get up their courage and turn. Please read the article that follows. I have cut it only sparsely and I have changed almost nothing but the punctuation and quotation marks.

The technical phrase, Every-Member-Canvass, readers of this magazine are not familiar with, Allah be praised! Nor shall they be. I have never asked the members of this parish to debouch in this way. Who was it numbered the children of Israel? And what happened to him? Something bad, if I remember. And was it stathmoi or parasangs that somebody marched into a desert? It is so long since I

read the Anabasis? All I remember is that he lodged there.

These seem to be such puerile and such antiquated methods. Are they suddenly revived as new methods of doing things? Maybe. But doing what? If anybody tells me what they want done, I will try to help them do it—upon three conditions: First, what is it? Secondly, is it worth doing? But thirdly, is it possible to do it in a given set of circumstances? In this parish, such a canvass, is a practical, physical, geographical impossibility. As to whether it would be an advisability—read this article. D. M. S.)

The Article Quoted.

"We are swiftly approaching that season of the year given over by the Church almost exclusively to financial campaigning. Budgets are fixed—parochial budgets, diocesan budgets, general church budgets. The parish organization is completed; general chairman, publicity committee, steering committee, special gifts committee, all are named. All are set to go.

"From general church headquarters and diocesan offices, comes the news: We are prepared to serve you in any way possible in this great enterprise, especially by way of flying squadrons, motion pictures and lantern slides. Some parishes and some dioceses go a step beyond all this and hire experts to come in and set up their campaigns as they do for community funds and hospital drives.

"From the importance attached to the business of the Every Member Canvass, one would suppose that God Almighty must have given Moses specific direction concerning it when he entered the Presence through the cloud on

Mothers' Meeting Supper in Parish House, Thursday Evening, December 26th.

Sinai. It was probably the secret about the Every Member Canvass which transfigured the face of the Christ while Peter and James and John gazed upon Him in awed wonder.

"Frankly, I am sick and tired of the whole business. Why must the success of my ministry hang upon the results of the Every Member Canvass which has been crudely thrust in upon the poesy of Advent to sicken the soul of every clergyman of the church and wring from every intelligent layman the wonder what it is all about!

Matter of Loyalty.

"Why must the loyalty of my parish be determined by its success in meeting an alleged quota to the diocese? Why must the standing of my bishop and diocese be rated in terms of their ability to meet the quota to the general church? Well, of course, business is business. But there never was more stupid nonsense injected into the life of the Church than this hurrah-boys-let's-go-and-get-it attitude.

"To raise money for the church by the use of high-pressure methods inevitably reacts to harm the spiritual life of the church. This is especially apparent in the hiring of professional money-raisers. Such method is an admission that the spiritual forces of the church are weak and at low ebb. It is frankly saying to the people, both within and outside the church, that we have to use a force-pump in order to obtain the moneys with which to finance the most magnificent work in the world.

Tax Collecting Machine.

"It is giving foundation in fact to the slander that All the church exists for or is interested in is to get all the money from her people that pressure can obtain. It is making a tax-collecting machine out of the organization which rightfully is the channel of spiritual power. Parish meetings and diocesan conventions have come to be gatherings called mainly for the purpose of wrangling about budgets and quotas.

"An increase in the money-income of the church, founded in any other ground than that of the informed and awakened spiritual desire of the people of the church, can be but short-lived, and the reaction against such inflation is certain and deadly in its final effect. This criticism will strike home to anyone not carried away by momentary enthusiasm for organization or by fear of the brand of failure in loyalty. I am satisfied that the ever-increasing difficulty in raising parish budgets—experienced since the inauguration of the 1919 Nation-Wide Campaign—is complete evidence of the truth of it.

Mechanics of Organization.

"We have steadily increased the efficiency of our mechanics of organization, and we have steadily lost ground in the moral and spiritual enterprise of the church's life. Here is heresy. The financial income of the dioceses and parishes will constantly remain in direct proportion to the spiritual desire and enthusiasm roused in the people by the bishops and clergy. No machinery of organization can be made an effective substitute; and this in spite of temporary and sporadic increases due to high-pressure tactics.

"The bishops are not wholly to blame for this situation. They are caught in the same gears which are grinding the hearts out of the parish priests. If they are not thoroughly sick of it, their souls are of a stuff quite unsuited to the delicate business of growing wings. This is not written by a lazy parson in charge of a delinquent parish. Nor is it written by one in a feud either with his bishop or with his parish. It is merely by one who believes that his primary business is life is the cure of souls—not the funding of budgets. He has the old-fashioned notion that preaching and pastoral care should be the channels of his energy; not noonday luncheons and meetings of finance committees.

"When he sees the world of men in a mad scramble for wealth and power and the com-

Children's Sunday School festival Friday P. M. December 27th.

fort and ease which these are supposed to bring; and when he realizes that the by-products of this scramble are political dishonesty and chicanery, a desperate inter-class war, race hatred, international estrangement, and an individual disregard for all law except that which happens to meet the individual fancy of the moment, it somehow seems to him that bishops and clergy of the church are wasting that entire portion of their time and energy which they spend fussing with budgets and financial campaigns.

Work or Worry.

"When the Church puts the financing of her programs first, or when she develops such a program that she feels called upon to put the financing of it first and thereby forces her bishops and her clergy to spend the major portion of their time and energy in work and worry over campaigns for money, she has patently overreached either the capacity of her people or their willingness.

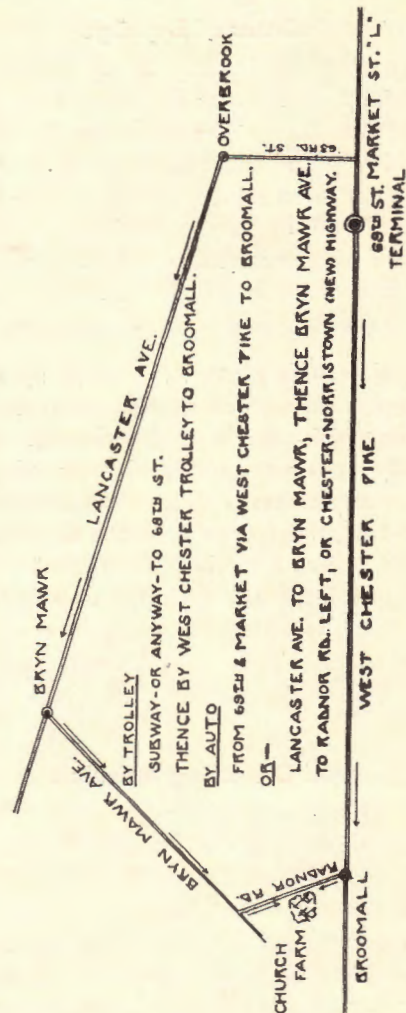
"When bishops and clergy are willing to let their pet projects languish until they have actually educated their people to see them to be the best methods of accomplishing the purpose of the Christ and His church, then in that day will the church begin to regain its moral and spiritual vigor. The conscience of the people will do what the Every Member Canvass to fund budgets cannot compel.

Bishops, Clergy, Laity.

"The church has sown the wind of campaigns and now faces the whirlwind of doubt and disbelief and a growing sense of futility. When it is thought that money alone can save the church, her people, and civilization, money has become God. Such a god, diligently worshiped, may make pious Churchmen, but it does not make Christians. If the church—bishops, clergy and laity—were to drop this whole business of financial campaigns, we might discover God to be the living reality of the Universe and Christ to be both the soul of God and the conscience of mankind."

CHURCH FARM LOCATION.

This impression is from a plate we have prepared for making cards of postal size, cards to be kept and to be used by any who are yet in doubt regarding mere location; who have never made a visit to the Farm, but who still promise themselves that indulgence in the future. Let us hope it will be in the near future. The route is straight out the West Chester Pike, which is merely the continuation straight west of Market Street. Just start in that direction, and keep on going. Or, if from some point in the Main Line district, go to Bryn Mawr and follow the route on the card.



Church Farm, St. Luke and Epiphany,
Broomall, Pa.

Telephone, Newtown Square 88.



CHANGES IN THE NEW PRAYER BOOK



By E. CLOWES CHORLEY

Historiographer of the Episcopal Church.

The Churchman, N. Y., Nov. 30, 1929.

Advent Sunday this year witnesses the formal beginning of the use of the new Standard Prayer Book. On and after that day it becomes the authorized book of worship in the Protestant Episcopal Church. It is an event of more than passing moment, not only to us, but also to all Christian churches; for the Book of Common Prayer is a common heritage of the English-speaking peoples.

New Book Superior.

The old book has become endeared to many by thirty-seven years of use. But regret at its passing will be momentary. The new Prayer Book is superior to the old. There are certain changes of phraseology. There might have been more. One could wish that the commission had eliminated or softened such unfortunate phrases as "the dreadful day of judgment"; the "bitter pains of eternal death," and that it had wiped out such an obsolete theological conception as is implied in the phrase "propitiation for our sins." But when the magnitude of the task is considered, together with the conservatism of the rank and file of our people, the work has been amazingly well done and its outstanding merits will grow upon us as we use it in the service.

The work of the commission was twofold: revision and enrichment. The purpose of both was the same. Both revision and enrichment will adapt it to present conditions, a living book of worship for a living people as intended: devotions couched in a language understood of the people in this twentieth century, and at the same time not—as the old book did in many instances—doing violence to their religious ideas and ideals.

Work of Revision.

1. Under the head of revision it may be pointed out that there is much greater flexibility in the use of the offices of morning and evening prayer. We are no longer tied down to the old Psalter for the day. By and large the appointed lessons too are shorter and tend more to edification. In evening prayer, one lesson may be read. The Litany is both shortened and enriched. The Ten Commandments may be modified by the omission of the old-time reasons for their observance.

In the Communion Office, the Lord's Prayer now comes after the prayer of consecration and immediately before the prayer of humble access. Morning and evening prayer may end after the third collect or prayers from any part of the book may be added at that point. When this permission is exercised there will be a greater variety of devotional use. The new Benedictus Es may be substituted for the Te Deum. The Te Deum itself is divided into several parts. So also is the Benedicite.

Some Notable Omissions.

There are some notable omissions in the various offices. The fourfold repetition "miserable sinners" goes out of the opening sentence of the Litany, and also the description of ourselves as "vile earth" together with the phrase "Meekly repent us of our vileness" in the Penitential Office. The classification of the Jews with "Turks, infidels and heretics" in the Good Friday Collect is eliminated; also "conceived and born in sin"; "delivered from thy wrath" and "crucify the old man" in the Baptism Office, and we shall no longer pray that "the old Adam" may be cast out of inno-

cent little children who are being received into Christ's church.

"Obey" goes out of the marriage service, the vows of the man and the woman being put on an equality. Impecunious bridegrooms will not be required to say "with all my worldly good I thee endow," and Isaac and Rebecca are not to be held up as shining examples of matrimonial felicity. A prayer is also added for the blessing of the ring.

The old-time Catechism is placed in dignified seclusion at the end of the Book, in company with the Thirty-nine Articles of Religion, and its place in the book proper is taken by the admirable Office of Instruction, cast in the form of a service and embracing many matters of import not included in the former Catechism.

Visitation of Sick.

The Office for the Visitation of the Sick has happily been revised and the revision has been largely shaped by a recognition of the new psychology. The old was gloomy in the extreme; the new is designed to inspire hope and courage. The idea that sickness was sent by God as a punishment for wrong done, which was the dominant note of the old office, has completely disappeared. No longer can any minister of this church stand by the bedside of the sick person and say the brutal words, "wherefore, whatever your sickness be, know you certainly that it is God's visitation," nor can he any longer suggest that the sickness may be "sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father." Gone, too, is the harsh prohibition of the use of the Burial Office in the case of unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves.

Task of Enrichment.

2. Valuable as is the revision of the Book, its enrichment is the most encouraging feature. One can only indicate this in part. In a word, it may be said that almost every phase of life finds recognition—the individual; the

family; children; public education; the administration of justice; legislative bodies; the military and naval services; daily labor; stewardship of wealth; the church; the country, and all poor, homeless and neglected folk.

There is a large recognition of national life, in the shape of a new prayer for the President; one for the country and a new suffrage for the President in the Litany; also a new prayer for Memorial Day, commemorating those who have laid down their lives for love of country. It is also interesting to note that a collect, epistle and gospel have been provided for use on Independence Day, or the Fourth of July. Prayers are provided for those in mental darkness; for social justice; for the families of the land; for those about to be confirmed and for the increase of the ministry.

Detailed Additions.

Provision is also made in the shape of epistles, gospels and collects for the dedication of a church; a saint's day; rogation and ember days; likewise for a marriage and for the burial of the dead. Prayers for the departed are inserted in the Burial office, where their use is permissive, and a clause has been inserted in the Prayer for Christ's Church Militant, "beseeching thee to grant them continual growth in thy love and service." Here the use is mandatory. There is also a very beautiful and simple Office for the Burial of a Child.

Reference has already been made to the revolutionary changes in the Office for the Visitation of the Sick. Here the enrichment is very marked. The dominant note is hope. Five new Psalms are added. There is a prayer for recovery and a thanksgiving for the beginning of a recovery; a new prayer for healing and a prayer for the despondent. A new rubric provides that "When any sick person shall in humble faith desire the ministry of healing through anointing or laying on of hands" the minister may use the forms of prayer found in the office.

Collects, Epistles, Gospels.

The collects, epistles and gospels are both revised and enriched. There are new collects for the days of Holy Week and Monday and

Tuesday in Whitsun-Week. In the Communion Office, the proper prefaces for **Whitsunday** and **Trinity Sunday** have been revised in the interests of simplicity, and new prefaces have been added for the Epiphany, **All Saints' Day** and one each for the Feasts of the **Annunciation**, **Transfiguration** and the **Purification**. The wearisome recital of the sealing of the twelve tribes in the epistle for **All Saints' Day** has been omitted.

The Psalter.

Some important changes have been effected in those parts of the Book known as the **Psalter** and the **Ordinal**. There is a new translation of the **Psalter** and it is permissive to omit the imprecatory psalms. The change in the ordinal is simple, but significant. Instead of the ordainant being compelled to "unfeignedly believe all the canonical Scriptures of the Old and New Testaments," he is now to express his persuasion "that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ."

For Private Devotion.

Finally, let it be noted with thankfulness that the new book is not only a book for use in public worship, but also one for family, personal and private devotions. The family prayers in the old book were unsuitable for the present day. They were much too ponderous. We have now a brief, simple and perfectly natural form of family worship consisting of the **Lord's Prayer**, a prayer and the benediction. Following the family prayers there are quite a number of short prayers for private and personal use. Among them are prayers for those who are to undergo an operation; for the absent; for those we love; for quiet confidence and a prayer for the spirit of prayer.

These are only illustrations. When by use we become familiar with the new book, both its beauty and its practical utility will grow upon us. It is a real treasury of devotion. The commission has drawn upon the prayers of the ages hallowed by long usage; likewise it has found valuable devotional material in very modern times.

WORK, PLAY, PRAYER.

"What, we want to know is: Just how much time do people need for play?"

We demanded an eight-hour working day that we might have more time for play. And we have it.

We demanded daylight saving time that we might have more time to play. And we have it.

We demanded longer vacations that we might have more time to play. And we have them.

We demanded more holidays in the year that we might have more time to play. And we have them.

We demanded Saturday half-holidays that we might have more time to play. And we have them.

We demanded one day a week off from work in summer that we might have more time to play. And we have it.

We demand that we have every night in the week for pleasure, theatre going, parties, banquets and lodges. And we take them, even to three o'clock in the morning.

Now we demand that Sunday be used only for pleasure. We cut out church attendance and the worship of God, that we may have more time to play.

In short, work, meditation and worship are thrown in the discard and play is the vogue. True, all work and no play makes Jack a dull boy; but what does no work and all play make Jack? We think the answer is: An economic, industrial, social and spiritual nit-wit."

—Borrowed.

Parish Record

The amount of money contributed in Gallery Envelopes, counted and sent in to the Accounting Warden for March, was \$279.00; April, \$113.95; May, \$113.22; June, \$81.39; July, \$27.50; August, \$40.25; September, \$62.79; October, \$186.20; for November, \$302.93.

Baptized:

Mar. 29—Mary Jones Stillwell.
Apr. 21—Courtland Yardley White 4th.
May 5—Donald David Chambers.
Oct. 20—Elizabeth Mary Hill.
Oct. 20—Miriam Pauline Brehmeyer.
Oct. 20—Patricia Jane Farley.
Oct. 20—James Wilfred Houseman.

Confirmations:

March 17—By Rt. Rev. Thomas J. Garland, D. D.
Cronshaw, Ethel.
Christian, George.
Dickson, Mary Edna.
Doherty, Harry George.
Eldridge, Ruth.
Gaul, William.
Goebel, Dorothy Brown.
Harris, Maude Graham.
Hoover, Helen Angela.
McCallister, Mary.
Meigs, Arthur I.
Middleton, Harry Bard.
Moorehead, Elizabeth.
Moore, Thornton.
Phillips, Annette Hall.
Purcell, William Robert.
Quarles, Ellen Bell.
Rambo, Kate.
Redman, John.
Rutherford, Jeanette Carroll.
Scattergood, Ella Priscilla.
Spencer, Jr., Roy.
Thacker, William.
Treston, William Garrett.
Treston, William Johnston.
Treston, Lavenia Blackburn.
Warner, James H.

Transferred:

March 27—To All Saints' Church, Wynnewood, Pa.
Mr. Edwin Gallup Fox.
April 12—To St. Martin's Church, Radnor, Pa.
Mr. Philip Van R. Erben.
April 15—From St. John the Evangelist Church, Philadelphia, Pa.
Mrs. Florence Silverman.
May 20—To St. Stephen's Church, Ridgefield, Conn.
Miss Grace C. Clarkson.
June 18—To Church of The Saviour, Philadelphia, Pa.
Miss Lillian Elizabeth McCuen.

July 8—To Old St. David's Church, Radnor, Pa.
Miss Jean Hancock.

October 30—To St. John's Church, Lansdowne, Pa.
Mr. William McDowell.

November 13—To Church of Good Shepherd, Germantown, Pa.
Mrs. Samuel Godfrey Shepherd.

Married:

March 15—William Lyford and Alice C. McKenna.
April 3—George L. Slook and Florence M. Manson.
April 5—William Howard Sergeant and Alma Lucretia Black.
June 1—James Mauran Rhodes Sinkler and Sarah Brinton Wentz.
September 7—William P. Hughes and Violette L. Robinson.
October 24—Achille Lucien Archambault, 3d, and Louise Josephine Arnold Belcher.
November 2—Herbert S. Webster and Lillian H. Pfarre.
November 14—James Harry Muth and Ruth Marguerite Will.
November 14—Carlton C. Fooks and Corinne H. Goodwin.
November 30—Milton S. Catts and Christine L. Ryder.

Buried:

March 5—Eliza J. Wilkinson.
March 16—Dr. Lewis Brinton.
March 18—Anna Bitting Thomas.
March 23—Euphemia Hamilton Yerkes.
April 9—Thaw Malin.
April 11—Eleanore Mayo Elverson.
April 12—Florence A. Kenworthy.
April 13—Stephen Merrill Weeks, Jr.
April 22—Edward W. Keene.
April 27—Thomas Hamilton Hoge Patterson.
April 30—Charles B. McMichael.
May 1—Anne Gerhard Maris.
May 3—Louise B. Winsor Furness.
May 7—Carrie A. Morley.
May 17—John W. Wirgman.
May 18—Edith Mager.
May 18—Richard Joseph Jordan.
May 20—Rev. Edgar Campbell.
May 25—Bella Hess.
May 29—George T. Gwilliam.
June 1—Mary Ellen Walton.
June 4—Sarah Carman Bache.

June 10—William Bramwell Linn.
 June 24—Mrs. Edward Welsh.
 June 27—Baron Charles de Geer.
 June 30—William Calhoun.
 September 7—Isaac Caulton Thomas.
 September 18—Anna Nobis Clark.
 September 28—Sarah Ann Redman.
 October 21—John W. Snowden.
 October 21—Sarah F. Hoffman.
 October 26—Joseph A. Woodward.
 October 30—Annie Wylie.
 November 5—Theron I. Crane.
 November 25—Orville Burton Lake.

OFFERINGS IN MARCH.

Mar. 3—A. M. Communion Alms ...\$ 88.75
 Mar. 3—P. M. Diocesan Treasurer .. 48.75
 Mar. 10—A. M. Diocesan Treasurer .. 79.50
 Mar. 10—P. M. Diocesan Treasurer .. 102.25
 Mar. 17—A. M. Diocesan Treasurer .. 182.75
 Mar. 17—P. M. Diocesan Treasurer .. 62.75
 Mar. 24—A. M. Diocesan Treasurer .. 97.65
 Mar. 24—P. M. Diocesan Treasurer .. 59.15
 Mar. 28—Maundy Thursday: Diocesan Treasurer 55.85
 Mar. 29—Good Friday: Diocesan Treasurer 61.00

Total to Easter \$ 838.40

EASTER ANALYSIS.**Easter Designated:**

Chancel Flowers\$300.00
 Church Farm 530.50
 Christmas Bounty Fund 25.00
 Altar Society 15.00
 Foreign Missions 6.00
 Domestic Missions 75.00
 Diocesan Treasurer 50.00
 Work of the General Church 75.00
 Rector's Discretionary Fund, to be allocated during summer months. 50.00

Total Designated \$1,126.50

Rector's Discretionary Fund, A. M.\$3,178.89

Dec. 31—P. M. Diocesan Treasurer 124.70

Total Offerings in March\$5,268.49

OFFERINGS IN APRIL.

Communion Alms\$ 86.10
 Diocesan Treasurer—all Sundays 260.10

Total Offerings in April ... \$ 346.20

Additional Amounts.

Printing "Parish Helper"\$ 300.00
 Sunday School Mite Box Offering ... 42.50

Total Additional \$342.50

Grand Total for April 688.70

OFFERINGS IN MAY.

Communion Alms\$ 55.75
 Diocesan Treasurer—all Sundays 208.10

Total Offerings for May \$263.85

OFFERINGS IN JUNE AND JULY.

Communion Alms\$ 61.83
 Diocesan Treasurer—all Sundays 115.95

Total Offerings for June and July \$177.78

Additional Amounts.

Rector's Discretionary Fund \$30.00
 Church Farm: Proceeds Strawberry Festival 75.95
 Dorcas Society 10.00
 Domestic Missions 15.00
 Diocesan Missions 30.00

Total Additional 160.00

Grand Total for June and July .. \$337.78

OFFERINGS IN SEPTEMBER.

Communion Alms\$ 10.93
 Diocesan Treasurer—all Sundays ... 114.13

Total Offerings in September .. \$ 125.06

Additional Amounts.

Church Farm: Total During Summer Months from 59 People\$1,865.00
 Church Farm: Memory, Edward White 5.00
 Rector's Discretionary Fund 80.00
 Poor Box Opened 3.93

Total Additional for September. 1,953.93

Grand Total for September \$2,078.99

OFFERINGS IN OCTOBER.

Communion Alms\$ 65.55
 Diocesan Treasurer—all Sundays 157.15

Total Offerings for October \$222.70

OFFERINGS IN NOVEMBER.

Nov. 1—A. M. All Saints' Day: Diocesan Treasurer\$ 18.35
 Nov. 3—A. M. Communion Alms ... 49.50
 Nov. 3—P. M. Diocesan Treasurer .. 14.55
 Nov. 10—A. M. Diocesan Treasurer .. 62.35
 Nov. 10—P. M. Diocesan Treasurer .. 21.70
 Nov. 17—A. M. Diocesan Treasurer .. 49.50
 Nov. 17—P. M. Diocesan Treasurer .. 22.25
 Nov. 24—A. M. Diocesan Treasurer .. 54.50
 Nov. 24—P. M. Diocesan Treasurer .. 17.90
 Nov. 28—A. M. Diocesan Treasurer .. 182.70

Total Offerings for November .. \$493.30

Additional Amounts.

Rector's Discretionary Fund	\$344.00
New Prayer Books	15.00
Church Farm	20.00
Total Additional for November ..	379.00
Grand Total for November	\$872.30

The above financial figures and entry of names in the Parish Register are admittedly incomplete for the year. For the present purpose this tabulation stops with December 1st.

SPECIAL ACKNOWLEDGMENT.

The two new Prayer Books on the Altar are a gift of Mrs. Charles Y. Fox, President of the Altar Society, "In Memory of Anna B. C. DeHaven, Died Dec. 17, 1927"; and "In Memory of Eleanor M. J. Fox, Died May 20, 1924." The new Service Book is the gift of Rev. Royden K. Yerkes, D. D., and bears the inscription: "To the Glory of God and in Loving Memory of Euphemia Hamilton Yerkes," inside the book. The Rector's special service book in the chancel is the gift of Mrs. John W. Pepper. Many individuals are buying their own books for personal use in their pews and as many as two hundred and fifty copies have already been installed in the Gallery and in the Chancel and Sunday School room.

CONTRIBUTORS OF MONEY, CHURCH FARM.

There were contributions of money to the Fund for the summer's work at the Church Farm, in the order of their making, since October last, not heretofore printed in the "Parish Helper": Miss Mary M. Hart, Mr. Henry Kingston, Mr. A. G. B. Steel, Miss Lottie Stafford, Miss Clarissa McCutcheon, Miss Caroline Lewis, Miss Julia Lewis, Miss Mary C. Smith, Mothers' Meeting, Bible Class, Mr. and Mrs. David Shirk, Mrs. Horace E. Smith, Mrs. Howard Roberts, Mrs. A. V. Meigs, Mr. Holstein DeHaven Fox, Mrs. Euphemia Yerkes (since deceased), Mrs. Charles Dixey, Mrs. Jennie P. Lucas, Miss Anna Clements, Mrs. Walter Horstmann, Mr. T. H. H. Patterson, Mr. H. H. Furness, Miss Harriett Ashhurst, Mrs. Rodman Wister, Mr. Samuel Bell, Jr., Mrs. John F. Lewis, Mr. Alfred Gratz, Miss Sidney H. Lafourcade, Miss Helen Trotter, Mrs. H. S. Moorhead, Mrs. C. F. Godshall, Mr. Charles Y. Fox, Mr. H. G. Burrows, Bond Company, Mrs. Edward Bok, Miss Mary Rump, Mr. A. I. Meigs, Mr. Charles Bochman, Bell Telephone Company, Miss Edith Burt, Miss Theodora Burt, Miss Harriett Ashhurst, Miss Alice Prime, Mr.

and Mrs. H. E. Smith, Mr. and Mrs. A. V. Morton, Dr. E. Q. Thornton, Mrs. John W. Pepper, Mr. Malcolm Lloyd, Mrs. Emma Buch, Mrs. James E. Lennon, Mrs. Charles Butterworth, Mrs. Helen B. Collins, Dr. C. A. Currie, Mrs. Sidney Davies, Mrs. A. H. Gillingham, Miss Mary Wilson, Dr. S. M. Wilson, Mr. William H. Lloyd, Mrs. Elizabeth A. Smith, Mrs. Ada W. Stewart, Mrs. Seymour Davis, Mrs. J. S. Morrison, Mrs. John H. Taws, Mr. A. W. Sewall, Miss Martha Yerkes, Mrs. Howard M. Phillips, Mrs. J. B. Hutchinson, Mrs. Kate Rambo, Mrs. Julian Story, Mrs. A. B. Fox, Miss Mary Weatherly, Mrs. C. E. Dana, Mrs. Grace P. Pritchard, Mr. George H. Stephenson, Miss Rena Gill, Matlock Reunion, Mrs. Charles Dixey, Mrs. White; in memory of Edward White, Mrs. Edward Klopp, Mr. Horace G. Burrows, Mr. Lincoln K. Passmore, Mrs. Theron I. Crane, Mrs. Dwight Lowrey, Mrs. Wm. B. Linn.

ACKNOWLEDGMENTS.

The Parish Visitor acknowledges with thanks the receipt since the last "Parish Helper" of books, magazines, clothing, flowers, jellies, cakes, knives, etc., from: Mrs. J. H. Van Wicklin, Mrs. Dwight Lowrey, Mrs. Caroline Zintl, Mrs. A. H. Yarnall, Mrs. James Stillwell, Miss Lucy Owen, Miss E. A. Miller, Mrs. John Maher, Miss Sidney Lafourcade, Anonymous; Mrs. Almina Sholler, victrola; Mrs. J. B. Hutchinson, carving set and knives; Miss Helen Bonner, Mrs. Elizabeth Hanna, Mrs. O. B. Lake, Mrs. Parker Burnham Prince, Misses Edith and Theodora Burt, Mrs. C. L. Pierson, Miss Mary C. Smith, Mrs. E. J. Klopp, Mrs. H. E. Smith, Anonymous, Mrs. E. L. Buch, Miss Lucy Alday, Miss O. Lloyd, Mrs. H. B. Collins, Mr. H. E. Smith, ice cream for Strawberry Festival; Mrs. H. E. Smith, ice cream Mothers' Meeting Picnic; Miss Edith Bache, cooking utensils; Miss Anna L. Frost, Mrs. Wallace Fairweather, bed spreads for bungalow; Mrs. E. L. Buch, cakes for children's overnight parties; Mrs. Myers, Miss Marion von Kessler, Miss Harriett Frost, Mr. and Mrs. Norris S. Barratt, Jr., ice cream and cake for week end party; Mrs. John Zukovsky, Mrs. Kate Rambo, large ice box; Mr. W. E. Williams, valuable repairs to kitchen stove; Mr. Arthur W. Sewall, books and magazines; Mrs. O. B. Lake, money for flowers; Mr. Harry B. Middleton, trucking for farm necessities. Grateful acknowledgment is also made here for the generous contribution of two hundred garments from the Needlework Guild of America. Likewise thanks are due Mr. John W. Brock for a full equipment of radio material.

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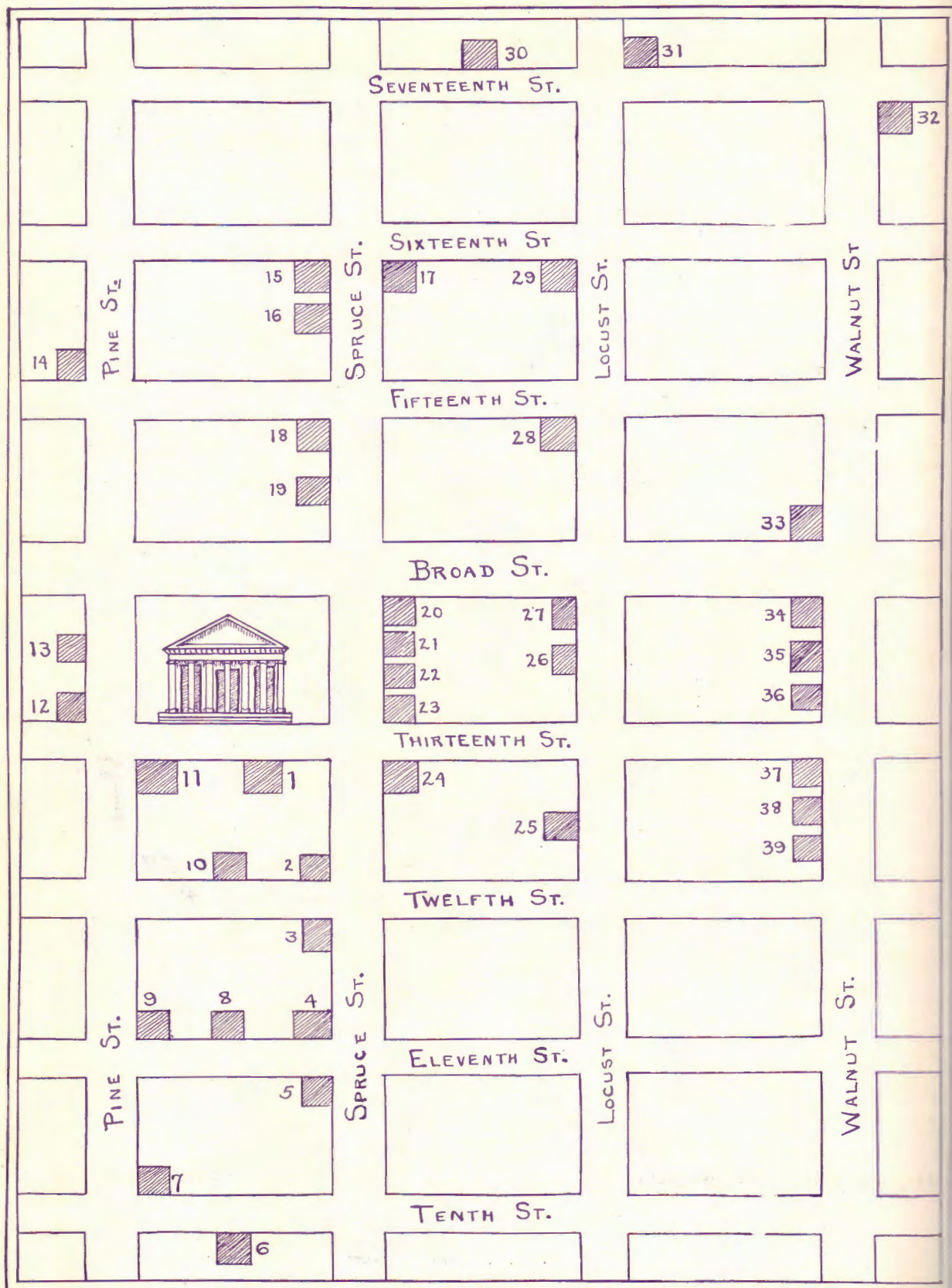
St. Luke and The Epiphany

(Protestant Episcopal Church)

330 South Thirteenth Street - - - Philadelphia, Pa.

Rev. D. M. Steele, Rector

TELEPHONE, 28-83 PENNYPACKER



HOTELS AND APARTMENT HOUSES.

- 1 The Morris, 311-313 S. 13th Street.
- 2 The Manheim, corner 12th and Spruce.
- 3 The Esmond, S. E. corner 12th and Spruce.
- 4 The Colonial, S. W. corner 11th and Spruce.
- 5 Central Apts., S. E. corner 11th and Spruce.
- 6 Hotel Clinton, corner 10th and Clinton.
- 7 The Kenmar, N. W. corner 10th and Pine.
- 8 Sovereign Apts., 324 South 11th.
- 9 The Gladstone, N. W. corner 11th and Pine.
- 10 320-322 South 12th.
- 11 343 South 13th, N. E. corner 13th and Pine.
- 12 The Pequot, S. W. corner 13th and Pine.
- 13 The Kensington, 1330-1332 Pine.
- 14 400 South 15th, S. W. corner 15th and Pine.
- 15 The Newport, S. E. corner 16th and Spruce.
- 16 The Touraine, 1520 Spruce.
- 17 257 South 16th, N. E. corner of Spruce.
- 18 The Bellerich, 301 South 15th.
- 19 The Richelieu, 1414-1416 Spruce.
- 21 The Burlington, 1329-1331 Spruce.
- 22 The Maidstone, 1327 Spruce.
- 23 The Lenox, N. W. corner 13th and Spruce.
- 24 The Spruce, corner 13th and Spruce.
- 25 The Lincoln, S. W. corner Locust and Camac.
- 26 Hotel Sylvania, S. W. corner Locust and Juniper.
- 27 Hotel Walton, Broad and Locust.
- 28 235 South 15th, S. E. corner of Locust.
- 29 1530 Locust, S. E. corner of 16th.
- 30 The Chancellor, 250 South 17th.
- 31 The Warwick, N. W. corner 17th and Locust.
- 32 135 South 17th, N. E. corner of Walnut.
- 33 Bellevue-Stratford Hotel, S. W. corner Broad and Walnut.
- 34 Ritz-Carlton Hotel, Broad and Walnut.
- 35 Hotel Claridge, 1334 Walnut.
- 36 Hotel Sussex, 1312 Walnut.
- 37 St. James Hotel, 13th and Walnut.
- 38 St. James Annex, 1216-1218 Walnut.
- 39 Hotel Strathmore, 1208 Walnut.

MEMORIAL ALTAR FLOWERS.

- Dec. 2—In Memory, Mrs. Herbert M. Howe and John Fell Howe.
- Dec. 9—"In Memoriam."
- Dec. 16—Memory, Mrs. Charles C. Harrison.
- Dec. 23—Mrs. Francis T. Stewart.
- Dec. 25—Mrs. John F. Lewis and Mrs. Edward Ilsley.
- Dec. 30—Memory, Mrs. Herbert M. Howe and John Fell Howe.
- 1929.
- Jan. 1—Mrs. Frank S. Evans.
- Jan. 6—"In Memoriam."
- Jan. 13—"In Memoriam."
- Jan. 20—"In Memoriam."
- Jan. 27—"In Memoriam."
- Feb. 3—"In Memoriam."
- Feb. 10—Memory, Dr. E. S. Lemoine.
- Feb. 17—"In Memoriam."
- Feb. 24—Mr. and Mrs. Malcolm Lloyd.
- Mar. 3—Memory, Mary Howe Robinson.
- Mar. 10—Memory, Mr. and Mrs. Theodore Voorhees.
- Mar. 17—Memory, Rose Marie Gesswein.
- Mar. 24—"In Memoriam."
- Mar. 28—Maundy Thursday; Girls' Club.
- Mar. 31—Easter: Miss Anne Hampton Barnes and Mrs. Edward Ilsley.
- Apr. 7—Memory, Marjory Thornton Moore.
- Apr. 14—Miss Sidney Lafourcade.
- Apr. 21—Mrs. Louis dePui Vail.
- Apr. 28—Memory, Mr. Edward Dale.
- May 5—Mrs. J. B. Hutchinson.
- May 9—Ascension: Miss Helen Trotter.
- May 12—Memory, Mrs. E. M. Thorne.
- May 19—Whitsunday: Mrs. W. E. Lucas.
- May 26—Memory, Michael Clarkson.
- June 2—Memory, Marion H. Cresswell.
- June 9—Memory, Helen Clarkson Belfield.
- June 16—"In Memoriam," S. D. H.
- June 23—Memory, Mr. and Mrs. F. M. Gilpin.
- June 30—Mrs. James Treston.
- Sept. 1—Mrs. H. H. Furness, Jr.
- Sept. 8—Mrs. William A. Donley.
- Sept. 15—Mrs. Graham C. Woodward.
- Sept. 22—Miss Emily W. Gear.
- Oct. 6—Mrs. John W. Pepper.
- Oct. 13—Memory, Alberta Buch.
- Oct. 20—Miss Jennie B. Burns.
- Oct. 27—Miss Martha E. Yerkes.
- Nov. 1—Mr. and Mrs. Nathaniel Burt.
- Nov. 3—Women's Bible Class.
- Nov. 10—"In Memoriam," J. P. M.
- Nov. 18—Mrs. Aubrey H. Gillingham.
- Nov. 24—Mr. Franklin Gray.
- Nov. 28—Thanksgiving Day: Mr. and Mrs. John A. Lewis.

St. Luke and the Epiphany

330 South Thirteenth Street

Philadelphia, Pa.

Rev. David M. Steele, D. D., Rector.

SCHEDULE—1929—LENT

Monday—8 P. M. The Girls' Club.

Meetings in Parish House. Address by the Rector. Confirmation Alumni Included.

Wednesday—4 P. M. Children's Service.

Mothers also expected. Children come on their way home from school.

Thursday—8 P. M. Preaching Mission.

Six visiting preachers from as many States. See list of names and dates.

Friday—10 A. M. Holy Communion.

This takes the place of former afternoon services on that day.

Sunday Services—11 A. M. and 4 P. M.

These will be especially emphasized. Afternoon programs will be printed.

Important Dates of Lent, 1929

Ash Wednesday, February 13th; Confirmation, Sunday, March 17th; Easter Day, March 31st.

Keep a Card at Hand for Reference

Sunday Afternoons

at 4 o'clock.

February 17—First Sunday in Lent.

Penitential Office, Chanted with Choir. Appropriate Anthems, and Hymns.

February 24—Second Sunday in Lent.

Motet, "Hear my Prayer." Compositions by Mendelssohn.

March 3—Third Sunday in Lent.

"The Crucifixion," by Stainer. Cantata for Mid-Lent.

March 10—Fourth Sunday in Lent.

Annual Service by Musical Clubs, University of Pennsylvania.

March 17—Passion Sunday, in Lent.

Annual Confirmation Service. Bishop's Annual Visitation.

March 24—Palm Sunday, in Lent.

Four Passion Motets, by Michael Haydn. Order arranged by Dr. Matthews.

Mail Copies of Cards to Friends.

Preaching Mission

Bishops' Crusade

Thursday Evenings, at 8 o'clock.

February 14, 1929.

Rev. Robert Norwood, D. D., Rector of St. Bartholomew's Church, New York City.

February 21, 1929.

Rev. Allan Pearson Shatford, D. D., Dean of Cathedral, Montreal, Canada.

February 28, 1929.

Rt. Rev. James E. Freeman, D. D., Bishop of Washington, D. C.

March 7, 1929.

Rev. W. Russell Bowie, D. D., Rector of Grace Church, New York City.

March 14, 1929.

Rt. Rev. Charles Fiske, D. D., Bishop of Central New York.

March 21, 1929.

Rt. Rev. Charles E. Woodcock, D. D., Bishop of Kentucky.

Make this Schedule Widely Known.

Lenten 1929 Services

In this parish, our practice is to arrange different things for special groups, rather than the routine of one kind only of daily service for a limited group.

Of weekday services thus arranged, all are important. It is hoped that this arrangement will make its appeal to the largest composite number of people; different services, different groups.

Do not put off the observance of Lent until the season is far advanced. Begin at the beginning. Make up your mind what you desire to do. Then come with consistent regularity.

The novel feature this year is, of course, that of Thursday Evenings. It is true that this plan is not one for our parish in particular but is Diocesan in scope. At the same time, we must set a good example.

Set Aside All Thursday Evenings.

The Parish Helper

XXXVIII.

PHILADELPHIA, PA., FEBRUARY, 1929, 330 SO. 13TH STREET

No. 4

LETTER TO HOTEL AND APARTMENT HOUSE RESIDENTS.

My dear Friends:

This letter is addressed to you in order to speak the Church's appeal for an observance of Lent on your part; at least to the extent of making Lent, somewhat more than other seasons, a time of going to church.

Lent, as of course every one knows, is of six weeks' observance in length; but what some do not know is the date of its beginning and of its end.

The beginning of course is Ash Wednesday. That date this year is February 13th. Easter comes this year on Sunday, March 31st. Preceding that there are other familiar names, as of Palm Sunday, March 24th; Passion Sunday, March 17th; Mid-Lent, March 10th, etc.

Invitation to Services.

On any or all Sundays, you are especially invited to our services, either or both forenoons and afternoons. The former is Morning Prayer and Sermon at 11 A. M.; the latter is Shortened Evening Prayer and Address at 4 P. M., with special Musical Features.

Regarding these latter, a schedule appears in print elsewhere. This schedule embraces some things unusual. Especially perhaps that one will appeal which we are planning for the Fourth Sunday in Lent, March 10th. Our Choirmaster is at the same time Director of Music at the University of Pennsylvania. On that afternoon, fifty of his young men, student-members of the various Musical Societies, will take the place in the chancel of our Choir.

Neighbors and Friends.

In phrasing this letter, I am trying to keep clearly in mind a special coterie of readers. It is addressed to our neighbors and friends

who may be resident only for a short season of the year in hotels and apartment houses hereabouts. Being absent from their home churches, or indeed not always accustomed to attend with regularity any church, will you not welcome such an opportunity during the Lenten Season to say your prayers along with us?

Three Special Things.

First, I call your attention to the normal Services on Sunday Mornings. There is always a place for you and a welcome, even though in this parish we do not make a fuss over strangers, stand at the church door to greet them as though they were rare and teach them how to use a prayer book as though they were pagans. We will take your church going for granted.

Secondly, to the somewhat unique Sunday Afternoon Services. For these, programs are printed and ushers serve an invaluable purpose. These programs are all carefully prepared and the choir do their part consistently and constantly to make them the best of their kind anywhere I know. You will never come to this four o'clock hour and regret the time involved or distance traveled.

Thirdly, there is a series of Six Thursday Evenings at Eight o'clock, the Preaching Mission instituted last year under the guise of the Bishops' Crusade. I have spoken of this at some length on another page. Please read the statement that appears there and consider this as an exceptional opportunity to worship with an unusually large congregation and enjoy some quite worthwhile preaching.

Very sincerely yours,

DAVID M. STEELE.

Musical Program for Lenten Season

FEBRUARY 17, 1929.

FIRST SUNDAY IN LENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn 422 *Langran*
 Benedicite *Stokowski*
 Benedictus *Gregorian*
 Offertory—"Deliver Me, O Lord" *Stainer*
 Recessional Hymn—599 *Dykes*

EVENING, PRAYER, ANTHEM AND ADDRESS AT
 FOUR O'CLOCK.

PENITENTIAL OFFICE, Chanted, with Choir.
 Appropriate Anthems and Hymns.

(See printed program when the day arrives.)

FEBRUARY 24, 1929.

SECOND SUNDAY IN LENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—615 *Elliott*
 Benedicite *Robinson*
 Benedictus *Gregorian*
 Offertory—"God So Loved the World" *Stainer*
 Recessional Hymn—506 *Gauntlett*

EVENING, PRAYER, ANTHEM AND ADDRESS AT
 FOUR O'CLOCK.

MOTET, "HEAR MY PRAYER."

Compositions by Mendelssohn.

(See printed program when the day arrives.)

MARCH 3, 1929.

THIRD SUNDAY IN LENT.

HOLY COMMUNION AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—439 *Dykes*
 Kyrie Eleison *Tours*
 Gloria Tibi *Anonymous*
 Offertory—Soprano Solo
 Recessional Hymn—510 *Smart*

EVENING, PRAYER, ANTHEM AND ADDRESS AT
 FOUR O'CLOCK.

"THE CRUCIFIXION," Stainer.

Cantata for Mid-Lent.

(See printed program when the day arrives.)

MARCH 10, 1929.

FOURTH SUNDAY IN LENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—397 *Ancient Plain Song*
 Benedicite *Robinson*
 Benedictus *Gregorian*
 Offertory—"Surely He Hath Borne Our Griefs,"
Handel
 Recessional Hymn—444 *Mann*

EVENING, PRAYER, ANTHEM AND ADDRESS AT
 FOUR O'CLOCK.

SERVICE BY MUSICAL CLUBS
 UNIVERSITY OF PENNSYLVANIA.

(See printed program when the day arrives.)

MARCH 17, 1929.

FIFTH SUNDAY IN LENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—519 *Morley*
 Benedictus es Domine *Gould*
 Benedictus *Gregorian*
 Offertory—"Sad Is My Soul Unto Death,"
Michael Haydn
 Recessional Hymn—365 *Barnby*

EVENING, PRAYER, ANTHEM AND ADDRESS AT
 FOUR O'CLOCK.

ANNUAL CONFIRMATION SERVICE.
 BISHOP'S ANNUAL VISITATION.

(See printed program when the day arrives.)

MARCH 24, 1929.

PALM SUNDAY.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—91 *Dykes*
 Benedictus es Domine *Matthæus*
 Benedictus *Gregorian*
 Offertory—"Blessed Is He That Cometh" *Gounod*
 Recessional Hymn—90 *Teschner*

EVENING, PRAYER, ANTHEM AND ADDRESS AT
 FOUR O'CLOCK.

FOUR PASSION MOTETS, Michael Haydn.

(See printed program when the day arrives.)

Rector's Letter

To the People of St. Luke and The Epiphany

My dear Friends:

Time passes so rapidly that Christmas seems hardly to be over until we are in the midst of making plans for Lent. That season comes this year a week or two earlier than last, Ash Wednesday being February 13th. Prior to that date, I am anxious to have this copy of the Parish Helper ready for distribution in order to make a number of announcements. On another page appear reprints of the several cards with Schedules of Services, Sundays and Weekdays. I hope that page will be perused, as well as that the cards themselves will be kept at hand for reference.

Weekday Schedule.

There are one or two changes from previous years to which I call your attention. Chief among these perhaps is that of Monday in the weekday schedule. It has seemed well this year to forego the meetings at five o'clock and give more attention to the eight o'clock hour that evening. This is for two reasons: First is because the Girls' Club, meeting at that hour, desire to give attention to some form of Lenten service; and secondly, because beginning with last year, the Thursday Night Preaching Mission made impossible the carrying on of our erstwhile Confirmation Alumni Meetings. The previous attendance of that group in the Parish House would seem to justify asking them to join this year with the Girls' Club on Monday Evenings.

Date of Confirmation.

With regard to Confirmation, the date appointed is the usual one, the four o'clock service on the Fifth Sunday in Lent, namely March 17th. It will not be possible this year, and perhaps it is not necessary, to have one established class for instruction of all candidates at one time. It is better to do this individually, and we are already beginning to enroll persons who all put together when the time comes will comprise the class. I hope that any persons whom I do not already know of will

make known their wish or intention regarding this matter.

Sunday Afternoons.

In the schedule of Four O'clock Sunday Afternoon Services, there is one to which I call your especial attention, namely, that on Sunday afternoon, March 10th, when the young men comprising the several Musical Societies of the University of Pennsylvania, under the tutelage of Dr. Matthews, who is their Director as well as our Choirmaster, will take the place of the regular choir in the chancel. This has become an annual event and one of great importance. For the past two years their popularity has caused the church to be filled and any one who has not attended these services previously will be missing a rare opportunity if they are not present this year.

Preaching Mission.

And now we come to the most important matter of all. I mean the Preaching Mission to be carried on throughout the six Thursday nights of Lent, in this centrally located church, under the auspices of the Diocesan Committee on Evangelism. The members of that committee are Rev. Charles E. Eder, Rev. J. K. Shryock, Mr. George Randall and Mrs. Charles H. Arndt.

Last year we began this under the guise of the Bishops' Crusade. As you will remember we had six visiting bishops from as many as six different states. The attendance was large, ranging on different evenings from six hundred to eleven hundred people. The services were enjoyable and the congregations enthusiastic. This year the same arrangements will prevail, but we have set out to secure even more notable preachers.

Schedule of Preachers.

It has fallen to my lot to arrange this schedule and the task has not been easy. It has required correspondence and telegraph and telephone communication with as many as a dozen different preachers before securing the

present admirable schedule. Indeed that schedule itself is tentative as yet at one or two points; but it is sufficiently established for announcement. Among those invited have been Dr. Melish of Brooklyn, Dr. Sherrill of Boston, Dr. Hobson of Worcester, Dean Robbins of New York, etc., together with those who have already accepted. If you will look over the list as it appears in print on another page, you will realize how fortunate we are and what success we have already met with. Please make note of these dates far enough in advance to set Thursday evenings apart and reserve the time for this hour each week in Lent.

Very sincerely yours,
DAVID M. STEELE.

A SUFFERING GOD.

"Philosophy, analogy and revelation proclaim that the greatest sufferer in the universe is the Father of us all. Where there is life, there is capacity for pain. God could not impart what He does not possess. The capacity to suffer is universal because it is the profoundest trait in the Divine nature.

"No part of the Divine nature can be inactive. We are not willing to charge God with the most selfish trait known to an intelligent mind, namely, to refuse activity to one's nature because its working would hurt. As well might we expect a mother to cease loving a child because he will grieve and wound her. Ascent in the scale of being means added capacity to suffer.

"How can one follow the Master in His humiliation, see Him weep over the sinful city, watch His agony in the garden, hear His cry on the cross, and yet doubt that God suffers? Immanuel is a man of sorrows, etc. If God does not suffer, Jesus is not his representative.

"We believe Christ to be the highest possible revelation of God; yet the most pathetic picture, the most sorrowful life, is the life of the God-man. The most beautiful picture of God that we have is a picture of the most loving, most suffering Divine-human Being that the world will ever see."—F. B. Stockdale.

CHURCH DIRECTORY.

Corporate Title, "Rector, Church Wardens and Vestrymen of the Church of St. Luke and The Epiphany."

Rector **Rev. David M. Steele, D. D.**
Parish Visitor Miss Pauline Wurtele
Choirmaster,
H. Alexander Matthews, Mus. Doc.
Accounting Warden,
Mr. Charles Stewart Wurts
Secretary Miss Laura E. Gesswein
Bookkeeper Mr. George L. Gaff
Verge Mr. John W. Ryan
Janitor James Richardson
Janitress Mrs. Ella Watkins
Mail Address 330 S. 13th St.
Telephone Number Pennypacker 2883

The Parish House is open at all times. The Rector's Study, the Offices of the Clergy, Choirmaster, Parish Visitor, Secretary, Verger and all members of the Staff are here. Any or all of these can be seen or telephoned or written to at any time at the above address. This Church is not a retreat; it is a workshop. Its tasks do not end with Sunday's services; its ministrations are for all those who desire them at any time.

ART AND PREACHING.

"Art becomes foreign and antithetic to religion when it calls attention to itself by over-emphasis upon its technique or by its effort to produce effects. It is repelling to have a performer betray an undue amount of satisfaction with himself in his role. The actor who struts or shouts or moves mincingly in his manner obscures the character he plays. . . . This principle is nowhere more important than in the use of art in religious ceremonies. The requirement here is sincerity. If a minister gives the impression of acting his part, or of striving for fine phrases, or of introducing devices of elocution, he is that moment shorn of power. At once he stands over against the task he has undertaken and obscures what it is his function to clarify and enhance."—Professor Edward Scribner Ames.

LENTEN PREACHING MISSION

Six Thursday Evenings in Lent, 1929

St. Luke and The Epiphany, Thirteenth Street below Spruce



Rev. Robert Norwood, D. C. L.,
St. Bartholomew's Church, New York.
8 P. M. Thursday, February 14, 1929.



Rev. Allan Pearson Shatford, D. D.,
St. James, Montreal, Canada.
8 P. M. Thursday, February 21, 1929.



Rt. Rev. James E. Freeman, LL. D.,
Bishop of Washington.
8 P. M. Thursday, February 28, 1929.



Rev. W. Russell Bowie, D. D., World
Grace Church, New York. Wide
8 P. M. Thursday, March 7, 1929. Photo



Rt. Rev. Charles Fiske, LL. D.,
Bishop of Central New York.
8 P. M. Thursday, March 14, 1929.



Rt. Rev. Charles E. Woodcock, LL. D.,
Bishop of Kentucky.
8 P. M. Thursday, March 21, 1929.



An Ash Wednesday Sermon



By

Phillips Brooks

This sermon which is sometimes referred to under the title, History of a Sin, has become world famous. The curious thing is that, although preached on a certain Ash Wednesday thirty years ago, it is entirely modern in its application. This is because its theme is ageless. Like all of Bishop Brooks' sermons, this one is long in its original manuscript. I have cut and condensed it for the purpose at hand; but I have tried to retain in full its outline. I trust also there are sufficient illustrations still embodied to illuminate its argument.

D. M. S.

Text:

"Blessed are they whose iniquities are forgiven, and whose sins are covered."—Rom. IV:7.

Preface:

Another Ash Wednesday opens for us another Lent. If we are to sweep aside our ordinary occupations and thoughts in any real way, it is that we may look in upon our own lives and souls, which our ordinary thoughts and occupations hide from us at other times, and see them as they really are. And when a man thus sees himself, he always sees sin. That is what gives Lent its sad and penitent color. We must understand sin before we can understand ourselves; as we must understand salt before we can understand the sea; as we must know what fire is before we can comprehend the sun. So it is that Lent becomes the season of seriousness and repentance.

Introduction:

On this first day of Lent, then, when I must speak of sin, I have thought how I might do

this best. It has seemed to me that, if we could perfectly understand any one sin that ever was committed, trace it completely from its beginning to its end, we could hardly help seeing what sin itself is. I must take it for granted that you all know in general the story of St. Peter and his denial of the Lord. Assuming that, I shall speak about four points in the man's history which mark respectively the beginning of his chance to do his sin, the warning of his danger, the actual doing of it, and the removal of it by forgiveness.

The First Scene.

1. The first scene takes us away back to the beginning of Christ's public work. It was the bright, fresh morning of the Gospel story. It was morning, too, upon the shining Lake of Gennesaret. The hills were bright around the lake. The lake itself within the hills was bright and leaping in the sunshine. Everything was full of life and youth. "And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets, and followed Him."

As he turns and follows Jesus, does Simon not go burdened with new dangers which he did not have before? For the very privilege of faithfulness always carries with it the peril of unfaithfulness. These two things together both half realized but both real, are in the face of Peter, making him sober and quiet in all his enthusiastic joy, as with his brother he leaves his nets and goes where the wonderful Stranger leads.

Danger in Privilege.

And so it is with every call, with every privilege. There is where sin is born; there is the first opening of the chance of sin. Does such a truth as this, when it is understood and deeply felt, make men reject the privileges which bring such dangers with them? Does it make all conscientious and sin-fearing men seek a meager and restricted life, giving up much chance of goodness because of the chance of being bad that must come with it? Happily it is not so.

We talk about the dangerous privileges that may be given to men in life. But really it is life itself which is the dangerous privilege. The chance to sin is wrapped up in the very fact that we are men. We could not have the lofty hopes of heaven without having, too, the haunting fear of hell. You may disown this or that special call that comes to you, and so seem to have escaped the danger of the special sins that were awaiting you down these special paths; but still your human life remains. Still, while you live, you must be good or bad.

The Second Stage.

2. I pass on to the next stage in the history of the sin of Peter. The scene is altered, yet the same; still the Lake of Gennesaret, where the disciple had answered to the Master's call. Only now, there is not the bright morning and the solid shore, but the dark night and the howling tempest out on the middle of the lake. The shore out of sight, and through the darkness the figure of Jesus is seen walking on the water toward the frightened boat.

Then Peter, when he knows that it is Jesus, starts to go to Him across the water. "But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me, I perish. Think of the man the moment afterward, when Jesus has taken him by the hand and held him up, and gently rebuked him for his faithlessness, and

brought him into the boat again. The wind has ceased and all is calm. See him sitting in silence and thoughtfulness. What has come to him? The answer is, he has had warning of his weakness.

Warning of Weakness.

Such warnings come in the lives of all of us who have any thoughtfulness. The warning may be only half recognized; but when the sin of our life comes, who of us has not felt, strangely mingled with its strangeness, a certain dreadful familiarity, such as one might feel when a man whom he had never seen, but of whom he dreamed last night, and whose face he remembered from the dream, stepped in the living flesh across his threshold?

That really was what Peter did when he offered the undemanded trust in Jesus of the walk upon the water. The man fails in his self-appointed task. The extra strain upon his moral power is too great for him. He goes back to his assigned duty, his expected work. But he has touched the point of weakness. His strength no longer seems to him infinite. Thenceforth, through his safest doing of his daily tasks, must run the knowledge that there is a point where conscience will be too weak and resolution will break down.

These and a multitude of others like them are the times when the unborn sin stirs in the womb of the chance where it is hidden. There are such warnings of coming sins that every one of us has received: sins yet undone; sins which, it may be, are to make our whole life dark some day, whose threatening we can read, if we are only wise enough, in something that has come to us already. Once you have drawn back from duty because it looked hard. It was only for a moment. The next instant you were on your feet again, and did the duty bravely. But it gave you a glimpse of the dreadful days of self-indulgent idleness and uselessness and moral degeneration that might come.

The Third Step.

3. But we must hasten on. And the next step brings us to what these first two stages have been foretelling. Again the scene is changed. But Peter and Jesus are still there, the sinner and his Lord. As they have been in both the other scenes, so they are here. It is the high priest's palace. And as Peter stood there, a man "confidently affirmed, saying, Of a truth this fellow also was with Him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And the Lord turned, and looked upon Peter. And Peter went out, and wept bitterly." The deed is done. The sin is committed.

The Lord turns and looks upon Peter! That look recalls the past, and all the preparation of the sin which is back there gathers up around the present to assure him that it is really done. The voice of the Lord has called him across the waters of the lake. The hand of the Lord has caught him when he was just going to sink. Now the eye of the Lord sends all that past into his soul and bears him witness with its piercing sorrow that the dreadful development is finished; that the sin which has been seeking birth so long is born at last.

Two Strong Influences.

These two influences, I think, were in the look that Jesus cast on Peter. It recalled the past, so that the man became aware how far back the roots of this sin ran. And it was full of present pain, so that he knew what a terrible and cruel thing it was that he had just done. These two things every sinner needs to know about the sin he has committed. All its long preparation must give it solemnity. The sacredness, the awfulness of life are in the two together. The soberness of life is kept by the fact that no cause in the world is sudden. The intensity of life is kept by the fact that every consequence is sudden.

All this grows clear to the sinner as he sits with the fresh misery of his sin upon him. It grows clear to Peter as he turns and goes out from the high priest's hall. In one quick mo-

ment, everything is altered. The great dark walls are there, the group about the fire, the servants passing to and fro, the inner chamber with the eager accusers and their prisoner and the high priest. All these are there as they were a minute back; but everything is altered. The poor man's heart is broken. His past is all powerless. The present moment is trembling on the border of despair; for he has done his sin.

The Fourth Scene.

Only one more scene remains to complete the history. This time we are taken back again from the great city to the quiet lake to find it. Jesus has been crucified, dead, and buried, and has risen from the dead, and now once more he stands on the same bank of the lake where He stood three years ago. Peter again, just as on that never-forgotten morning, is off on the water in his boat. Jesus calls to him again and tells him where the fish are to be caught. Peter is dazed and bewildered. But the moment that John, with his quicker insight, tells him that the stranger is their Lord he is in the water. And the next instant he is at the feet of Jesus. And by and by Jesus is telling him, with words in which, if there is any reproach, it makes the welcome only more sweet and gracious, of the work he is to do for Him.

The moment that he had repented, he knew that Jesus had forgiven. And he came, not with passionate prayers, as if he had to wring forgiveness from reluctant hands, but with the overflowing joy of gratitude, and with a heart leaping with desire to manifest its love. There is the true end of sin. The true sign of forgiveness is not some mysterious signal waved from the sky; not some obscure emotion hunted out in your heart; not some stray text culled out of your Bible; certainly not some word of mortal priest telling you that your satisfaction is complete. The soul, full of responsive love to Christ, and ready, longing, hungry to serve Him, is its own sign of forgiveness.

Sorrow for Sin.

But must there not be sorrow for sin? Can you picture this loving, waiting soul rejoicing in the memory of its wickedness, gloating upon its old unholy joy? Must there not be resolution of amendment? Surely there must; but do you want it in cold, hard words, or leaping in passionate desire of a new life from the eager eyes? Surely it is not sorrow for sin, for the sake of the sorrowfulness, that Jesus ever wants. He is no such cruel inquisitor as that. He wants sorrow for sin only that it may bring escape from sin; and when the sorrow for sin which wept in the street outside the high priest's palace turns its other side and is joy in renewed devotion such as burst out confidently by the lakeside, I am sure no Christ that we believe in can do anything but welcome it.

I think that, with all we know of the divine heart of Jesus, He would far rather see a soul trust Him too much, if that is possible, than trust Him too little, which we know is possible enough. When a man who has sinned and who, like Simon Peter, has not a shadow or a ghost of an excuse to offer for his sin, has so known Christ that he never thinks of Him as one to be propitiated, never doubts for an instant that if he is forgivable he is forgiven, and so lets his hatred of his old sin break out in an utterance of his love for the Holy One, and lets his sorrow for his treason only show itself in his desire for loyal work, then that poor sinner's sin is dead and gone.

Conclusion.

They say in England that as the wind blows on Ash Wednesday so it will blow the whole of Lent. Would that today our Lord might send us deep, true, simple thoughts of sin, making us see how the chance of it is bound up in our very manhood, how the warning of it sounds through all our life, how the doing of it is something on whose brink we are always walking, and how the forgiveness of it is ready in the merciful hands! Would that all this

might be with us so thoroughly today that these coming weeks might be filled to the brim with seriousness and thoughtfulness and fear and hope! Then, indeed, God's blessing should be upon our Lent.

EVERYBODY'S BARGAIN SHOP.

264 South Eighth Street.

Under Auspices of Woman's Auxiliary Committee Social Service and Occupational Therapy Departments Pennsylvania Hospital.

The work of the Out-Patient Department with its many Clinics rendering daily service, has so greatly increased the demands upon the Social Service Department that it becomes imperative that our Committee shall give more substantial help than ever before. Last year there were 22,919 cases under their care.

To raise a fund to help provide eyeglasses, minor surgical apparatus, special treatments and diets, convalescent care and other expensive needs (every one of which is ordered as a necessity by the doctor), we have opened a small shop at 264 South Eighth Street.

The stock consists of decent second hand articles of every description, and is begged from anybody who will give. That which is suitable is sold to our many very poor neighbors; the better things are also in request. Even the worst of your "White Elephants" sell readily to "Dealers," who no doubt make their profits elsewhere; but they first pay us ours.

We hope that you will become one of our regular Donors. A post card will bring our collector to your door. Or send direct to 264 South Eighth Street. Nothing will come amiss. Everything can be used.

MRS. EARL D. BOND,
Chairman of Shop Committee.

"GOING TO FLORIDA"

by

David M. Steele

My Dear Friends:

I have just returned from a journey to Florida. It was my third in all but my first in twenty years. Thus I am qualified perhaps to set down some impressions, chiefly in the way of contrasts between then and now. I was not on pleasure bent, but in discharge of a duty professional. I travelled only over a limited area and stayed only briefly; but I saw variety.

I was not adown the east, the so-called Gold-Coast; neither did I reach a point farther than Tampa on the Gulf. From there it is, as from Miami, that advertised sailing excursions to Cuba, with Havana's Race Course and Casino, its Hai Alai and Bacardi, make Columbia a Jam on the Ocean.

I was only in the middle, but that is after all the major, portion of the state. This is the region of the most permanent population, the widest variety of towns with permanent settlement, and the most varied types of tourists. Here also is the most striking evidence of the past decade's growth, the world's-famous land boom—and its deflation.

The Journey.

On the de luxe daily train, on either one of three excellent railroads—and their rejuvenation in the past dozen years puts them among the best in the world—one wakes up in less than twenty-four hours from New York at Jacksonville. Thence we rode westward at more leisure.

We enjoyed a summer temperature; the thermometer's low point of that winter day being higher than Philadelphia's high of the

same. Fur coats gave way to summer weights. Outside, sand dunes replaced the snow drifts left behind so recently. Palmettos had succeeded Georgia's pines. The foliage, such as it is, glowed in real sunshine. We were in the Climate Belt.

But, from the same car windows, one sees little else to fascinate. In those two hundred miles, we did not pass an acre I would want to buy. And yet all outdoors seemingly was staked for sale. Nowhere else are pictures one has seen of places advertised so unrelated to reality. Perhaps this is the meaning, in photography, of the camera's taking a "negative".

From Car Windows.

There are broad square miles of flat, low, level, drab monotonous and marshy landscape. In the foreground for details are half-grown pines, half live and half dead, barren land and swamp land. Fern-strewn valleys carpet rights of way and Spanish moss hangs darkening the vistas of imaginary town sites where no town is.

Interspersing these, there are as many new-staked farms as there already are abandoned farms for sale. The advertisement slogan is: "Ten acres and happiness." The hurricane and the collapsed financial boom together have left only the former; the latter was as evanescent as a dopester's dream.

The Citrus Region.

We approach the pecan country and the citrus region; the word citrus being a generic term for grapefruit, oranges and tangerines. Apart from this, and all surrounding Orange

County, which is a region of wealth and a scene of prosperity, there are literally millions of acres of utterly valueless land but with thousands of miles of the best auto roads in the world. One is reminded of the nurse's perplexity over a scrawny new born infant: "Will it ever grow up to its features?"

And yet Florida is by no means wholly a state of mind. It is truly a colossal state among the forty-eight now of the Union. It is not only ponderous but pendant on the map. It is the neck of a bottle into which there flows an increasing percentage of our hundred and ten million population, seeking summer delights during mid-winter months.

Florida on the Map.

The current World Almanac gives this state an area of 58,666 square miles, a property valuation of \$2,440,491,000, a population of 1,411,000 and there must be half a dozen million tourists annually. Its future is assured. The only question will be When?

In spots, on the surface and around the edges, settlement exists; but if any one is tempted to buy land unseen, from this distance, let them follow the advice of years ago in "Punch" to those about to be married: "Don't." There are some of the most beautiful locations on earth; some of the most sumptuous homes in the world and some of the largest-acreage estates in America. There is its dry climate, its warm winter weather, its beautiful atmosphere and its special kind of moral tone—for whoever wants these, if or when. I don't.

Points of Excellence.

Florida has the best railroads and most numerous hotels, more fresh-water lakes and a larger proportion of coast line, most churches of more sects and better baseball training grounds, more active chambers of commerce and bigger and better real estate boosters, more brick-paved streets and larger tax-exempt bond issues than any place probably in the

world. Any one may have the former if they take the latter. But they cannot have their cake and eat it.

Next after such excellent railways to transport the tourist thither, and the balmy climate welcoming him upon arrival, the most impressive thing is the modernness and the excellence of the state-constructed highways. And yet, along these, are the cheapest mediocre roadside market produce stands, refreshment pavilions, pitiful, poorly patronized tea rooms and omnipresent souvenir stores. There are as many automobiles as there are few private garages; for all parking seems to be done in the open air. Vacant plots have outdoor parking spaces advertised at "Ten cents a day, or better rates by the week." There are literally acres of second-hand cars for sale, of those who evidently tried the trip one way, regretted its tedium and—never again.

Subdivision Belt.

Still more important, we are in the Subdivision Belt. Streets are cut through and townlots staked for sale in swamp and wilderness and forest. Not only are there acres but miles, aye, hundreds of square miles staked out in plots of uniform size, with little white posts that look like nothing else so much as tomb stones. Burial grounds they are indeed of hopes of over-sanguine and naive investors who, from advertising literature, have bought with good cash what they could not resell for Confederate money.

With regard to the population, this whole district is distinctly northern. The fact is that not until after the Civil War was the portion of Florida south of St. Augustine ever inhabited at all, except by the native Seminoles. It was largely wilderness, including the Everglades. From that time on, in the same way that the farthest western portion of the United States was settled by far eastern people, so this southernmost extremity was peopled almost entirely from the north. The proof of this is in the fact that you hear almost no southern accent and that there is only a sparse negro population.

Towns and Town Sites.

The towns, even where they exist, are inhabited by formerly city-bred people. There are brick paved streets and concrete sidewalks with ten times the undeveloped land for sale in lots aligning them. Every place is spoken of as having a great future. I suppose it has; for it certainly has no past. Everything is begun and nothing finished.

And the architecture! Here is a conglomerate of imitation from all nations and all eras. Spanish, Moorish, Bizantine, Mexican-Adobe, Neo-Patio, Pseudo-Feudal, Late Quaker Meeting House and Early Nebraska False Front commingle with sometime New York Chinese Laundry and San Francisco Piggly-Wiggly—all in one area the size of a Central Kansas country town.

Confusion Confounded.

Streets are lined with cafeterias, chain stores, and drug stores, auto repair places and gas-filling stations, movie palaces and band stands. There are innumerable flashlight traffic signs, which nobody ever obeys. The populace are so glad to welcome visiting tourists that any kind of license, or no license, satisfies. There are tags in evidence from every state. The only thing exceeding in number the traffic signs are the No Parking signs.

Most bungalows are as small as the real estate offices are large. The over-building of the boom days is notorious. One palatial private residence we passed, amid a grove of poinsettias and palm trees, on a main city boulevard, has been converted into a mortician's place with a brightly illuminated sign: "Funeral Home." Which same is a parable.

Native Population.

Regarding the natives, there is an element of pathos in the fact that so many clerks and shopkeepers are invalid young people here on account of their health. There is abundant courtesy on all hands and unfailing good temper. One is conscious of a pitiful attempt to please and to make customers. There is the appearance everywhere of much money; but it is mostly other people's money.

"Going to Florida for the Winter" has become such a classic phrase among us that it is absorbing to inquire who they are that go. They are of several and distinct classes. One realizes this by making a study of the personnel of passengers on one of those through vestibule trains. There are of course a few, but after all a very few, of fortune's favored and fashion's elite. Quite equalling them in number are the servants, ladies' maids, babies' nurses, valets, and the waiters and musicians for the private homes of wealth and huge hotels and caravansaries.

Types of Tourists.

There are some, a few, though very few, young scions of leisure, of both sexes, wearing sport clothes and bearing kits of golf clubs, tennis racquets, bathing suits, etc. But ten fold more than these are the millions who arrive in automobiles from all quarters of the country, middle-class tourists from the middle west, apparently come to spend their winters in shirt sleeves pitching horse shoes. Added to these are the only ones who have any legitimate errand; namely, the aged in search of well-earned rest and the sick on account of impaired health.

On the whole, this great influx of winter tourists is explained by our national penchant for travel, our modern mania for migration. The impression one gets is of idle business and busy idleness. These people all are working hard at resting, using up their money in devising ways to spend it. They are obsessed with ideas of recreation, exercise, fresh air and all such nonsense which is not a reason but only an excuse for "Where are you going this winter?"

As Mr. Lincoln is said to have written a recommendation for a book agent: "For any one who likes this kind of a book, this is just the kind of a book for him to buy," so I would say of this place in particular. It has almost every feature of the alleged life of leisure which I personally detest. The only wholly happy tourists I observed were honeymooning couples. But then what would you expect? In a land where mistletoe grows native on the trees and orange blossoms are indigenous.

ASH WEDNESDAY, MAUNDY THURSDAY AND GOOD FRIDAY

By EMILY L. BULL

The night is calm and clear, the heaven bright;
The Paschal moon is shining overhead
And bathing all the earth in golden light,
So soft and warm it seems almost like day.
Dear Lord, how very strange it is to think
That this same golden moon was riding high
When Thou wast in the garden that last night,
The first Good Friday Eve,
And saw Thee bear the pain of all the world,
And for our sake, too, condescend to bear
The anguish of its terror;
Saw Thee come and find Thy servants sleeping;
Heard Thee say:

Could ye not watch with me a single hour?
Saw them a little later leave Thee quite alone to face
The martyr's death upon the shameful cross.
Dear Lord, Thou didst forgive them then;
Gave them another chance and made them strong
To do and suffer for Thy Name's dear sake;
To witness to the world Thy victory.
Tonight the golden moon looks down again
Upon Thy servant sleeping;
And Thou dost cry through all the
Anguish of our brother's pain:

Can ye not watch with me
And right the wrongs that make me hang
Upon the cross again and bear
Your brother's load of grief and shame?
Wilt Thou forgive us, too, most patient Lord,
And give us strength to do our part
To bear the burden of this sinful world;
To strive and suffer and, if need be, die;
To show Thee victor to the sons of men.

Parish Record

The amount of money contributed in Gallery Subscription Envelopes, counted and sent in to the Accounting Warden for December, 1928, was \$466.40; for January, 1929, \$123.25.

Baptized:

Jan. 27—Eileen Nancy Page.
Jan. 27—Donald Frederick Miller.
Jan. 27—Carl August Sanberg.

Jan. 13—A. M. Diocesan Treasurer..	68.60
Jan. 13—P. M. Diocesan Treasurer..	16.25
Jan. 20—A. M. Diocesan Treasurer..	59.40
Jan. 20—P. M. Diocesan Treasurer..	26.30
Jan. 27—A. M. Diocesan Treasurer..	78.60
Jan. 27—P. M. Diocesan Treasurer..	20.67

Burials:

Dec. 21—Marie C. Leonards.
Dec. 24—Eliza Jane Brann.
Jan. 3—Catharine Henry.
Jan. 3—John Thaw Malin.
Jan. 5—Robert L. Myers.
Jan. 12—Kate Quindlan.
Jan. 23—James Elverson, Jr.
Jan. 30—Mary A. Dobbins.

Total Offerings in January \$ 445.37

Additional Amounts.

Christmas Bounty Fund Contributions..\$1,400.00
To Allocate Offerings 200.00
From a Grateful Godmother 100.00
Designated December for Rector's Discretionary Fund, Church Farm, and other Special Objects from as many as 76 people 1,100.00

Total Additional in January 2,800.00

Grand Total \$3,245.37

OFFERINGS IN DECEMBER.

Dec. 2—A. M. Communion Alms ..\$	85.80
Dec. 2—P. M. Communion Alms ..	26.70
Dec. 9—A. M. Diocesan Treasurer..	58.50
Dec. 9—P. M. Diocesan Treasurer..	22.35
Dec. 16—A. M. Diocesan Treasurer..	70.85
Dec. 16—P. M. Diocesan Treasurer..	22.60
Dec. 23—A. M. Diocesan Treasurer..	71.00
Dec. 23—P. M. Diocesan Treasurer..	73.00
Dec. 25—Christmas Day, Diocesan Treasurer	236.00
Dec. 30—A. M. Diocesan Treasurer..	85.00
Dec. 30—P. M. Diocesan Treasurer..	108.15

Total Offerings in December \$ 859.95

Additional Amounts.

Episcopal Hospital	\$ 30.00
Poor Box Opened	5.00
Girls' Club, Thanksgiving Baskets (reported)	7.15
Woman's Auxiliary (reported)	5.00

Total Additional 47.15

Grand Total \$ 907.10

OFFERINGS IN JANUARY.

Jan. 6—A. M. Communion Alms ..\$	73.30
Jan. 6—P. M. Diocesan Treasurer ..	102.25

ACKNOWLEDGMENTS.

The Parish Visitor acknowledges with thanks the receipt, since the last "Parish Helper" of books, magazines, clothing, flowers, jellies, cakes, etc., from the following: Mrs. Joseph Bonn, Miss Sidney Lafourcade, Mr. John M. Wirgman, Mrs. Almira Sholler, Miss Helen Trotter, Mrs. James Treston, Mrs. Caroline Zintl, Mrs. Emma L. Buch, Miss Elizabeth Hermans, Mrs. Edwin G. Strang, Mrs. K. Rambo, Miss E. L. Miller, Miss Helen Bonner, Mrs. O. B. Lake, Mrs. E. Q. Thornton, Miss Lucy Owen, Miss Martha Frost, Mrs. J. H. Moorhead.

A word of special thanks is due to several persons who have made donations in various ways for special purposes: Mr. John W. Brock, for the gift of a Private Communion Set to the Altar Society; Mr. Charles Y. Fox, for forty packages of tea and large case of oranges; Mrs. Helen B. Collins, for a shipment of oranges from Florida for the Mother's Meeting; Mr. Robert Crawford, two hanging baskets of ivy for the Sunday School Room.



STATISTICAL TABULATION of YEARS' FINANCES



ANNUAL ACCOUNTING OF ALL FUNDS

Fiscal Year January 1, 1928-December 31, 1928

My dear Friends:

I am well aware, regarding this whole tabulation, how many persons say and honestly feel that they have no head for figures, no knowledge of finance. I beg you, however, to look over these columns with care. They require no great erudition. And a study of them will enlighten any so inclined upon the whole financial status and condition of their parish.

FISCAL YEAR JANUARY 1, 1928, TO DECEMBER 31, 1928.

Current Cash Receipts.

Income from Investments	\$27,390.79
Less Amount diverted for the Re- duction of Bonds to Par Value	930.00
	\$26,440.79
Income from Mortgage	3,000.00
Rental, Real Estate	1,633.31
Pew Rents	6,825.47
Gallery Envelope Subscriptions	2,006.82
Interest Bank Deposits	90.52
Miscellaneous Sources	88.87
	\$40,085.78

Cash Expenditures.

Salaries: Rector, Supply Preaching, Clerical Assistance, Parish Visitor, Parish Secre- tary and Verger	\$13,895.00
Verger's Expenses: Wages of Janitor, Parish Housekeeper and Purchase Sundry Sup- plies	2,036.95
Choir Appropriation	8,500.00
Music Miscellaneous: Care of Vestments, Choir Librarian, Lenten Choir, Purchase of Hymnals and Sundry Expenditures, Sheet Music, Etc.	1,029.56
Care of Organ and Pianos: Tuning and Re- pairs	270.00

Light and Power: Electric Light, Organ Motor, Monthly Gas Bill and Water Rent	657.80
Repairs and Improvements to Church Property: Electrical Work, Carpentry, Painting, Plumbing and Sundry Items	635.05
Advertising, Stationery, Printing and Postage ..	897.51
Telephone	156.40
Episcopal, Convention and Sustentation Funds ..	1,425.70
Pension Fund Premiums	675.00
Automobile Expenses	350.12
Coal: Year's Supply	653.00
Insurance: Fire, Liability and Burglary	822.87
Stipend, Assistant to Accounting Warden	250.00
Rental Safe Deposit Boxes	50.00
Office Help, Occasional	203.50
Christmas Greens	42.00
Postage	67.00
Gratuities at Christmas	150.00
Laundry of Vestments and Altar Linens	100.00
Western Union Clock Service	18.00
Hauling Rubbish and Ashes	88.65
Fee for Auditing Books	25.00
Philadelphia Library Dues	8.00
Bishops' Crusade, Preaching Mission	700.00
Hiring Caps and Gowns	25.00
Coin Sorting Machine	101.23
New Cassocks for Choir	370.00
Sundries	284.11
Real Estate:	
Taxes and Water Rent	\$ 593.70
Commission, Account New Lease ..	54.00
Repairs	9.00
	656.70

Church Farm:

Farmer, Caretaker, Wages	\$1,200.00
Taxes	349.77
Insurance	89.83
	1,639.60

	\$36,783.75
Reserve Set up for Repurchase of bonds	3,000.00

	\$39,783.75
Total Income	\$40,085.78
Total Expenditures	39,783.75
Excess Income over Expenses ...	\$ 302.03

RECTOR'S ANNUAL REPORT

of

OFFERINGS AND CONTRIBUTIONS.

Fiscal Year, January 1, 1928, to Decmeber 31, 1928.

This form of tabulation is the familiar one of previous years. All items fall under the accustomed headings save that since the change adopted years ago of sending Sunday Offerings in totals month by month to one Diocesan Treasurer at the Church House, there to be allocated, there are few special items apart from that long list of Sundays. It would only consume space to itemize weekly amounts by dates. It will be understood that money described as sent to the Diocesan Treasurer includes offerings at services both morning and afternoon.

The exceptional cases were:

Nov. 25—Choral Art Society	\$ 200.00
Series of Twelve First Sundays in the Month, Communion Alms, Poor Fund	1,133.06
All other Offerings, Diocesan Treas- urer	4,025.65
Total	\$5,358.71

Except Easter Offering, as analyzed in
"Parish Helper" of October, 1928,
showing:

Designated:

Chancel Flowers	\$ 300.00
Mite Box Offering	50.00
Girls' Club Flowers	10.00
Church Farm, "In Memoriam" ...	1,000.00
Church Farm, from eight con- tributors	308.04
Dorcas Society	10.00
Woman's Auxiliary	20.00
Domestic Missions	15.00
Diocesan Missions	30.00
Total Designated	1,743.04
Rector's Discretionary Fund A. M.	2,380.31
Rector's Discretionary Fund P. M.	128.30

Total 2,508.61

Those were Sunday "Offerings." Besides these there were "Subscriptions" to various Treasurers not passing through the Rector's hands:

Altar Society (reported by Treasurer)	
Annual Dues from Members and Altar Flowers (Partial)	\$ 95.00
Girls' Club Thanksgiving Baskets and Flowers	12.15
Total	107.15

There were also various moneys which may best be described "Designated." They all passed through the Rector's hands, but were not placed in the Alms Basin on Sundays:

Church Farm, from 45 persons	\$ 563.00
Printing of "Parish Helper"	303.00
Coal for Distribution	100.00
To Allocate Offerings	200.00
Dorcas Society	20.00

Total 1,186.00

Then, too, there were certain "Contributions" made in many ways, impossible at the hour of service in Church; which yet passed through the Rector's hands rather than through the hands of the Treasurers:

Poor Boxes Opened during the year ..	\$ 5.00
Rector's Discretionary Fund	930.00
Christmas Especially Designated	500.00
Christmas Bounty Fund, from 204 per- sons	1,109.48

Total 2,544.48

Last but one, there were moneys from other sources, but all for one object, although for different purposes, all related to the Church Farm:

Proceeds Children's Sale of Lenten Work	20.00
Accrued interest on all accounts in the eight dif- ferent banks in which the above several ac- counts are kept	57.06

Grand total of all moneys received, administered and accounted for by the Rector, distinct and different from moneys elsewhere reported by the Accounting Warden \$13,525.05

ANALYSIS CHRISTMAS BOUNTY FUND.

Received.

Income from Fitzell Fund	\$ 40.00
For Distribution of Coal	105.00
Sunday School Christmas Fund	25.00
Special Memorial to Choir	145.00
Special toward Mothers' Meeting Sup- per	120.00
Special toward Young People's Party ..	50.00
Especially Designated, Divinity Stu- dents	100.00
For the Christmas Tree	15.00
Church and Chancel Decorations, Memorial Wreaths, Etc.	15.00
Flowers for Distribution, possibly to half a hundred people	78.00
Girls' Club contribution toward Christ- mas Baskets	7.00

Contribution from 200 persons especially designated for Christmas Bounty Fund (apart from 76 others designated otherwise, as for example Rector's Discretionary Fund, Church Farm, Etc., Etc. See customary Parish Record for the month	700.00	
Total Received		\$1,400.00

Expended.

Coal Distributed	\$105.00
Sunday School Christmas	25.00
Special Memorial to Choir	145.00
Wm. F. Saunders, Caterer, Mothers' Meeting Supper	120.00
Special Expenses Young People's Party	50.00
Especially Designated, Divinity Students	100.00
For the Christmas Tree	15.00
Chancel Decoration, Memorial Wreaths, Etc.	15.00
Robert Crawford, Flowers for distribution, possibly to half a hundred persons	78.00
Chickens for Sandwiches, Children's Party	18.00
Bert Hammond, Professional Entertainer, Children's Parties	20.00
Postage and Parcels, Mailing "Parish Helpers," Christmas Cards, Books, Etc.	72.00
Purchase of Cards, Ribbon, Tissue, Christmas Seals, Etc.	24.45
To Parish Visitor, Doled to many beneficiaries	50.00
Henry G. Herrmann, Christmas cookies for special group	10.00
Happiness Stores, Candy in quantity by the pound	45.00
James Barton, magician, entertainment feature	20.00
George Sturm, candies by the pound in quantity	23.00
International Printing Company Special Christmas Card Cover for 4,000 copies of "Parish Helper" ..	100.00
Abbotts' Dairies, Ice Cream	25.00
Dennison Mfg. Co., merchandise for all sorts of decorating purposes, wrappers, seals, labels, ribbons, etc.	12.62
Mrs. James Treston, Supplies Thursday Night Party	15.90
Special flowers, decorating tables for Mothers' Meeting Supper and Parties	6.00

Money distributed to five individuals, \$5.00 or \$10.00 gifts for special reasons	60.00
Fees to extra employees for services rendered throughout the Holiday Season	26.00
Seasonable fees to postmen, firemen, and police upon the local beat	18.00
Frank Meehan, Grocer, meats and provisions of all sorts for all purposes put together, including Suppers served and Christmas Baskets distributed, 117 items on one bill	201.03
Total Expended	\$1,400.00

LIST OF CONTRIBUTORS.

Following is a list of names, not arranged alphabetically but in the order of arrival of their contributions by mail or on Sunday, of those who sent to the Rector as their almoner their Christmas Offerings: Miss Mary Hart, Mr. and Mrs. Horace E. Smith, Mr. H. H. Furness, Miss Beatrice Craig, Mrs. Jennie Lawn, Miss Mary A. Dobbins, Mrs. Parker Burnham Prince, Mrs. C. A. Morley, Mrs. Sidney Davies, Mrs. Rebecca Smith, Mrs. Bertha Wonsettler, Mr. and Mrs. Arthur W. Sewall, Mrs. H. H. Furness, Mrs. H. P. John, Mr. J. B. Hutchinson, Mr. William D. Keating, Miss Harriett Ashhurst, Mrs. Grace P. Pritchard, Mrs. Mary Hazlehurst, Mrs. Joseph Alexander, Mr. Alfred Gratz, Mr. Malcolm Lloyd, Dr. Donald J. Zulick, Mrs. John Graham, Mrs. Adele Painter, Mrs. T. S. Stewart, Mrs. Elizabeth Boothman, Mrs. Seymour Davis, Mrs. Matilda Stewart, Mrs. H. E. Wilson, Miss A. K. Scherer, Miss Lottie Stafford, Mrs. Lillian Stolzer, Mr. Jacob Kostka, Mrs. Aubrey H. Gillingham, Miss Marion von Kessler, Miss Theodora Burt, Miss Edith Burt, Mrs. Emma L. Buch, Miss Margaretta Cunningham, Miss Emily Gear, Miss Emily Cooper, Mrs. Edwin S. Hart, Miss Florence Whitaker, Miss Mary Bentley, Mr. Edwin Clarke Beers, Mrs. S. Grey Dayton, Mr. and Mrs. Charles Y. Fox, Miss Dorothy Fox, Mrs. Helen B. Collins, Dr. E. Q. Thornton, Dr. Samuel Wilson, Miss Mary Wilson, Mrs. H. S. Moorhead, Miss Elma Fogg, Miss Minnie McCarty, Miss Sidney Lafourcade, Mrs. Dwight Lowrey, Miss Mildred Lee, Miss Florence Lee, Mr. and Mrs. James Treston, Miss Elizabeth Treston, Miss Ida Dougherty, Mrs. Agnes W. Wooley, Miss Lilian Webb, Miss Elizabeth Happersett, Mrs. Almira Sholler, Mr. and Mrs. Harry Grace, Mrs. Bella Park, Mr. Michael DeLuca, Mr. and Mrs. Albert Benson, Mrs. A. B. Fox, Mrs. John W. Brock, Miss Anna Campbell, Mr. Luigi Di Pietro, Mr. Horace G. Burrows, Mr. George L. Slook, Miss Emma M. Miller, Mrs. Charles Dixey, Mrs. Charles E. Dana, Mrs. Edward Bok, Mrs. John H. Weaver, Mrs. Frank Sinclair Evans, Mrs. Sara Hoffman, Mrs. Mary Butterworth, Miss Annie Butterworth, Mrs. John F. Lewis, Mrs. C. F. Godshall, Mrs. Mary G. Cole, Mr. and Mrs. John W. Wirgman, Mrs. Howard Roberts, Miss Anne G. Maris, Mr. and Mrs.

Burton T. Kyle, Mrs. John H. Taws, Miss Virginia Robinson, Mr. Harry Killpatrick, Miss Laura Gesswein, Mrs. Anna Marie Gesswein, Miss Harriett Frost, Miss Martha Frost, Miss Anna L. Frost, Mr. Holstein De Haven Fox, Mr. Frederick A. Harris, Mr. and Mrs. Newell Harris, Mrs. Elizabeth Betson, Miss Annie Van Kirk, Miss Lizzie Van Kirk, Mrs. Joseph Kyle, Mrs. Warren C. Mercer, Mrs. W. W. Oliver, Miss Lola Heist, Mrs. Elizabeth A. Smith, Mr. and Mrs. George Wechter, Mrs. James Houseman, Miss Wilhelmina Brown, Miss Myrtle Carson, Miss Julia Woodward, Miss Lucy Owen, Mrs. Watson Ambruster, Mrs. Walter Horstman, Miss Anne Hampton Barnes, Miss Louise Reyer, Mr. Samuel Bell, Jr., Mr. Charles P. Searl, Mrs. David M. Shirk, Mr. and Mrs. O. B. Lake, Mrs. J. H. Brooke, Mrs. William E. Lucas, Mrs. George H. Stephenson, Mrs. W. O. Rowland, Mrs. Edward Ilsley, Miss Edna Schilling, Miss Elsie Nocella, Miss Emma Blume, Mr. and Mrs. A. L. Foreman, Mr. and Mrs. A. McKinley Foreman, Miss Dorothy Donnon, Mr. James Donnon, Mrs. John W. Pepper, Mrs. Clifford Lewis, Miss Anna Fernberg, Miss Helen Trotter, Miss Bernice Bonner, Miss Helen Bonner, Mr. Edward P. Macken, Miss Virginia Macken, The Porter Family, Miss Selina Groves, Miss Ellen Birch, Mrs. Cassandra Brett, Miss Clarissa McCutcheon, Mrs. Robert Koehler, Miss Vida Hunt Francis, Miss Norma Mahn, Miss Mary Jane Ritchie, Mr. and Mrs. Edwin Cornell, Miss Jane Carton, Mr. Charles Y. Fox, Jr., Mrs. Howard Van Keuren, Miss Helen Richards, Mr. A. G. Clay, Mr. and Mrs. Joseph Bonn, Mr. and Mrs. William Henry Lloyd, Miss Louise Schlepfer, Miss Julia Lewis, Miss Carolina Lewis, Miss A. J. Natt, Mrs. Thomas E. Cornish, Mrs. John Radcliff, Dr. E. J. Klopp, Miss Elizabeth Brannix, Miss Mary Brannix, Miss Anita Dominguez, Miss Elizabeth Lynch, Miss Catherine McConaghy, Miss Ellen Adair Orton, Miss Elizabeth McCusker, Mr. John McCusker, Mrs. John Maher, Mr. James H. Bell, Dr. Anna H. Thomas, Mrs. Edward L. Welsh, Judge Frank B. Jess, Mrs. William H. Hepburn, Mr. Louis Beck, The Ross Family, Miss Ella J. Githens, Miss Annie Goddard, Mrs. Annie Craig, Dr. John L. Redman, Miss Bella Mucklow, Mr. and Mrs. Edwin G. Strang, Mrs. Charles Hynes, Mr. and Mrs. George Illman, Mrs. Stuart H. Rogers, Major and Mrs. S. P. Budd, Miss Edith Weber, Mrs. Graham Cox Woodward, Mrs. J. K. Mitchell, Miss Edith Bowker Sharp, Miss Alice Prime, Mrs. Charles Stewart Wurts, Mr. and Mrs. Arthur V. Morton, Mrs. R. Meade Bache, Miss Edith M. Bache, Mr. Thomas F. G. Seixas, Mrs. Thekla Lotz, Mrs. James E. Lennon, Mr. William H. Cooper, Dr. and Mrs. Charles Currie, Mrs. Ephraim Brice, Mr. and Mrs. Walter S. Wheeler, Miss Rena Gill, Miss Pauline Wurtele, Miss L. H. Clausen, Miss Mary N. Weatherly, Mrs. Esther Traband, Miss Elizabeth Bell, Miss Agnes Purcell, and sixteen Anonymous.

MEMORIALS.

Memorials also were as follows: Mrs. Sara Bitner and Wayne, "Memory A. Wayne Bitner"; Miss Anna Cherry and Mrs. Margaret Graham, "In Memory of Mrs. Cherry"; Mr. and Mrs. Joseph Cook, "In Memory of Baby Teddy Cook"; Mrs. Clara E. Vietri and Mrs. Margaret Thacker, "In Memory Mrs. Margaret Hamilton"; Mr. Andrew J. Town, "Memorial Wreath"; Mrs. Parker Burnham Prince, "Christmas Flowers"; Mrs. Monroe Buckley, "Memory of Mrs. Mary E. Dawson"; Mr. and Mrs. Charles Y. Fox, Pulpit Wreath; Mrs. A. V. Morton, Lectern Wreath; Mrs. Edward Ilsley and Mrs. John F. Lewis, Altar Vases, Poinsettias; Flowers for Altar on New Year's Day, Mrs. Frank S. Evans; Wreath for Baptismal Font, Mr. A. W. Sewall; Miss Ellen Vinton Ford, Miss Mary L. Reilly, Miss Mabel B. Leddy, "Memorial Wreath for Miss Elizabeth Semans Ford."

Besides contributions in the form of money, there were special gifts in kind: For example, Miss Trotter, an abundance of toys and dolls for the Children's Party; Mr. Charles Y. Fox, forty boxes of tea and a huge box of oranges; the Klopp family sent several baskets to families; Miss Edith Barratt, a basket to one special family; Mrs. C. A. Buch, Memorial Gifts to Members of the Choir; special gifts from Mrs. H. F. Furness for Members of the Choir; Mrs. J. B. Hutchinson, Christmas things for tree; Mrs. Caroline Zintl, jellies for Sunshine Bags; Miss Elizabeth Hermans, money for the children's pleasure; Mrs. Edwin G. Strang, jellies for Christmas Baskets; Mrs. K. Rambo, toys; Miss E. L. Miller, special gift for Needy; Mrs. Almira Sholler, dolls for Children's Party, and Girls' Club toward Christmas Baskets.

The way in which contributions were assembled is of interest. Because of our custom of sending all offerings at Sunday Services to the Church House, there to be allocated by the Diocesan Treasurer, those of this Season were likewise so sent. Therefore special Christmas Bounty Envelopes were sent out rather generally. They came back by mail, by hand, by messenger and through the medium of the Alms Basin on two Sundays. Such as came in without other designation were for Christmas Bounty Fund *per se*. But some were variously inscribed as follows: "Someone not so fortunate as we"; "As you think best"; "For the Christmas Tree"; "For the Poor"; "Rector's Discretionary Fund"; "Rector's Fund"; "Rector's Discretion"; "To apportion through year's offerings"; half a dozen for "The Church Farm"; "In Memoriam"; "A Widow's Mite"; "Fund for Christmas"; "A Divinity Student"; "Episcopal Hospital"; "Coal for Distribution"; "Toys"; "Sunday School Christmas Fund"; "Mothers' Meeting Supper"; "Young People's Party"; "Children's Party"; "Christmas Baskets"; "For Aged and Poor"; "Needy Cases"; "To be Used as Needed"; "Anything you Prefer at this Season"; "Anything Dr. Steele wants it For."

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Parish Helper



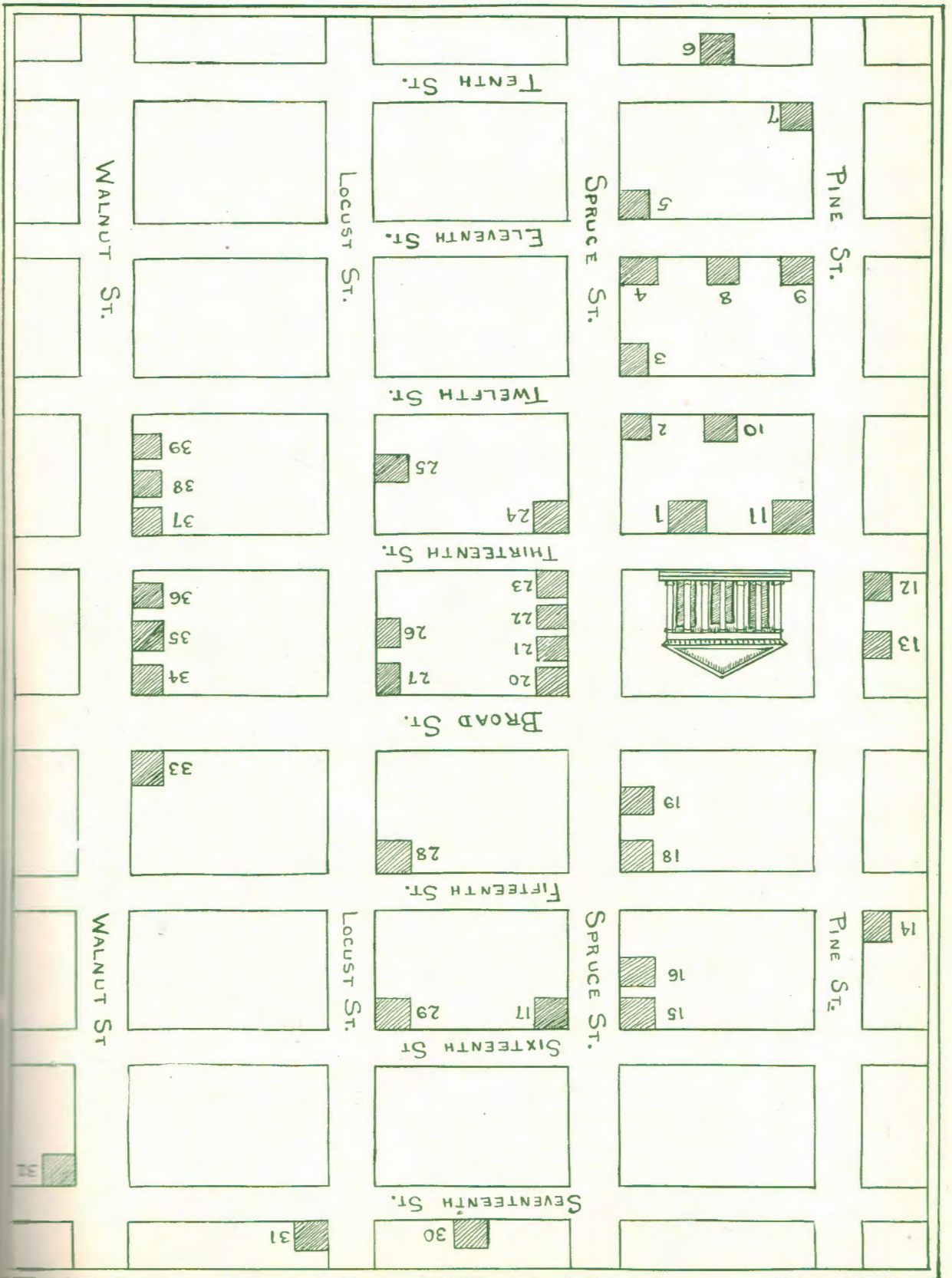
St. Luke and The Epiphany

(Protestant Episcopal Church)

330 South Thirteenth Street - - - Philadelphia, Pa.

Rev. David M. Steele, D. D., Rector

TELEPHONE, 28-83 PENNYPACKER



HOTELS AND APARTMENT HOUSES.

- 1 The Morris, 311-313 S. 13th Street.
- 2 The Manheim, corner 12th and Spruce.
- 3 The Esmond, S. E. corner 12th and Spruce.
- 4 The Colonial, S. W. corner 11th and Spruce.
- 5 Central Apts., S. E. corner 11th and Spruce.
- 6 Hotel Clinton, corner 10th and Clinton.
- 7 The Kenmar, N. W. corner 10th and Pine.
- 8 Sovereign Apts., 324 South 11th.
- 9 The Gladstone, N. W. corner 11th and Pine.
- 10 320-322 South 12th.
- 11 343 South 13th, N. E. corner 13th and Pine.
- 12 The Pequot, S. W. corner 13th and Pine.
- 13 The Kensington, 1330-1332 Pine.
- 14 400 South 15th, S. W. corner 15th and Pine.
- 15 The Newport, S. E. corner 16th and Spruce.
- 16 The Touraine, 1520 Spruce.
- 17 257 South 16th, N. E. corner of Spruce.
- 18 The Bellerich, 301 South 15th.
- 19 The Richelieu, 1414-1416 Spruce.
- 21 The Burlington, 1329-1331 Spruce.
- 22 The Maidstone, 1327 Spruce.
- 23 The Lenox, N. W. corner 13th and Spruce.
- 24 The Spruce, corner 13th and Spruce.
- 25 The Lincoln, S. W. corner Locust and Camac.
- 26 Hotel Sylvania, S. W. corner Locust and Juniper.
- 27 Hotel Walton, Broad and Locust.
- 28 235 South 15th, S. E. corner of Locust.
- 29 1530 Locust, S. E. corner of 16th.
- 30 The Chancellor, 250 South 17th.
- 31 The Warwick, N. W. corner 17th and Locust.
- 32 135 South 17th, N. E. corner of Walnut.
- 33 Bellevue-Stratford Hotel, S. W. corner Broad and Walnut.
- 34 Ritz-Carlton Hotel, Broad and Walnut.
- 35 Hotel Claridge, 1334 Walnut.
- 36 Hotel Sussex, 1312 Walnut.
- 37 St. James Hotel, 13th and Walnut.
- 38 St. James Annex, 1216-1218 Walnut.
- 39 Hotel Strathmore, 1208 Walnut.

MEMORIAL ALTAR FLOWERS.

- Dec. 2—In Memory, Mrs. Herbert M. Howe and John Fell Howe.
- Dec. 9—"In Memoriam."
- Dec. 16—Memory, Mrs. Charles C. Harrison.
- Dec. 23—Mrs. Francis T. Stewart.
- Dec. 25—Mrs. John F. Lewis and Mrs. Edward Ilsley.
- Dec. 30—Mrs. H. M. Howe and J. F. Howe.
- Jan. 1—Mrs. Frank S. Evans.
- Jan. 6—"In Memoriam."
- Jan. 13—"In Memoriam."
- Jan. 20—"In Memoriam."
- Jan. 27—"In Memoriam."
- Feb. 3—"In Memoriam."
- Feb. 10—Memory, Dr. E. S. Lemoine.
- Feb. 17—"In Memoriam."
- Feb. 24—Mr. and Mrs. Malcolm Lloyd.
- Mar. 3—Memory, Mary Howe Robinson.
- Mar. 10—Mr. and Mrs. Theodore Voorhees.
- Mar. 17—Memory, Rose Marie Gesswein.
- Mar. 24—"In Memoriam."
- Mar. 28—Maundy Thursday; Girls' Club.
- Mar. 31—Easter: Miss Anne Hampton Barnes and Mrs. Edward Ilsley.
- Apr. 7—Memory, Marjory Thornton Moore.
- Apr. 14—Miss Sidney Lafourcade.
- Apr. 21—Mrs. Louis dePui Vail.
- Apr. 28—Memory, Mr. Edward Dale.
- May 5—Mrs. J. B. Hutchinson.
- May 9—Ascension: Miss Helen Trotter.
- May 12—Memory, Mrs. E. M. Thorne.
- May 19—Whitsunday: Mrs. W. E. Lucas.
- May 26—Memory, Michael Clarkson.
- June 2—Memory, Marion H. Cresswell.
- June 9—Memory, Helen Clarkson Belfield.
- June 16—"In Memoriam," S. D. H.
- June 23—Memory, Mr. and Mrs. F. M. Gilpin.
- June 30—Mrs. James Treston.
- Sept. 1—Mrs. H. H. Furness, Jr.
- Sept. 8—Mrs. William A. Donley.
- Sept. 15—Mrs. Graham C. Woodward.
- Sept. 22—Miss Emily W. Gear.
- Oct. 6—Mrs. John W. Pepper.
- Oct. 13—Memory, Alberta Buch.
- Oct. 20—Miss Jennie B. Burns.
- Oct. 27—Miss Martha E. Yerkes.
- Nov. 1—Mr. and Mrs. Nathaniel Burt.
- Nov. 3—Women's Bible Class.
- Nov. 10—"In Memoriam," J. P. M.
- Nov. 18—Mrs. Aubrey H. Gillingham.
- Nov. 24—Mr. Franklin Gray.
- Nov. 28—Mr. and Mrs. John A. Lewis.

St. Luke and the Epiphany

330 South Thirteenth Street

Philadelphia, Pa.

Rev. David M. Steele, D. D., Rector.

SCHEDULE—1929—LENT

Monday—8 P. M. The Girls' Club.

Meetings in Parish House. Address by the Rector. Confirmation Alumni Included.

Wednesday—4 P. M. Children's Service.

Mothers also expected. Children come on their way home from school.

Thursday—8 P. M. Preaching Mission.

Six visiting preachers from as many States. See list of names and dates.

Friday—10 A. M. Holy Communion.

This takes the place of former afternoon services on that day.

Sunday Services—11 A. M. and 4 P. M.

These will be especially emphasized. Afternoon programs will be printed.

Important Dates of Lent, 1929

Ash Wednesday, February 13th; Confirmation, Sunday, March 17th; Easter Day, March 31st.

Keep a Card at Hand for Reference

Sunday Afternoons

at 4 o'clock.

February 17—First Sunday in Lent.

Penitential Office, Chanted with Choir. Appropriate Anthems, and Hymns.

February 24—Second Sunday in Lent.

Motet, "Hear my Prayer." Compositions by Mendelssohn.

March 3—Third Sunday in Lent.

"The Crucifixion," by Stainer. Cantata for Mid-Lent.

March 10—Fourth Sunday in Lent.

Annual Service by Musical Clubs, University of Pennsylvania.

March 17—Passion Sunday, in Lent.

Annual Confirmation Service. Bishop's Annual Visitation.

March 24—Palm Sunday, in Lent.

Four Passion Motets, by Michael Haydn. Order arranged by Dr. Matthews.

Mail Copies of Cards to Friends.

Preaching Mission

Bishops' Crusade

Thursday Evenings, at 8 o'clock.

February 14, 1929.

Rev. Robert Norwood, D. D., Rector of St. Bartholomew's Church, New York City.

February 21, 1929.

Rev. Allan Pearson Shatford, D. D., Dean of Cathedral, Montreal, Canada.

February 28, 1929.

Rev. Robert Johnston, D. C. L., St. John's Church, Washington, D. C.

March 7, 1929.

Rev. W. Russell Bowie, D. D., Rector of Grace Church, New York City.

March 14, 1929.

Rt. Rev. Charles Fiske, D. D., Bishop of Central New York.

March 21, 1929.

Rt. Rev. Charles E. Woodcock, D. D., Bishop of Kentucky.

Make this Schedule Widely Known.

Lenten Services, 1929

In this parish, our practice is to arrange different things for special groups, rather than the routine of one kind only of daily service for a limited group.

Of weekday services thus arranged, all are important. It is hoped that this arrangement will make its appeal to the largest composite number of people; different services, different groups.

Do not put off the observance of Lent until the season is far advanced. Begin at the beginning. Make up your mind what you desire to do. Then come with consistent regularity.

The novel feature this year is, of course, that of Thursday Evenings. It is true that this plan is not one for our parish in particular but is Diocesan in scope. At the same time, we must set a good example.

Set Aside All Thursday Evenings.

The Parish Helper

VOL. XXXVIII. PHILADELPHIA, PA., MARCH, 1929, 330 SO. 13TH STREET

No. 5

LETTER TO HOTEL AND APARTMENT HOUSE RESIDENTS.

My dear Friends:

This letter is addressed to you in order to speak the Church's appeal for an observance of Lent on your part; at least to the extent of making Lent, somewhat more than other seasons, a time of going to church.

Lent, as of course every one knows, is of six weeks' observance in length; but what some do not know is the date of its beginning and of its end.

The beginning of course is Ash Wednesday. That date this year is February 13th. Easter comes this year on Sunday, March 31st. Preceding that there are other familiar names, as of Palm Sunday, March 24th; Passion Sunday, March 17th; Mid-Lent, March 10th, etc.

Invitation to Services.

On any or all Sundays, you are especially invited to our services, either or both forenoons and afternoons. The former is Morning Prayer and Sermon at 11 A. M.; the latter is Shortened Evening Prayer and Address at 4 P. M., with special Musical Features.

Regarding these latter, a schedule appears in print elsewhere. This schedule embraces some things unusual. Especially perhaps that one will appeal which we are planning for the Fourth Sunday in Lent, March 10th. Our Choirmaster is at the same time Director of Music at the University of Pennsylvania. On that afternoon, fifty of his young men, student-members of the various Musical Societies, will take the place in the chancel of our Choir.

Neighbors and Friends.

In phrasing this letter, I am trying to keep clearly in mind a special coterie of readers. It is addressed to our neighbors and friends

who may be resident only for a short season of the year in hotels and apartment houses hereabouts. Being absent from your home churches, or indeed not always accustomed to attend with regularity any church, will you not welcome such an opportunity during the Lenten Season to say your prayers along with us?

Three Special Things.

First, I call your attention to the normal Services on Sunday Mornings. There is always a place for you and a welcome, even though in this parish we do not make a fuss over strangers, stand at the church door to greet them as though they were rare and teach them how to use a prayer book as though they were pagans. We will take your church going for granted.

Secondly, to the somewhat unique Sunday Afternoon Services. For these, programs are printed and ushers serve an invaluable purpose. These programs are all carefully prepared and the choir do their part consistently and constantly to make them the best of their kind anywhere I know. You will never come to this four o'clock hour and regret the time involved or distance traveled.

Thirdly, there is a series of Six Thursday Evenings at Eight o'clock, the Preaching Mission instituted last year under the guise of the Bishops' Crusade. I have spoken of this at some length on another page. Please read the statement that appears there and consider this as an exceptional opportunity to worship with an unusually large congregation and enjoy some quite worthwhile preaching.

Very sincerely yours,

David M. Steele.

CHURCH DIRECTORY.

Corporate Title, "Rector, Church Wardens and Vestrymen of the Church of St. Luke and The Epiphany."

Rector Rev. David M. Steele, D. D.
 Parish Visitor Miss Pauline Wurtele
 Choirmaster,
 H. Alexander Matthews, Mus. Doc.
 Accounting Warden,
 Mr. Charles Stewart Wurts
 Secretary Miss Laura E. Gesswein
 Bookkeeper Mr. George L. Gaff
 Verger Mr. John W. Ryan
 Janitor James Richardson
 Janitress Mrs. Ella Watkins
 Mail Address 330 S. 13th St.
 Telephone Number Pennypacker 2883

The Parish House is open at all times. The Rector's Study, the Offices of the Clergy, Choirmaster, Parish Visitor, Secretary, Verger and all members of the Staff are here. Any or all of these can be seen or telephoned or written to at any time at the above address. This Church is not a retreat; it is a workshop. Its tasks do not end with Sunday's services; its ministrations are for all those who desire them at any time.

EASTER WORSHIPPERS.

Easter Day is a day for those who have been loyal through the long weeks and months that have gone before. The risen Christ makes himself known to those alone who have had fellowship with him in service and self-sacrifice. Arguments do not appear of equal force to minds and hearts of different kinds. In order to appreciate duly the full weight and significance of arguments, especially regarding future life, a certain depth of nature, a certain amount of actual experience of human life, as it is lived here and now, a broad sympathy with the abounding sorrows, pains, disappointments, failures, and disasters of man's existence here are necessary. Nor is any one an adequate judge of this matter who knows nothing of the grandest heights and depths of human affection.

CHURCH AND STATE.

"The government is moving further and further away from the people all the time. There is a growing incompatibility of temper between the powers that be and the powers that put them there. The old doctrine of federal officials as servants of the people is rapidly passing. The bureaucrats have become autocrats, and seem to forget that they are the creatures of their creators, the people; servants of sovereign citizens; and not powers ruling from above.

"This discontent with the government, as if it were an entity, of and by itself, is ominous. It undermines the very principles of democratic government, of, by, and for the people. Even the legislators, feeding at the public crib, are feeling their oats. Hence that ever-increasing crop of laws whereby Congress seeks to supervise everything.

"It is no surprising thing that the same tendency is seen in the church. Secular and religious politics have always been like Siamese twins: as one grew so did the other. Hence the growth of the sentiment for centralization and supervision in the body religious just as in the body politic.

"All this has been well summarized in this statement of fact: the United States and the Protestant Episcopal Church were organized largely by the same hands and in the same year, 1789, the Bishops being constitutional officers and the Dioceses integral unities and not the creation of Bishops. But now centralization goes merrily on.

"There is a tendency towards autocratic methods, and towards scanty responsibility to the electorate of the church. The organization of Presiding Bishop and Council in its departmental systems is appointive and not responsible to the people of the church, not having derived authority therefrom in accordance with the spirit of the Constitution. If the state is becoming autocratic, is that any reason why the church should follow suit?"—*The Chronicle*.

Rector's Letter

To the People of St. Luke and The Epiphany

My dear Friends:

Midway in Lent, I am trying to prepare this copy of the Parish Helper in order that it may report our progress as the weeks have gone by up to date, and forecast to such extent as may be possible the Holy Week and Easter Services.

The schedule, both of Sunday and Weekday Services, is familiar by this time. In many ways they are the traditional events on the established days and at the customary hours. Things so far have gone very well indeed.

The Children's Wednesday afternoon services are more largely attended than heretofore. At the Monday night meetings of the young people, under the auspices of the Girls' Club, the attendance began with a hundred and has ranged rapidly upwards. The Sunday morning congregations have not as yet, it is true, overcrowded the church; but maybe more of you will be impelled to confess your sins before the time elapses.

University Boys' Service.

The Sunday afternoon services are well attended, as usual. Especially we look forward to as large a concourse as last year for the annual visit of the boys from the University of Pennsylvania. These members of Dr. Matthews' Musical Societies are coming on March tenth, at four o'clock, to take the place of our regular Choir. The Thursday Evening Preaching Mission is a real success. The services are hearty, the congregations are larger than last year and the preaching (see schedule) is the best that I have known at any similar series in any city.

So much for that. Looking forward, Confirmation will be on Sunday, March 17th, at 4 P. M. It may be that it is too early to make ~~such~~ announcement of and it may be unneces-

sary to refer to the now familiar features of Easter. In Holy Week, the hours will be the same as other weeks—except that, in addition, there will be service in the Church on Monday afternoon and on Tuesday afternoon each at five o'clock, as well as the Children's service on Wednesday at five o'clock, the Corporate Communion on Maundy Thursday evening at eight o'clock, the Good Friday service at eleven o'clock and the Easter Even service at five o'clock.

With regard to the Easter music, programs will be prepared in advance. The Easter Carol service at four o'clock will be sure to claim its usual overflowing attendance. Envelopes will be mailed in advance for the Easter Offering and cards for contributions to the Chancel Flowers. The annual Vestry Election will follow on Monday afternoon at four o'clock to select four members for the forthcoming three years.

Confirmation.

I want to say something at more length than I had opportunity to print last month about the subject of Confirmation, in order that several things peculiar to this year may be thoroughly understood.

First, the date of the Bishop's visit this year, as for many years past, will be the Fifth Sunday in Lent; that is to say, March seventeenth, at the four o'clock service. The Bishop of the Diocese and whatever other Bishop has happened to be assisting him at different times have alternated. This year the visitant will be Bishop Garland himself.

Our classes have ranged, through passing years, very widely in numbers; sometimes twenty, thirty, forty, fifty, once a hundred, depending upon many things. Sometimes, for example, it proves that we have rounded up everybody so completely one year and pre-

sented so large a class that it takes another season or two for a group of corresponding numbers to accumulate.

At the beginning of Lent this year as always, the number is indefinite. New candidates offer themselves week by week as the time goes on. At the present writing, there are possibly two dozen certainties and a number of others whom we think about and speak to as possibilities. What I am trying to emphasize especially is that the time is not too late—it is never too late—for those, more especially adults, who are thinking of this, but whom we do not know.

Thursday Evenings.

Another peculiarity this year as last is that, whereas we used to devote Thursday night to more or less formal confirmation instruction in the Parish House, during these two years that hour has been preempted by the Thursday Evening Preaching Mission in the Church. This is so much more important that this year we can deal with candidates only more or less individually. We have, on Monday evenings, a class of the younger people, members of the Sunday School, etc., who are most normally in need of some special preparation. In the case of adults, I always consider that their best confirmation preparation is coming to church. Especially is this true of those—and they are always a large proportion—adults, who have been brought up in other churches. We assume that they have each their own religious background and previous education and take it for granted that their decision to become Episcopalians is a matter of conviction.

See Column Opposite.

In fine, this column is intended merely to make plain the date, to urge voluntary action on the part of anybody, to insist upon their letting the Rector know in advance and receiving such private counsel, information and advice as one is capable of giving, apart from and in addition to the younger members who already are being instructed. In the opposite column are set forth in quotation certain words of wisdom by another which seem to go far toward all the enlightenment needed.

Very sincerely yours

David M. Steele.

CONFIRMATION?

"When we now and then try to imagine ourselves outside the Episcopal Church and regarding her from a detached, impartial point of view, we are never quite sure whether to congratulate her on the remarkable ease with which she can insulate certain outworn standards from her usual thought and practice, or to condemn her modern-minded members for submitting to these flagrant contradictions.

"Let it be understood at once that we greatly value some beautiful service. The giving of the right hand of fellowship is a purely parochial matter but lacks the impressiveness of confirmation. We can think of no service of admission into the Christian Church which is equal to our own. And we admire its lack of anything approaching magic.

"What shall be done about that considerable group in every parish, attracted to the Episcopal Church because it is the chief church of the village, because the children attend the church school, or because they find it the most catholic and Christian; devout members of other denominations, some of whom put to shame our own people by their regularity of church attendance, their spirituality, their generosity and their activity in all good works?

"They cannot quite understand why we spurn their letters from their former churches. They feel that in joining the church they received precisely the spiritual gifts which are given to our own children in confirmation. To repeat that ceremony would have little meaning, and would both repudiate their earlier experience and make it a mere legalistic form.

"What should rectors do in these cases? We recently met one who thinks that any but a spineless priest would refuse them the Holy Communion! Many give them no peace till they submit to confirmation, warning them that without it they can never be regular members in good standing. Most sensible rectors quietly admit them to the Holy Communion, whether or not they dare report them as communicants. One rector has recently frankly announced his liberal principle and practice to the public. In this parish we insist upon their being confirmed as a mode of procedure and in so far as we can urge this upon them make it a matter of privilege as well as obligation."

MISS DOBBINS.

During the past month the parish in its corporate capacity has suffered loss, as their friends and families individually have undergone bereavement, in the death of two of our most valued members.

First, on January 27th there died, and on January 30th was buried, in the family mausoleum at Mt. Holly, New Jersey, Miss Mary A. Dobbins, who through all the years that I have known her had been a pewholder, a faithful attendant and a warm personal friend of the Rector.

She was not originally an Episcopalian; but came of Quaker ancestry and her sterling character and boundless benefactions made her worth known and her work appreciated during her life by innumerable institutions in the city and elsewhere. She was fortunately possessed of a large estate and, having a warm heart, she had always an open hand toward every worthy undertaking.

In particular, it was she who years ago, when earliest we began to do our summer fresh air work, first at a seashore home, then at Springfield and more recently at the Church Farm at Broomall, used every year at Easter to send me a substantial contribution which indeed was the back log of that fund.

I had frequently spoken to her about capitalizing this income in some form so that, when her hand was stilled, her annual gift might be perpetual. At the time of her death, I did not know whether this had been done. I confess I went through a period of uneasiness to know just what would happen if this had not been done. God be praised and her memory revered in the fact that, in due course, there came to me this excerpt from the

"Will of Mary A. Dobbins, who died January 27, 1929, Probated January 31, 1929, and letters testimony granted: XXIV-8. I give, devise and bequeath to the Pennsylvania Company for Insurances on Lives and Granting Annuities the sum of Twenty-five thousand (\$25,000) Dollars in trust nevertheless to keep the same invested in good securities, not being limited to legal securities; to collect the income thereof and to pay the net income to the Rector, Church Wardens and Vestrymen of the Church of St. Luke and The Epiphany, 13th Street below Spruce Street, Philadelphia, Pa., the fund to be known as the 'Edward T. Dobbins Fund.'"

D. M. S.

MR. HARRISON.

Secondly, on February 12th, there died and on February 14th was buried in the family plot in Old St. David's Church Yard, Radnor, Pa., Mr. Charles Custis Harrison, educator and philanthropist, long time Provost of the University of Pennsylvania, more recently President of the University Museum, proponent of the Washington Memorial at Valley Forge and interested in other monumental things too numerous to mention. He was member of a most distinguished Philadelphia family, and through the course of his whole life, to the ripe age of eighty-five, always one of the most distinguished members of any circle.

Baptized and confirmed in his early youth in this parish, he had come to be its oldest living member. For more than fifty years he had been a member of its Vestry. And until unfortunately incapacitated by ill health a year ago, he had been for years its Rector's Warden. His counsel in all our deliberations was eagerly sought and highly valued. Our loss as Rector and Vestry in this regard is quite irreparable.

He was sagacious beyond his peers, but never domineering or opinionated. Indeed, to get his advice, we always had to ask for it. He preferred ever to listen far more than to talk. His mind leaned to decisions rather than discussions. He was one of those most instrumental, thirty years ago, in the wise consolidation of the then separate parishes, Old St. Luke's and Old Epiphany. Amid the changing personnel of twenty-eight members of the Vestry, in the twenty-five years I have known it, he was last but one of those composing it.

It would be as fulsome as it would be futile for one so humble as his Rector to attempt to appraise his worth in ways that everybody knows without the telling. The proof of this is in the fact that, as the crowning touch of his career, he was, in 1925, chosen to receive the Philadelphia Award, singling him out as the most distinguished citizen of that year and carrying with it the familiar gift of \$10,000. Needless to say, he promptly distributed this to various charities and benefactions. Other people knew that he was a great man. I possibly happen to know, better than anybody else outside the circle of his family, that he was a good man. How good, it would melt me to tears—and I do not weep easily—to try to say. May he rest in peace and may light perpetual shine upon his soul!

D. M. S.

Letter Regarding Apportionments.

June 28, 1918.

Rt. Rev.

 Bishop of Pennsylvania,
 Philadelphia, Pa.,

My dear Sir:

I beg to acknowledge receipt of your letter of May 28th addressed to me as Accounting Warden, referring to the apportionment so-called, upon the parish of St. Luke and The Epiphany, of money for Diocesan Missionary work. Inasmuch as, in the capacity of such Accounting Warden, I handle only the funds of the parish (the Rector having charge of all the congregation's offerings) I have thought proper to place your letter before the Vestry, by whom I have been instructed to reply as follows:

Legally Constituted Body.

As individuals, the members of the Vestry fully appreciate your desire that all aid possible be secured for the various charitable and missionary objects of the Diocese. They do not, however, as a legally constituted body, feel that they may consistently devote any part of the income of the parish to these objects. Such moneys would have to be collected from the Congregation by the Rector.

In this parish, various missionary activities and institutions and societies are designated as Special Objects for Offerings on all the Sundays throughout the season. As a mere detail, every dollar of such collections is given to some form of good works; none in fifteen years has ever been used for church-expenses—not a single dollar.

Apportionments in General.

The Vestry realize that your letter bears only upon one of the said several forms of Apportionment, that for Diocesan Missions. But they feel that their judgment might with propriety be expressed upon the whole subject of Apportionments, inasmuch as the amounts arrived at on the several lines are by the same method of estimate.

Income, Expenses, Offerings.

The Vestry has always, pursuant to canon law and general custom, concerned itself with the administration of the temporalities of the parish, law and custom placing upon the Rector the task of spiritual ministration; of which ministration one part is the attempt to secure from the people "Alms" (although only, of course, technically so-called) including voluntary offerings for all charitable and missionary objects.

The Vestry is unable, therefore, to recognize as an obligation upon it such a resolution as that in pursuance of which a Warden is asked to forward a sum of money for the consolidated charitable and missionary work of the Diocese.

Contributions by Congregation.

The Vestry are sincerely desirous of upholding the Rector in his every effort to secure from the Congregation the largest possible contributions. In view of the personnel of the congregation, they deem that these gifts have been generous. To be specific, the amount of money thus contributed, during the past year, and all given for the poor, for benevolent ministrations and for parish-house activities among beneficiaries not parishioners, for Diocesan institutions and for Domestic and Foreign Missions, all together, was a little over \$20,000.00.

In this parish, the bulk of church-expenses are met from income on endowment, which income is not capable of diversion to purposes other than for the support of the parish.

Method of Apportionment.

The Vestry believe that the method of Apportionment in vogue is unwise and unwarranted. It involves the fixing of a sum for expenditure irrespective of any expression of willingness or ability of congregations to meet such expenditure as a whole; and the apportionment of the parts upon individual parishes on a basis which has insufficient foundation in the circumstances relative to the particular parish against which a sum is so apportioned.

Excessive and Impracticable.

The views of the Vestry, as above expressed, are entirely independent of the consideration that they regard the total sum asked of this particular congregation for certain objects as excessive and impracticable, in that, as disclosed by the printed tabulation that lies before them, entitled "Diocese of Pennsylvania, Parochial Shares in the Apportionments, 1918," the Vestry observe that the sum of three items alone set opposite the name of this parish totals approximately \$10,000.00 which is, in fact, nearly fifty per cent. of the total contributions made during the past year for all objects together, and it is understood to have been proposed that the next year shall show a further increase.

Constructive Endeavor.

The Vestry has instructed me to write you at this length in order that its position may be made quite clear. The members are all thoroughly alive to the necessities of the Missionary Work of the Church and, as individual members of the congregation, will give their best assistance to the Rector in his efforts toward its loyal support; but they do respectfully suggest that some other plan be adopted in attempting to obtain what are essentially voluntary contributions.

I have the honor, my dear Sir, to be

Sincerely yours,

Accounting Warden.

Unfruitful Endeavor.

As might have been feared, nothing ever came of this endeavor. This letter was written ten years ago. It grew out of sage deliberation at one regular and three special Vestry Meetings. The letter was drafted by Mr. Owen J. Roberts, than whom nobody could have been more competent. It was signed and sent by Mr. Arthur W. Sewall, then Accounting Warden, than whom no other could have been more interested. I desire, please, to make some comment and to narrate subsequent, especially recent, procedure and developments.

Comments on Letter.

In view of the fact that the foregoing letter bears date of ten years ago; in view of the fact, however, that it definitely established at that time the principles, policies and practices of our Vestry and further because all of the above prevail to this day, I ask you now to turn back and reread the letter beginning page 10 with your mind on three points.

First, in this parish, possibly because of exceptional conditions here, a distinction is sharply drawn and of necessity between two kinds of moneys. All items of Income which go toward Expenses are handled entirely by the Vestry, through the Accounting Warden. That Income is from two sources only: pew rents and interest on investments. On the other hand, all money is handled by the Rector which must needs come to him alone in the form of Contributions and Collections. The bookkeeping in both cases is professionally done and an annual audit, by a certified Public Accountant, is printed once a year. It just so happens that these certificates of audit both appear in this March issue on page 16.

Vestry's Part in Matter.

Secondly, the members of the Vestry are quite right in considering themselves individually, in so far as the second kind of money is concerned, merely as Christian gentlemen and Communicants, responsible in the same way as others, no more and no less, except in so far as their individual financial ability should make their Contributions higher than the average, or lower—if there is such a thing as an average giver, esteemed in this manner.

Thirdly, they estimate the figures suggested annually to this parish, as a Quota or Apportionment, to be excessive and impracticable; although this is less important than their feeling that the method of apportionment in vogue is unwise and unwarranted. They are thinking in this latter connection of two facts; first, that such a figure for Contributions expected is based upon so-called Church Expenses and secondly that it is levied by a sliding scale.

Changes Since Occurring.

Since the original framing of that letter, it is true several changes have been made in Diocesan procedure. These changes might, with regard to their merits, be considered one by one. At about that time, which was the approximate time of setting up the Executive Council, etc., and the laying of emphasis upon Contributions and Collections, for work outside the Parish as within, the proportions to be determined by them, I gave in to that suggestion. Although feeling that it would not work well in our parish, I gave up our system of Designated Offerings for Special Objects on different Sundays throughout the major season of the year and, pooling as it were all our offerings, began sending totals monthly to one central treasury at the Church House.

Increased Diocesan Expenses.

The setting up of that Diocesan machinery, its subsequent as well as present operation, has become very costly. I express no opinion here, because I have never been asked for any advice; but others have worked out tabulations that are rather startling. They began with the Convention Journal of thirty years ago. The approximate amount of money for, shall we call them Conventual Expenses of the Diocese was—what would you say? Ask them. For this year, by adding up a table of figures in print that lies before me, the Episcopal Fund, the Convention Fund and the Sustentation Fund total \$52,203.19.

Nobody will question the fact that, in the passage of those years, it costs more money to do anything; still that does not answer the question: Just what are you doing? And the question whether it should cost in 1928 as many times more to do it than it did in 1898 can be answered only in terms of results accomplished. What are these results? Some of us wonder whether they are sufficiently apparent to justify such an increase in expenditures. Especially is this upon our minds in view of the fact that this high point has already been reached before we contemplate the election of a second Bishop. That election will add approximately \$15,000.00 more.

Things in Addition.

All this money as paid by Accounting Wardens is apart from annual premiums for the Church Pension Fund, since established. Nor does it take account of the Divinity School Campaign, begun a few years ago, not yet completed. Neither yet does it include the Three Million Dollar Campaign, launched to run through a period of five years, for the extension of building to Institutions of the Diocese. It is utterly neglectful of the extent to which people are solicited for the Welfare Federation's annual three or four million dollar Drive, one plea for which to Church people is that so many Institutions distinctly Episcopalian are now included in its schedule of allotments. I believe eleven is the number.

Bearing Upon Coadjutor.

And lastly, we have now the phantasm of an umpty million dollar Cathedral in the offing. Of course, as St. Paul would say: I speak as a fool; but is it germane to ask whether financial things locally are not becoming a bit top-heavy? I do not know; but I sometimes wonder whether this may have anything to do with the number of declinations we have had of good men elected Bishop Coadjutor. It is barely possible that not all men may be equally willing to become just that kind of Atlas. They look at the kind of job they are asked eventually to inherit. Apparently they do not relish the undertaking.

Assessment and Apportionment.

In this parish, the Accounting Warden has always paid our technical Assessment, although it has steadily increased. Last year, his checks for this totalled \$1,571.61. That was in addition to the annual premiums on Church Pension Fund, \$675.00. These moneys, I say, are paid by the Accounting Warden, because out of Income he administers. Assessment is properly a definite percentage, based upon annual Expenses, the same percentage applying to all churches. When, however, you come to the so-called Quota or Apportionment, a sliding scale is adopted somewhat after the fashion you are quite familiar with in the "brackets" of Income Tax. The result is that,

starting from negligible Expenses in number one of the two hundred and seven parishes, by the time you get to ours, the percentage is something over 33 1/3 per cent.

Size of Apportionment.

The figure arrived at by this sliding scale method of calculation means that, as Rector of this parish, I am asked, for the coming year, in the same printed document before me, for \$9,577.91, for work outside the Parish, maybe half for Mission Work in the Diocese, the other half for work of the General Church outside the Diocese. The only question that nobody ever asks, at least is not willing to answer, is the more or less simple question: Just where is it expected this money shall come from? Basing this calculation upon the item in the annual Diocesan Report of this parish, Church Expenses, it is true that figure is large; the total employed for that basis this year, being \$29,144.30. But is it expected by anyone that \$9,500 of our \$29,000 shall be taken out of Income on any of our Endowment or Trust Funds?

Question of Law.

We operate under a Charter from the State of Pennsylvania. Our Endowment and Trust Deeds are recorded at the City Hall. Endowment exists for the maintenance of this parish, in this locality of this city. It has, written into the very document itself, the following phrase: "This income shall be used for the following uses and purposes and for no other, to wit:"—and goes on to recite what these are. The income of eight other, smaller to be sure, Trust funds is all equally specified for carefully defined purposes. We could no more give this to the Board of Missions than we could undertake to run with it a Baby Farm. No dollar of any such Income could be diverted, by any Vestry, without being guilty of malfeasance and properly being sent to jail. Even the Presiding Bishop and Council, why scarcely the Pope himself, would wish that upon us.

Contributions and Collections.

It follows that the only way for such an amount of money as \$9,500.00 to be paid would be for the Rector to do it from the people's

Contributions and Collections. As a matter of fact, those two things put together for the last year were about \$14,000. It is also a fact that, referring again to the printed tables before me, for last year, the proportion of that thirteen odd thousand dollars sent to the Church House for allocation there, in the judgment of whatever Financial Committee passes upon the matter, was \$4,986.80. Those are merely two statements of fact. What they mean, of course, is this: with the exception of Communion Alms on the first Sunday morning of the month, all the collections, at all our services, both week days and Sundays, both morning and afternoon, were at the end of each month totalled and sent in thus. It was these alone that made up that second amount. I cannot change the figures. Nor do the people seem inclined to change them upward. The point is, there remain pressing necessities for such things, within the Parish, as the Christmas Bounty Fund, the Summer Church Farm Work, and such portion of the Easter Offering as is not otherwise designated, called the Rector's Discretionary Fund. This last is requisite to carry him, the year-throughout, for all parochial charities and benevolences. Money for these comes in the form of Contributions and Subscriptions.

Requests and Replies.

Each year, some Quota such as the above \$9,500.00 is sent to me. I am asked to accept it as such and pledge myself that the parish will give it. Failing that, I am asked to make some conjecture in advance what my people will give in the year to come. I have never been able to give an affirmative reply to the first question. The only reply I could ever make to the second would be that nobody other than God in Heaven could tell, for twelve months in advance, what anybody will do. The only person who could even guess would be the Rector; and he isn't given to guessing. The last persons on earth to say would be the Vestry; for they know nothing about it. It has seemed to me therefore that the only sane answer to make is this: I will send you everything the people give, in all offerings, at all services, the year throughout.

Now, please, at no point in this perfectly serious discourse have I meant to be argumentative; but I have felt the necessity of trying to my utmost to be plain. Perhaps I may remind some reader of the old fellow at the country grocery store, sitting with his peers around the stove, and having some remark of his questioned. Said he: "Listen! I ain't arguin' with you; I'm jist tellin' you." That has been my intention, however far I may seem to have failed.

Most Important Point.

But there remains this most important point. It is true that, in the sum-total of our Collections, as taken in the conventional way at routine services, we are giving too little. If any body, or many bodies, in this parish, think so, there is the simplest kind of corrective. Let them give more. The matter is plain; the method is simplicity itself. All Offerings are for Church House allocation. How much those offerings, all put together for a year, could be, or should total, I do not know. What I do know is that I am so persistently nagged and harrassed from the outside about this matter that, at the January Vestry Meeting, I laid the whole subject once again before The Vestry, and complained that I was tired of it.

I did this, not because I consider these gentlemen of the Vestry any more responsible, nor any less so, than other communicants: but merely to ask their counsel and advice. We went over the whole subject briefly at two regular, but very thoroughly at one special, Vestry Meeting. We spent two hours with a chart and blackboard. They are not exactly ignorant. They can talk the English language. And they know the multiplication table. They know all about this matter. They could give a whole lot of committees food for thought. They have in no sense instructed me; but they have advised me, in view of the changing personnel of the congregation, to make from time to time, and especially at this time, a repeated definite attempt to restate this whole problem. This is in order that we may keep our system plainly before the Congregation.

Letter Being Sent.

In the second place, they suggested that I send a letter at this time to all members of the parish. In doing this, they especially stressed the importance of sending it to everybody, high and low, rich and poor, old and young, alike. The best way I can think of making that statement is in print in the Parish Helper. Also I have decided that the best time to send such a letter is in connection with the Easter Offering. For this offering I have annually sent out a limited number of envelopes.

In the third place, they suggest that I emphasize, in that letter, the privilege that everybody surely already understands they have, of designating contributions. If or in so far as anybody wishes to give more money for those objects outside our own Parish, as for example, Diocesan Missions, Domestic Missions, Foreign Missions, etc., they have only to indicate this. If you will be at pains to read that letter in the light of all that has been said above, things will certainly all be plain to you when you receive the letters and envelopes referred to and which you may expect in due course.

Very sincerely yours,

David M. Steele.

Easter Offering

St. Luke and The Epiphany

Rector's Discretionary Fund

or for

Designated.....

From.....

(or Anonymously)

CAUSES OF COUGHS.

Causes of Coughs.

A news story recently appearing in the **Public Ledger** is worth reproducing here in part: also something elsewhere appearing later as addenda that pertains especially to coughing as a public nuisance. There are head lines such as these: Scores of Abnormal Body Conditions may be Cause of the Trouble. Philadelphia Doctor speaks. Careful Treatment Urged. Extent of the Nuisance, in Theatres, at the Opera, especially in Churches.

A Physician's Opinion.

"Coughs, although usually associated with irritations of the throat may also be symptoms of a score of other abnormal conditions, according to Dr. Nathan Blumberg, author of a bulletin from the Philadelphia County Medical Society. In the bulletin, entitled Coughs, their Significance and Treatment, the writer urges the importance of consulting a physician to determine the cause of the particular kind.

"A cough may be a danger signal of trouble in the eyes, ears, nose, throat, mouth, teeth, neck, chest or abdomen, according to Dr. Blumberg, who suggests that a thorough examination of these organs should be made. Among the unusual causes of a cough listed by this leading physician are wax, eczema or a foreign body in the ear, a deflected septum, a sinus inflammation, diseased tonsils, cancer or enlarged glands. An enlargement of the aorta causes what is known as a pressure cough.

Diagnoses and Cures.

"Conditions in the chest that may cause coughs are tuberculosis, heart diseases, particularly of the type in which the heart becomes enlarged: bronchitis, pneumonia, enlarged glands and sarcoma of the chest. There is no such thing as a stomach cough, declares Dr. Blumberg. This condition usually occurs as a result of inflammation of some other associated organ. Inflammation of the liver, spleen and kidneys, as well as other intestinal disorders are causes of coughs which may be located in the abdomen. All these things ought to be taken seriously. Advice should be sought, diagnoses made, and where possible, cures effected."

The Habit Cough.

Here the news interview as such ends; but a news-writer in another connection goes further thus: "There still remains the worst of all, the habit cough. This has no cause and consequently no cure. It is not a cough strictly speaking at all: it is only an offensive practice on the part of inconsiderate people who indulge, the while they are admitted to the company of those more polite and considerate, a habit that is inexcusable because vulgar. These noisome, thoughtless folk deserve no sympathy, because they have no malady; but the innocent bystanders, deserve much sympathy.

A Reporter's Conclusion.

"The writer, being a reporter, has endured this, to the trial of his soul. Actors do their best in spite of it. Moving picture machines alone go on unconscious of it. Orchestra conductors pause at times and reprimand it. Preachers suffer under it with Christian patience. But is there good reason why they should? What we pagans wonder is that those who read Church Services do not pause at times and throw hymn books at these people who ought not to be at large. Nobody minds a real cough. Everybody sympathizes with any one who really has a cold. But these offenders are only noisemakers. And the noise they make is as loud as if they stood up in meeting and spoke at the top of their voice.

Unholy Impious Interludes.

"These clergy aforesaid might permissibly protest that they should be allowed, in reading the Litany, to proceed in peace and piety. They might well ask why, in the most pianissimo parts of the Choir's rendition, auditors should hawk and yawp at every quiet moment, and whoop and hollow at every recurrence, in the Benediction, of the very name of God. It does seem, even to a mere news scrivener, a bit sacrilegious. It seems that at most the alleged worshippers referred to might strive not to obey that impulse to yell, at worst might choose more opportune times or, failing either, might at least take the trouble to cover their unshamed faces."

—Selected.

Parish Record

The amount of money contributed in Gallery Subscription Envelopes, counted and sent in to the Accounting Warden for February, 1929, was \$134.80.

Baptized:

Feb. 3—Louis LeRoy Hepburn, Jr.

Transferred:

Feb. 20—To Chapel of the Mediator
Mr. Jacob Klund
Mrs. Jacob Klund

Married:

Feb. 1—James Todd Baldwin and Gladys
Bare Ebersole.

Buried:

Feb. 14—Charles Custis Harrison.
Feb. 20—Charles Shubel Child.
Feb. 25—Dr. Henry Morris.

OFFERINGS IN FEBRUARY.

Feb. 3—A. M. Communion Alms	\$ 86.75
Feb. 3—P. M. Diocesan Treasurer	17.40
Feb. 10—A. M. Diocesan Treasurer	67.65
Feb. 10—P. M. Diocesan Treasurer	26.75
Feb. 13—A. M. Ash Wednesday, Diocesan Treasurer	23.75
Feb. 17—A. M. Diocesan Treasurer	83.25
Feb. 17—P. M. Diocesan Treasurer	33.15
Feb. 24—A. M. Diocesan Treasurer	72.25
Feb. 24—P. M. Diocesan Treasurer	31.30
Total Offerings in February	\$442.25

Additional Amounts.

Girls' Club, Reported	\$ 12.00
Printing of "Parish Helper"	13.00
Special Contribution to Church Farm ...	500.00
Total Additional in February ...	\$525.00
Grand Total for February	\$967.25

ACKNOWLEDGMENTS.

The Parish Visitor acknowledges with thanks the receipt, since the last "Parish Helper," of books, magazines, clothing, flowers, jellies, cakes, etc., from the following: Mrs. Almira Sholler, Mrs. James Treston, Mrs. G. C. Woodward, Miss E. Hermans, Mrs. John H. Shinn, Mrs. Harry Banks, Jr., Misses Edith and Theodora Burt, Mrs. A. B. Yarnall, Miss Lucy Alday, Mrs. Elizabeth Hanna, Mr. John Wirgman, Mrs. H. S. Moorhead.

A word of special thanks is due several persons and firms who have made donations in various ways for special purposes: Mr. Frank Meehan, grocer; Louis Buck Inc.; Philadelphia Pickling Co.; Freihofer Bread Company; Moore Bread Company; General Baking Company; Supplee-Wills-Jones Milk Company; J. B. Hetteroff, Coffee Shop; Cudahy Butter Company; all these for the Mothers' Meeting Supper on Wednesday evening, February 6th; and an "Anonymous" gift of weekly flowers for the Children's Service on Wednesdays at four o'clock during Lent.

CERTIFICATES OF AUDIT.

February 11, 1929.

To the Vestry of the

Church of St. Luke and The Epiphany.

GENTLEMEN:

I hereby certify that I have examined the books and accounts of the Funds which are administered by Rev. David M. Steele, Rector of the Church of St. Luke and The Epiphany, and have found same to be correct.

The audit covered the period of twelve months ending December 31, 1928, and comprising the following funds: Rector's Discretionary Fund, Afternoon Music Account, "Parish Helper" Account, Church Farm Account, St. Luke's Home Fund, Anna Howell Lloyd Fund, William Henry Barnes' Fund, Louise Harrison Fund, Helen Kirkbridge Morton Fund, Sunday School Legacy, Joseph Fitzell Legacy and Henry Harding Legacy.

Very respectfully,

(Signed) ARTHUR W. MARSHALL,
Accountant

February 20, 1929.

To the Vestry of the

Church of St. Luke and The Epiphany.

GENTLEMEN:

I hereby certify that, as Appointee of the Finance Committee, I have examined and audited all books and accounts of the Accounting Warden and have found them correct.

I also report that all securities belonging to the Corporation, both the General Fund and the Endowment Fund, Arthur W. Sewall and John W. Brock, Trustees, have been examined and verified. This audit of accounts and examination of Securities covers the period from December 31, 1927, to December 31, 1928.

Very respectfully,

(Signed) H. H. FURNESS, JR.,
Auditor.

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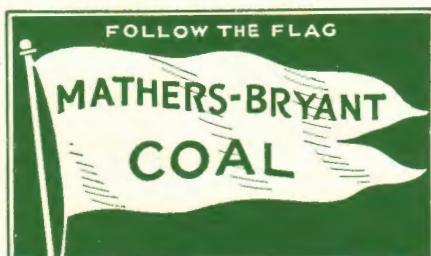
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The
Parish **H**elper
Christmas



Music for the Christmas Season

DECEMBER 15, 1929.

THIRD SUNDAY IN ADVENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn 43	.....	<i>Lausanne Psalter</i>
Benedicite	.....	<i>Robinson</i>
Benedictus	.....	<i>Gregorian</i>
Offertory—"And the Glory of the Lord"	.....	<i>Handel</i>
Recessional Hymn 41	.....	<i>Monk</i>

EVENING PRAYER, ANTHEM AND ADDRESS AT FOUR O'CLOCK.

Compositions by Cesar Franck.

(See Program When Day Arrives.)

DECEMBER 22, 1929.

FOURTH SUNDAY IN ADVENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn 521	.....	<i>Sullivan</i>
Benedicite	.....	<i>Robinson</i>
Benedictus	.....	<i>Gregorian</i>
Offertory—Tenor Solo	.....	
Recessional Hymn 317	.....	<i>Monk</i>

EVENING PRAYER, ANTHEM AND ADDRESS AT FOUR O'CLOCK.

Excerpts from The Messiah *Handel*

(See Program When Day Arrives.)

DECEMBER 25, 1929.

CHRISTMAS DAY.

MORNING PRAYER AND HOLY COMMUNION AT ELEVEN O'CLOCK.

Processional Hymn 51	.....	<i>Mendelssohn</i>
Kyrie Eleison	.....	<i>Stainer</i>
Gloria Tibi	.....	<i>Anonymous</i>
Hymn 49	.....	<i>Adeste Fidelis</i>
Offertory Anthem—"The Holly and the Ivy"	.....	<i>Old English</i>
Recessional Hymn 60	.....	<i>Smart</i>

DECEMBER 29, 1929.

FIRST SUNDAY AFTER CHRISTMAS.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn 321	.....	<i>Oriel</i>
Te Deum in B Flat	.....	<i>Willan</i>
Benedictus	.....	<i>Gregorian</i>
Offertory—"The Virgin at the Crib"	.....	<i>Montani</i>
Recessional Hymn 476	.....	<i>Montgomery</i>

CHRISTMAS CAROL SERVICE AT FOUR O'CLOCK.

1. "When Christ Was Born of Mary Free"—
Old French Carol
(Arranged by Edward Shippen Barnes.)
2. "The Virgin at the Crib" *Montani*
3. "The Holly and the Ivy" *Old English*
4. "O Lowly Sacred Stable" *Brahms*
5. "The Song of the Angels" *XVII Century*

JANUARY 5, 1930.

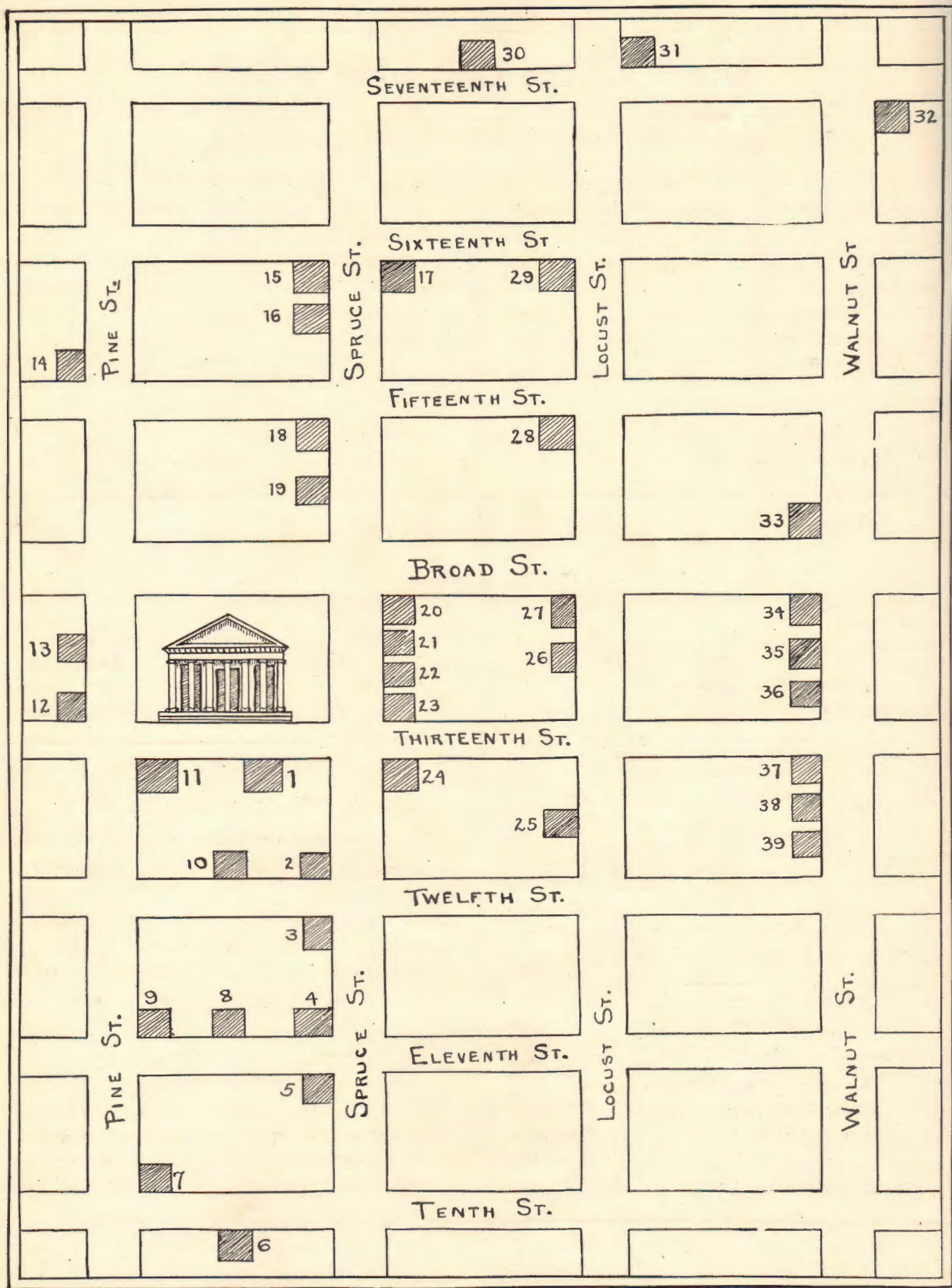
SECOND SUNDAY AFTER CHRISTMAS.

HOLY COMMUNION AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn 65	.....	<i>Kocher</i>
Kyrie Eleison	.....	<i>Merbecke</i>
Gloria Tibi	.....	<i>Anonymous</i>
Offertory—"O Lovely Voices of the Sky"	.....	<i>Matthews</i>
Recessional Hymn 62	.....	<i>Mann</i>

THE EVE OF EPIPHANY. SPECIAL SERVICE OF LIGHTS AT FOUR O'CLOCK.

1. "Three Kings Have Journeyed" *Cornelius*
2. "The Three Kings" *Spanish*
3. "Lo How a Star" *Mendelssohn*
4. "We Three Kings" *Traditional*



HOTELS AND APARTMENT HOUSES.

- 1 The Morris, 311-313 S. 13th Street.
- 2 The Manheim, corner 12th and Spruce.
- 3 The Esmond, S. E. corner 12th and Spruce.
- 4 The Colonial, S. W. corner 11th and Spruce.
- 5 Central Apts., S. E. corner 11th and Spruce.
- 6 Hotel Clinton, corner 10th and Clinton.
- 7 The Kenmar, N. W. corner 10th and Pine.
- 8 Sovereign Apts., 324 South 11th.
- 9 The Gladstone, N. W. corner 11th and Pine.
- 10 320-322 South 12th.
- 11 343 South 13th, N. E. corner 13th and Pine.
- 12 The Pequot, S. W. corner 13th and Pine.
- 13 The Kensington, 1330-1332 Pine.
- 14 400 South 15th, S. W. corner 15th and Pine.
- 15 The Newport, S. E. corner 16th and Spruce.
- 16 The Touraine, 1520 Spruce.
- 17 257 South 16th, N. E. corner of Spruce.
- 18 The Bellerich, 301 South 15th.
- 19 The Richelieu, 1414-1416 Spruce.
- 21 The Burlington, 1329-1331 Spruce.
- 22 The Maidstone, 1327 Spruce.
- 23 The Lenox, N. W. corner 13th and Spruce.
- 24 The Spruce, corner 13th and Spruce.
- 25 The Lincoln, S. W. corner Locust and Camac.
- 26 Hotel Sylvania, S. W. corner Locust and Juniper.
- 27 Hotel Walton, Broad and Locust.
- 28 235 South 15th, S. E. corner of Locust.
- 29 1530 Locust, S. E. corner of 16th.
- 30 The Chancellor, 250 South 17th.
- 31 The Warwick, N. W. corner 17th and Locust.
- 32 135 South 17th, N. E. corner of Walnut.
- 33 Bellevue-Stratford Hotel, S. W. corner Broad and Walnut.
- 34 Ritz-Carlton Hotel, Broad and Walnut.
- 35 Hotel Claridge, 1334 Walnut.
- 36 Hotel Sussex, 1312 Walnut.
- 37 St. James Hotel, 13th and Walnut.
- 38 St. James Annex, 1216-1218 Walnut.
- 39 Hotel Strathmore, 1208 Walnut.

CHURCH DIRECTORY.

Corporate Title, "Rector, Church Wardens and Vestrymen of the Church of St. Luke and The Epiphany."

Rector Rev. David M. Steele, D. D.
Parish Visitor Miss Pauline Wurtele
Choirmaster,

H. Alexander Matthews, Mus. Doc.

Accounting Warden,

Mr. Charles Stewart Wurts

Secretary Miss Laura E. Gesswein

Bookkeeper Mr. George L. Gaff

Verger Edwin G. Strang

Retired Mr. John W. Ryan

Janitor James Richardson

Janitress Mrs. Ella Watkins

Mail Address 330 S. 13th St.

Telephone Number Pennypacker 2883

The Parish House is open at all times. The Rector's Study, the Offices of the Clergy, Choirmaster, Parish Visitor, Secretary, Verger and all members of the Staff are here. Any or all of these can be seen or telephoned or written to at any time at the above address. This Church is not a retreat; it is a workshop. Its tasks do not end with Sunday's services; its ministrations are for all those who desire them at any time.

CHRISTMAS CARD COVER.

The cover in which this special "Parish Helper" appears is meant to serve the purpose of a Christmas Card. It will not only enter homes by mail to which it is addressed, but will have wide distribution in hotels and apartments. There must also be counted the number of copies that will be given to visitors and others at the Church door throughout the season's services. It may surprise you to know that the total issue is one of four thousand. It is hoped that, to the limit of our poor ability, we may thus provide one little token and reminder of the fact that you are coming or have been to church and that you have profited by and enjoyed, as much as we have enjoyed your being here, the services in this church in particular.

MEMORIAL ALTAR FLOWERS.

- Dec. 1—In Memory, Mrs. Herbert M. Howe and John Fell Howe.
 Dec. 8—"In Memoriam."
 Dec. 15—Memory, Mrs. Charles C. Harrison.
 Dec. 22—Mrs. Francis T. Stewart.
 Dec. 25—Mrs. John F. Lewis and Mrs. Edward Ilsley.
 Dec. 29—Mrs. H. M. Howe, J. F. Howe.
 Jan. 1—Mrs. Frank S. Evans.
 Jan. 5—"In Memoriam."
 Jan. 12—"In Memoriam."
 Jan. 19—"In Memoriam."
 Jan. 26—"In Memoriam."
 Feb. 2—"In Memoriam."
 Feb. 9—Memory, Dr. E. S. Lemoine.
 Feb. 16—Memory, Eleanor J. Fox.
 Feb. 23—Memory, Mr. & Mrs. Malcolm Lloyd.
 Mar. 2—Memory, Mary Howe Robinson.
 Mar. 9—Memory, Mr. & Mrs. Theo. Voorhees.
 Mar. 16—Memory, Rose Marie Gesswein.
 Mar. 23—Memory, Mr. Edward C. Dale.
 Mar. 30—Miss Sidney Lafourcade.
 Apr. 6—Memory, Marjorie Thornton Moore.
 Apr. 13—Memory, Mrs. Benjamin Ford Orton.
 Apr. 17—Maundy Thursday: Girls' Club.
 Apr. 20—Easter: Miss Anne Hampton Barnes and Mrs. Edward Ilsley.
 Apr. 27—Mrs. Louis dePui Vail.
 May 4—Mrs. J. B. Hutchinson.
 May 11—Memory, Mrs. E. M. Thorne.
 May 18—Mr. Franklin Gray.
 May 25—Memory, Michael Clarkson.
 May 29—Ascension: Miss Helen Trotter.
 June 1—Memory, Marion H. Creswell.
 June 8—Whitsunday: Mrs. W. E. Lucas.
 June 15—Memory, Helen C. Belfield.
 June 22—"In Memoriam" S. D. H.
 June 29—Mrs. James Treston.
 Sept. 7—Dr. H. H. Furness, Jr.
 Sept. 14—Mrs. William A. Donley.
 Sept. 21—Mrs. Graham Woodward.
 Sept. 28—Miss Emily W. Grear.
 Oct. 5—Mrs. John W. Pepper.
 Oct. 12—Memory, Alberta Buch.
 Oct. 19—Miss Jennie B. Burns.
 Oct. 26—Miss Martha E. Yerkes.
 Nov. 1—Memory, Mr. & Mrs. Nath. Burt.
 Nov. 2—Dr. H. H. Furness; Women's Bible Class.
 Nov. 9—"In Memoriam" J. P. M.
 Nov. 16—Mrs. Aubrey H. Gillingham.
 Nov. 23—Memory, E. H. Y.
 Nov. 27—Mr. and Mrs. John A. Lewis.
 Nov. 30—Memory, Mr. and Mrs. F. M. Gilpin.

ALL SAINTS' DAY ROSTER.

Nov. 1st, 1928, to Nov. 1st, 1929.

- Nov. 9—Mabel McConnell.
 Nov. 19—Mary Jane Montgomery.
 Nov. 21—Margaret Smith.
 Dec. 21—Marie C. Leonards.
 Dec. 24—Eliza J. Brann.
 Jan. 3—Catherine Henry.
 Jan. 3—John Thaw Malin.
 Jan. 5—Robert L. Myers.
 Jan. 12—Kate Quindlan.
 Jan. 23—James Elverson, Jr.
 Jan. 30—Mary A. Dobbins.
 Feb. 14—Charles Custis Harrison.
 Feb. 20—Charles Shubel Child.
 Feb. 25—Henry Morris, M. D.
 Mar. 5—Eliza J. Wilkinson.
 Mar. 16—Lewis Brinton, M. D.
 Mar. 18—Anna Bitting Thomas.
 Mar. 23—Euphemia Hamilton Yerkes.
 Apr. 9—Thaw Malin.
 Apr. 11—Eleanore Mayo Elverson.
 Apr. 12—Florence A. Kenworthy.
 Apr. 13—Stephen Merrill Weeks, Jr.
 Apr. 22—Edward W. Keene.
 Apr. 27—Thomas H. Hoge Patterson.
 Apr. 30—Charles B. McMichael.
 May 1—Anne Gerhard Maris.
 May 3—Louise B. Winsor Furness.
 May 7—Carrie A. Morley.
 May 17—John W. Wirgman.
 May 18—Edith Mager.
 May 18—Richard Joseph Jordan.
 May 20—Rev. Edgar Campbell.
 May 25—Bela Hess.
 May 29—George T. Gwilliam.
 June 1—Mary Ellen Walton.
 June 4—Sarah Carmen Bache.
 June 10—William Bramwell Linn.
 June 24—Elizabeth Newbold Welsh.
 June 27—Baron Charles de Geer.
 June 30—William Calhoun.
 Sept. 7—Isaac Caulton Thomas.
 Sept. 18—Anne Nobis Clark.
 Sept. 28—Sarah Ann Redman.
 Oct. 21—John W. Snowden.
 Oct. 21—Sarah F. Hoffman.
 Oct. 26—Joseph A. Woodward.
 Oct. 30—Annie Wylie.

The Parish Helper

VOL. XXXIX PHILADELPHIA, PA., DECEMBER, 1929, 330 So. 13TH STREET

No. 1

COPY CHRISTMAS BOUNTY LETTER.

My dear Friends:

I am sending out this year the envelopes enclosed more widely than at any previous Christmas Season. To be accurate, 423 are being mailed today. Experience has taught that as many as ninety per cent. of these envelopes will be used.

I am mailing both letters and envelopes so widely for two reasons: first, because the same practice at Easter met with such general approval; secondly, because we are coming year by year to need special contributions both at Easter and Christmas from more and different people, owing to the death recurrently of certain notable contributors.

Announcements in Church.

I have spoken in church, on one or two Sundays recently, about this whole matter. But it is difficult—indeed it is impossible—to make such announcement either plain or impressive when relatively so many of our people are away for so long and so small a proportion of our whole congregation are ever assembled in any one place at any one time.

The special needs for money in a parish such as this, for strictly Christmas Season purposes, are many and various. I could not tell you all of them if I tried. And you can understand why I do not try; such matters are too intimate. You know all about the problem personally, even in your own, i. e., in one family? Well, I am the father (professionally), just these few weeks, of a very large family.

Incidentally, I know this is rather an unfortunate time, of a rather unfortunate year, to talk to anybody about money. You know what I mean. I know how a great many people feel. Personally, I do not feel that way—Allah be praised! For two years past, I have been making myself unpopular by telling half

the world that the other half had gone crazy. I hope the same is true of you. Selah!

Apart from all this, (I have rambled, I beg pardon) there is the fact that only at Christmas and Easter is there opportunity in this parish to devote money to, or reserve money for, our own parochial uses. All offerings in church, both Sunday mornings and afternoons, at all other times—except Communion Alms—are sent to the Diocesan Treasurer at the Church House, there to be allocated, some to Diocesan and some to Extra-diocesan objects of the General Church.

Request for \$9,500.

In this manner, the Church-at-large asks this parish in particular to assemble, the year throughout, about nine and a half thousand dollars. This past year, our total to date of all collections so assembled and so transmitted to that Diocesan Treasurer is about three and a half thousand. The first of those figures is too large. They who ask it defeat their own end by apportioning too much. Their basis of percentage is unsound; their so-called quota is unjust. The second figure however is too small. Routine offerings at services in this church ought to be, and well might be, bigger and better.

Since they have not been, during this year in particular, some or many of you may want to take this opportunity, before the year's records are closed, to supplement past inadequate giving through collections at those services when you were absentees by sending me some one lump sum with which to increase the aforesaid inadequate total.

I leave this second matter—as of course I must—to your own choice. The first part of the letter, that which refers to the Christmas Bounty Fund, I know you will respond to generously. The reason why I know this is that you always have.

Second Week; Advent, 1929.

Rector's Letter

To the People of St. Luke and The Epiphany

My dear Friends:

It seems a long time since the previous issue of the Parish Helper. If anybody should imagine they have been neglected on the mailing list, such is not the case; this is the first number we have printed since before Easter. That means of course there are many things that might be mentioned; but perhaps some of them have become by this time too old a story.

For example, I had meant to make one story of, and to devote one issue to, report of the Rector's Twenty-fifth Anniversary. But we just never got around to it. I think maybe modesty had a little to do with that lack of endeavor. If any of us can yet get up our courage, maybe we will recompose that narrative and reprint that address. I rather doubt it. The whole matter was too intimate and too personal.

Lenten Preaching Mission.

I would have liked also after Easter to review last season's Lenten Preaching Mission. It was very successful, thanks to those who honored us by coming to preach, and judging from the size and the enthusiasm of the congregations who assembled from all over the Diocese. I think a better thing may be to make announcement here, and thus far in advance, that we will repeat this endeavor next Lent. I am not going to tell you just yet who all the preachers will be. I have for you some welcome surprises.

The Church Farm.

During the summer, naturally, the matter that claimed most attention was the work at the Church Farm. In the absence of the Rector, on a brief vacation trip to Europe for five weeks, Rev. Dr. Yerkes had charge. Later, in the absence of Miss Wurtele, who had a well-deserved vacation of six weeks in Eu-

rope, the latter half of the summer, Mrs. Barratt substituted for her with marked success. The weather was unusually propitious over the various week-ends and many good times were had by all present. In fact, the work in every way went forward better than in previous years. The number of people, including the Parties of Children, Outings of the Mothers' Meeting, Saturday Outings of the young people and Sunday services for all ages, was larger than last season.

Many workers ought to be individually thanked; but if one began this there would be no stopping place without invidious distinctions. Everybody did their part with faithfulness. Temper and disposition were fine. Catherine and Harvey presided over the house and barn; Miss Marnie did a great deal of hard work; Miss Frost was ubiquitous; Mr. Bell was omnipresent; Bob Little and Mr. Gaul were indefatigable—if any know what those long words mean—and so adown the list and up again.

Several Special Articles.

In their place on other pages there are two or three articles of sufficient size and I trust of sufficient substance to merit careful perusal. I refer to the article borrowed from the "Churchman" of last week setting forth so well the story of the New Prayer Book. I refer secondly to the transcript of a letter sent this week by the Rector accompanying Christmas Bounty Envelopes. And I refer lastly to the article, with explanatory preface, on the subject of Money-raising Campaigns. I hope these last two things may not seem to be at variance with each other. Both have to do with the subject of money. In one case, however, we are facing a matter and in the other case a method. If that distinction is held in mind, I think perusal of both will be to edification.

See Music Program of Christmas Season on page 9.

Resignation of Verger.

For more than a year past Mr. John W. Ryan has been anticipating his retirement as Verger and we are fortunate in having secured as his successor the services of Mr. Edwin G. Strang, who began his duties formally with the early autumn season. Mr. Ryan is still with us and we all hope he may be for a long time to come; but a certain degree of failing health had made necessary decided assistance. He has been connected with the parish in this capacity almost forty years, first at the Old Church of the Epiphany, then at Epiphany Chapel and since the death of Mr. Montgomery here at the church. During all those years his faithfulness and diligence have been beyond all praise and he has our lasting gratitude and we trust he may long enjoy his pension.

Very sincerely yours,
D. M. STEELE.

THE LORD'S MY SHEPHERD.

I shall not want rest—
"He maketh me to lie down in green pastures."
I shall not want drink—
"He leadeth me beside the still waters."
I shall not want forgiveness—
"He restoreth my soul."
I shall not want guidance—
"He leadeth me in the paths of righteousness for His name's sake."
I shall not want companionship—
"Yea, though I walk through the valley of the shadow of death
! will fear no evil, for Thou art with me."
I shall not want comfort—
"Thy rod and Thy staff they comfort me."
I shall not want food—
"Thou spreadest a table before me in the presence of mine enemies."
I shall not want joy—
"Thou anointest my head with oil."
I shall not want anything—
"My cup runneth over."
I shall not want anything in this life—
"Surely goodness and mercy shall follow me all the days of my life."
I shall not want anything in eternity—
"And I shall dwell in the house of the Lord forever."

GLADSTONE'S PRAYER.

O God, the God of the spirits of all flesh, in whose embrace all creatures live, in whatsoever state or condition they be; we beseech Thee for them whose name and dwellingplace and every need Thou knowest. Lord, vouchsafe unto them light and rest, peace and refreshment, joy and consolation, in the companionship of saints, in the presence of God, in the ample folds of Thy great love.

Grant that their life, sometimes so troubled here, may unfold in Thy sight, and find a sweet employment in the spacious fields of eternity. If they have ever been hurt or maimed by any unhappy word or deed of ours, we pray Thee of Thy great pity to heal and restore them, that they may serve Thee without hindrance.

Tell them, O Gracious Lord, if it may be, how much we love and miss them and long to see them again. And, if there be ways in which they may come, vouchsafe them unto us as guides and guards and grant us a sense of their nearness, in such degree as Thy laws permit.

If in aught we can minister to their peace, be pleased of Thy love to let this be; and mercifully keep us from every act which may deprive us of the sight of them as soon as our time here is over, or mar the fullness of our joy when the end of the days shall come.

Pardon, O gracious Lord and Father, whatsoever is amiss in this our prayer, and let Thy will be done; for our will is blind and erring; but Thine is able to do exceeding abundantly above all that we can ask or think; through Jesus Christ our Lord. Amen.

Desire and Emotion.

"Desire and emotion are constantly confused. Emotion is often superficial, awakened by mere human sympathy or natural sensibility. Men may weep over the tragedy of Calvary and yet has no true desire after Christ. Desire is deeper than emotion; it differs from it in three particulars; first, it is more abiding; secondly, it contemplates future good; and third, it incites and impels to positive exertion to attain it."—Selected.

It is not too late for contributions to the Christmas Bounty Fund.

SEASON'S ANNOUNCEMENTS.

I devote the entire column opposite to a schedule of dates of the events, in a few cases reporting past occurrences and in others to give a convenient schedule for reference. I trust everyone interested will peruse these and not wait for special invitations. Inasmuch as we are mailing two or three thousand copies in all of the "Parish Helper," this alone should be sufficient in the way of announcement and save the labor, the postage, etc., of special reminders.

Past Events.

Friday, Nov. 1st, All Saints' Day Service in Church with reading of the Roster of Deceased.

Wednesday Evening, Oct. 9th, the Mothers' Meeting reassembled in the same way.

Monday Evening, Oct. 28th, one hundred young people had their Hallowe'en Party.

Sunday Afternoon, Nov. 10th, Armistice Day Service with appropriate Musical Features.

Sunday Afternoon, Nov. 17th, Harp and Organ Ensemble annual visit, Mrs. Baseler.

Sunday Afternoon, Nov. 24th, Season of Thanksgiving Day Service, with special Choral Numbers.

Thursday, Nov. 28th, Annual Thanksgiving Day service in church.

Current Events.

Saturday of Thanksgiving Season, distribution of twenty half-tons of coal to that many families.

Monday Evening, Dec. 9th, The Girls' Club assembled to resume their work for the winter.

Sunday Afternoon, Dec. 1st, Special Advent Service.

Monday Evening, Dec. 2d, The Young People had their Thanksgiving Party.

Sunday Afternoon, December 22d, a Christmas Eve service in church at four o'clock.

Monday Night, Dec. 23d, a dozen boys assemble to assist the verger and the janitor in putting up the Christmas greens.

Saturday, Dec. 21st, exchange of gifts and distribution of Christmas baskets from the Parish House.

Monday, Dec. 23d, a group of girls will assist Miss Wurtele and Miss Frost in trimming Christmas tree and decorating Assembly Room.

Future Events.

December 25th, the regular services of Christmas Day will be Holy Communion at eight o'clock and Holy Communion with service and sermon at eleven o'clock.

Thursday Evening, Dec. 26th, Mothers' Meeting supper of perhaps one hundred women in the Parish House at seven o'clock.

Friday Afternoon, Dec. 27th, Sunday School and Children's Festival in the Assembly Room combined with a service in Church, followed by refreshments, distribution of gifts, etc., children, parents, mothers, relatives and everybody from three P. M. to—well, until it is over.

December 29th, Sunday after Christmas, the regular annual Christmas Carol Service in Church at four o'clock.

Monday Evening, Dec. 30th, Young People's Christmas Party in the Parish House, beginning at eight o'clock.

New Year's Day Service at eleven o'clock, Holy Communion in Church—The Feast of the Circumcision.

Other Matters.

During this week we will be mailing the customary new sets of so-called Gallery Subscription Envelopes for the year. Any persons who have not had these previously or did not receive them through oversight or error ought to ask for them.

The first Sunday in January, Holy Communion at 8:00 A. M.; Holy Communion with sermon at 11:00 A. M.

The first Sunday in January, 4 P. M., a special Epiphany Carol Service at 4:00 P. M. Our hope this year is to make this, in the same way as last year, an adaptation of the Old-Fashioned Service of Lights, that Sunday, by coincidence, being Twelfth Night.

Young People's Party in Parish House, Monday Evening, December 30th.



"I AM SICK OF THE WHOLE BUSINESS"

A Rector Confesses Rebellion Against Parish Financial Campaigns

By THE REV. WILLIAM R. KINDER

Rector of St. Joseph's Church, Detroit, Mich.



(The following paragraphs are transcripts from an article in last month's "New York Churchman." The article follows appropriately the two-column letter, of October 12th, in the same magazine, by a layman, Houghton Phelps, in answer to the strictures of a certain Professor Addison, on September 14th, upon Dr. Cummin's editorial in the "Chronicle" of earlier date, reported in the "Churchman" and provocative of the discussion.

All together these are segments of that long worm which proverbially has no turning. Or is that proverb correct? It is not. But look out for those humble invertebrata. I suppose it is not nice to be a worm. It is less nice to be called one. It is worse to be considered one unwarrantably. It is worst of all to be prayed over as though one were one.

Every-Member-Canvass.

I sing of what I know. Worms, even incoherent, have their uses. Re-read Darwin's early treatise. That brief essay was his magnum opus. In the matter under survey, it is time some worms should at least wriggle. Maybe then more of them would get up their courage and turn. Please read the article that follows. I have cut it only sparsely and I have changed almost nothing but the punctuation and quotation marks.

The technical phrase, Every-Member-Canvass, readers of this magazine are not familiar with, Allah be praised! Nor shall they be. I have never asked the members of this parish to debouch in this way. Who was it numbered the children of Israel? And what happened to him? Something bad, if I remember. And was it stathmoi or parasangs that somebody marched into a desert? It is so long since I

read the Anabasis? All I remember is that he lodged there.

These seem to be such puerile and such antiquated methods. Are they suddenly revived as new methods of doing things? Maybe. But doing what? If anybody tells me what they want done, I will try to help them do it—upon three conditions: First, what is it? Secondly, is it worth doing? But thirdly, is it possible to do it in a given set of circumstances? In this parish, such a canvass, is a practical, physical, geographical impossibility. As to whether it would be an advisability—read this article. D. M. S.)

The Article Quoted.

"We are swiftly approaching that season of the year given over by the Church almost exclusively to financial campaigning. Budgets are fixed—parochial budgets, diocesan budgets, general church budgets. The parish organization is completed; general chairman, publicity committee, steering committee, special gifts committee, all are named. All are set to go.

"From general church headquarters and diocesan offices, comes the news: We are prepared to serve you in any way possible in this great enterprise, especially by way of flying squadrons, motion pictures and lantern slides. Some parishes and some dioceses go a step beyond all this and hire experts to come in and set up their campaigns as they do for community funds and hospital drives.

"From the importance attached to the business of the Every Member Canvass, one would suppose that God Almighty must have given Moses specific direction concerning it when he entered the Presence through the cloud on

Mothers' Meeting Supper in Parish House, Thursday Evening, December 26th.

Sinai. It was probably the secret about the Every Member Canvass which transfigured the face of the Christ while Peter and James and John gazed upon Him in awed wonder.

"Frankly, I am sick and tired of the whole business. Why must the success of my ministry hang upon the results of the Every Member Canvass which has been crudely thrust in upon the poesy of Advent to sicken the soul of every clergyman of the church and wring from every intelligent layman the wonder what it is all about!

Matter of Loyalty.

"Why must the loyalty of my parish be determined by its success in meeting an alleged quota to the diocese? Why must the standing of my bishop and diocese be rated in terms of their ability to meet the quota to the general church? Well, of course, business is business. But there never was more stupid nonsense injected into the life of the Church than this hurrah-boys-let's-go-and-get-it attitude.

"To raise money for the church by the use of high-pressure methods inevitably reacts to harm the spiritual life of the church. This is especially apparent in the hiring of professional money-raisers. Such method is an admission that the spiritual forces of the church are weak and at low ebb. It is frankly saying to the people, both within and outside the church, that we have to use a force-pump in order to obtain the moneys with which to finance the most magnificent work in the world.

Tax Collecting Machine.

"It is giving foundation in fact to the slander that All the church exists for or is interested in is to get all the money from her people that pressure can obtain. It is making a tax-collecting machine out of the organization which rightfully is the channel of spiritual power. Parish meetings and diocesan conventions have come to be gatherings called mainly for the purpose of wrangling about budgets and quotas.

"An increase in the money-income of the church, founded in any other ground than that of the informed and awakened spiritual desire of the people of the church, can be but short-lived, and the reaction against such inflation is certain and deadly in its final effect. This criticism will strike home to anyone not carried away by momentary enthusiasm for organization or by fear of the brand of failure in loyalty. I am satisfied that the ever-increasing difficulty in raising parish budgets—experienced since the inauguration of the 1919 Nation-Wide Campaign—is complete evidence of the truth of it.

Mechanics of Organization.

"We have steadily increased the efficiency of our mechanics of organization, and we have steadily lost ground in the moral and spiritual enterprise of the church's life. Here is heresy. The financial income of the dioceses and parishes will constantly remain in direct proportion to the spiritual desire and enthusiasm roused in the people by the bishops and clergy. No machinery of organization can be made an effective substitute; and this in spite of temporary and sporadic increases due to high-pressure tactics.

"The bishops are not wholly to blame for this situation. They are caught in the same gears which are grinding the hearts out of the parish priests. If they are not thoroughly sick of it, their souls are of a stuff quite unsuited to the delicate business of growing wings. This is not written by a lazy parson in charge of a delinquent parish. Nor is it written by one in a feud either with his bishop or with his parish. It is merely by one who believes that his primary business is life is the cure of souls—not the funding of budgets. He has the old-fashioned notion that preaching and pastoral care should be the channels of his energy; not noonday luncheons and meetings of finance committees.

"When he sees the world of men in a mad scramble for wealth and power and the com-

Children's Sunday School festival Friday P. M. December 27th.



CHANGES IN THE NEW PRAYER BOOK



By E. CLOWES CHORLEY

Historiographer of the Episcopal Church.

The Churchman, N. Y., Nov. 30, 1929.

Advent Sunday this year witnesses the formal beginning of the use of the new Standard Prayer Book. On and after that day it becomes the authorized book of worship in the Protestant Episcopal Church. It is an event of more than passing moment, not only to us, but also to all Christian churches; for the Book of Common Prayer is a common heritage of the English-speaking peoples.

New Book Superior.

The old book has become endeared to many by thirty-seven years of use. But regret at its passing will be momentary. The new Prayer Book is superior to the old. There are certain changes of phraseology. There might have been more. One could wish that the commission had eliminated or softened such unfortunate phrases as "the dreadful day of judgment"; the "bitter pains of eternal death," and that it had wiped out such an obsolete theological conception as is implied in the phrase "propitiation for our sins." But when the magnitude of the task is considered, together with the conservatism of the rank and file of our people, the work has been amazingly well done and its outstanding merits will grow upon us as we use it in the service.

The work of the commission was twofold: revision and enrichment. The purpose of both was the same. Both revision and enrichment will adapt it to present conditions, a living book of worship for a living people as intended: devotions couched in a language understood of the people in this twentieth century, and at the same time not—as the old book did in many instances—doing violence to their religious ideas and ideals.

Work of Revision.

1. Under the head of revision it may be pointed out that there is much greater flexibility in the use of the offices of morning and evening prayer. We are no longer tied down to the old Psalter for the day. By and large the appointed lessons too are shorter and tend more to edification. In evening prayer, one lesson may be read. The Litany is both shortened and enriched. The Ten Commandments may be modified by the omission of the old-time reasons for their observance.

In the Communion Office, the Lord's Prayer now comes after the prayer of consecration and immediately before the prayer of humble access. Morning and evening prayer may end after the third collect or prayers from any part of the book may be added at that point. When this permission is exercised there will be a greater variety of devotional use. The new Benedictus Es may be substituted for the Te Deum. The Te Deum itself is divided into several parts. So also is the Benedicite.

Some Notable Omissions.

There are some notable omissions in the various offices. The fourfold repetition "miserable sinners" goes out of the opening sentence of the Litany, and also the description of ourselves as "vile earth" together with the phrase "Meekly repent us of our vileness" in the Penitential Office. The classification of the Jews with "Turks, infidels and heretics" in the Good Friday Collect is eliminated; also "conceived and born in sin"; "delivered from thy wrath" and "crucify the old man" in the Baptism Office, and we shall no longer pray that "the old Adam" may be cast out of inno-

cent little children who are being received into Christ's church.

"Obey" goes out of the marriage service, the vows of the man and the woman being put on an equality. Impecunious bridegrooms will not be required to say "with all my worldly good I thee endow," and Isaac and Rebecca are not to be held up as shining examples of matrimonial felicity. A prayer is also added for the blessing of the ring.

The old-time Catechism is placed in dignified seclusion at the end of the Book, in company with the Thirty-nine Articles of Religion, and its place in the book proper is taken by the admirable Office of Instruction, cast in the form of a service and embracing many matters of import not included in the former Catechism.

Visitation of Sick.

The Office for the Visitation of the Sick has happily been revised and the revision has been largely shaped by a recognition of the new psychology. The old was gloomy in the extreme; the new is designed to inspire hope and courage. The idea that sickness was sent by God as a punishment for wrong done, which was the dominant note of the old office, has completely disappeared. No longer can any minister of this church stand by the bedside of the sick person and say the brutal words, "wherefore, whatever your sickness be, know you certainly that it is God's visitation," nor can he any longer suggest that the sickness may be "sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father." Gone, too, is the harsh prohibition of the use of the Burial Office in the case of unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves.

Task of Enrichment.

2. Valuable as is the revision of the Book, its enrichment is the most encouraging feature. One can only indicate this in part. In a word, it may be said that almost every phase of life finds recognition—the individual; the

family; children; public education; the administration of justice; legislative bodies; the military and naval services; daily labor; stewardship of wealth; the church; the country, and all poor, homeless and neglected folk.

There is a large recognition of national life, in the shape of a new prayer for the President; one for the country and a new suffrage for the President in the Litany; also a new prayer for Memorial Day, commemorating those who have laid down their lives for love of country. It is also interesting to note that a collect, epistle and gospel have been provided for use on Independence Day, or the Fourth of July. Prayers are provided for those in mental darkness; for social justice; for the families of the land; for those about to be confirmed and for the increase of the ministry.

Detailed Additions.

Provision is also made in the shape of epistles, gospels and collects for the dedication of a church; a saint's day; rogation and ember days; likewise for a marriage and for the burial of the dead. Prayers for the departed are inserted in the Burial office, where their use is permissive, and a clause has been inserted in the Prayer for Christ's Church Militant, "beseeching thee to grant them continual growth in thy love and service." Here the use is mandatory. There is also a very beautiful and simple Office for the Burial of a Child.

Reference has already been made to the revolutionary changes in the Office for the Visitation of the Sick. Here the enrichment is very marked. The dominant note is hope. Five new Psalms are added. There is a prayer for recovery and a thanksgiving for the beginning of a recovery; a new prayer for healing and a prayer for the despondent. A new rubric provides that "When any sick person shall in humble faith desire the ministry of healing through anointing or laying on of hands" the minister may use the forms of prayer found in the office.

Collects, Epistles, Gospels.

The collects, epistles and gospels are both revised and enriched. There are new collects for the days of Holy Week and Monday and

Tuesday in Whitsun-Week. In the Communion Office, the proper prefaces for **Whitsunday** and **Trinity Sunday** have been revised in the interests of simplicity, and new prefaces have been added for the Epiphany, **All Saints' Day** and one each for the Feasts of the **Annunciation**, **Transfiguration** and the **Purification**. The wearisome recital of the sealing of the twelve tribes in the epistle for **All Saints' Day** has been omitted.

The Psalter.

Some important changes have been effected in those parts of the Book known as the **Psalter** and the **Ordinal**. There is a new translation of the **Psalter** and it is permissive to omit the imprecatory psalms. The change in the ordinal is simple, but significant. Instead of the ordainant being compelled to "unfeignedly believe all the canonical Scriptures of the **Old and New Testaments**," he is now to express his persuasion "that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in **Jesus Christ**."

For Private Devotion.

Finally, let it be noted with thankfulness that the new book is not only a book for use in public worship, but also one for family, personal and private devotions. The family prayers in the old book were unsuitable for the present day. They were much too ponderous. We have now a brief, simple and perfectly natural form of family worship consisting of the **Lord's Prayer**, a prayer and the benediction. Following the family prayers there are quite a number of short prayers for private and personal use. Among them are prayers for those who are to undergo an operation; for the absent; for those we love; for quiet confidence and a prayer for the spirit of prayer.

These are only illustrations. When by use we become familiar with the new book, both its beauty and its practical utility will grow upon us. It is a real treasury of devotion. The commission has drawn upon the prayers of the ages hallowed by long usage; likewise it has found valuable devotional material in very modern times.

WORK, PLAY, PRAYER.

"What, we want to know is: Just how much time do people need for play?"

We demanded an eight-hour working day that we might have more time for play. And we have it.

We demanded daylight saving time that we might have more time to play. And we have it.

We demanded longer vacations that we might have more time to play. And we have them.

We demanded more holidays in the year that we might have more time to play. And we have them.

We demanded Saturday half-holidays that we might have more time to play. And we have them.

We demanded one day a week off from work in summer that we might have more time to play. And we have it.

We demand that we have every night in the week for pleasure, theatre going, parties, banquets and lodges. And we take them, even to three o'clock in the morning.

Now we demand that Sunday be used only for pleasure. We cut out church attendance and the worship of God, that we may have more time to play.

In short, work, meditation and worship are thrown in the discard and play is the vogue. True, all work and no play makes Jack a dull boy; but what does no work and all play make Jack? We think the answer is: An economic, industrial, social and spiritual nit-wit."

—Borrowed.

Parish Record

The amount of money contributed in Gallery Envelopes, counted and sent in to the Accounting Warden for March, was \$279.00; April, \$113.95; May, \$113.22; June, \$81.39; July, \$27.50; August, \$40.25; September, \$62.79; October, \$186.20; for November, \$302.93.

Baptized:

Mar. 29—Mary Jones Stillwell.
Apr. 21—Courtland Yardley White 4th.
May 5—Donald David Chambers.
Oct. 20—Elizabeth Mary Hill.
Oct. 20—Miriam Pauline Brehmeyer.
Oct. 20—Patricia Jane Farley.
Oct. 20—James Wilfred Houseman.

Confirmations:

March 17—By Rt. Rev. Thomas J. Garland, D. D.
Cronshaw, Ethel.
Christian, George.
Dickson, Mary Edna.
Doherty, Harry George.
Eldridge, Ruth.
Gaul, William.
Goebel, Dorothy Brown.
Harris, Maude Graham.
Hoover, Helen Angela.
McCallister, Mary.
Meigs, Arthur I.
Middleton, Harry Bard.
Moorehead, Elizabeth.
Moore, Thornton.
Phillips, Annette Hall.
Purcell, William Robert.
Quarles, Ellen Bell.
Rambo, Kate.
Redman, John.
Rutherford, Jeanette Carroll.
Scattergood, Ella Priscilla.
Spencer, Jr., Roy.
Thacker, William.
Treston, William Garrett.
Treston, William Johnston.
Treston, Lavenia Blackburn.
Warner, James H.

Transferred:

March 27—To All Saints' Church, Wynnewood, Pa.
Mr. Edwin Gallup Fox.
April 12—To St. Martin's Church, Radnor, Pa.
Mr. Philip Van R. Erben.
April 15—From St. John the Evangelist Church,
Philadelphia, Pa.
Mrs. Florence Silverman.
May 20—To St. Stephen's Church, Ridgefield, Conn.
Miss Grace C. Clarkson.
June 18—To Church of The Saviour, Philadelphia,
Pa.
Miss Lillian Elizabeth McCuen.

July 8—To Old St. David's Church, Radnor, Pa.
Miss Jean Hancock.

October 30—To St. John's Church, Lansdowne, Pa.
Mr. William McDowell.

November 13—To Church of Good Shepherd, Germantown, Pa.
Mrs. Samuel Godfrey Shepherd.

Married:

March 15—William Lyford and Alice C. McKenna.
April 3—George L. Slook and Florence M. Manson.
April 5—William Howard Sergeant and Alma Lucretia Black.
June 1—James Mauran Rhodes Sinkler and Sarah Brinton Wentz.
September 7—William P. Hughes and Violette L. Robinson.
October 24—Achille Lucien Archambault, 3d, and Louise Josephine Arnold Belcher.
November 2—Herbert S. Webster and Lillian H. Pfarre.
November 14—James Harry Muth and Ruth Marguerite Will.
November 14—Carlton C. Fooks and Corinne H. Goodwin.
November 30—Milton S. Catts and Christine L. Ryder.

Buried:

March 5—Eliza J. Wilkinson.
March 16—Dr. Lewis Brinton.
March 18—Anna Bitting Thomas.
March 23—Euphemia Hamilton Yerkes.
April 9—Thaw Malin.
April 11—Eleanore Mayo Elverson.
April 12—Florence A. Kenworthy.
April 13—Stephen Merrill Weeks, Jr.
April 22—Edward W. Keene.
April 27—Thomas Hamilton Hoge Patterson.
April 30—Charles B. McMichael.
May 1—Anne Gerhard Maris.
May 3—Louise B. Winsor Furness.
May 7—Carrie A. Morley.
May 17—John W. Wirgman.
May 18—Edith Mager.
May 18—Richard Joseph Jordan.
May 20—Rev. Edgar Campbell.
May 25—Bella Hess.
May 29—George T. Gwilliam.
June 1—Mary Ellen Walton.
June 4—Sarah Carman Bache.

June 10—William Bramwell Linn.
 June 24—Mrs. Edward Welsh.
 June 27—Baron Charles de Geer.
 June 30—William Calhoun.
 September 7—Isaac Caulton Thomas.
 September 18—Anna Nobis Clark.
 September 28—Sarah Ann Redman.
 October 21—John W. Snowden.
 October 21—Sarah F. Hoffman.
 October 26—Joseph A. Woodward.
 October 30—Annie Wylie.
 November 5—Theron I. Crane.
 November 25—Orville Burton Lake.

OFFERINGS IN MARCH.

Mar. 3—A. M. Communion Alms ...\$ 88.75
 Mar. 3—P. M. Diocesan Treasurer .. 48.75
 Mar. 10—A. M. Diocesan Treasurer .. 79.50
 Mar. 10—P. M. Diocesan Treasurer .. 102.25
 Mar. 17—A. M. Diocesan Treasurer .. 182.75
 Mar. 17—P. M. Diocesan Treasurer .. 62.75
 Mar. 24—A. M. Diocesan Treasurer .. 97.65
 Mar. 24—P. M. Diocesan Treasurer .. 59.15
 Mar. 28—Maundy Thursday: Diocesan Treasurer 55.85
 Mar. 29—Good Friday: Diocesan Treasurer 61.00

Total to Easter \$ 838.40

EASTER ANALYSIS.**Easter Designated:**

Chancel Flowers\$300.00
 Church Farm 530.50
 Christmas Bounty Fund 25.00
 Altar Society 15.00
 Foreign Missions 6.00
 Domestic Missions 75.00
 Diocesan Treasurer 50.00
 Work of the General Church 75.00
 Rector's Discretionary Fund, to be allocated during summer months. 50.00

Total Designated \$1,126.50

Rector's Discretionary Fund, A. M.\$3,178.89

Dec. 31—P. M. Diocesan Treasurer 124.70

Total Offerings in March\$5,268.49

OFFERINGS IN APRIL.

Communion Alms\$ 86.10
 Diocesan Treasurer—all Sundays 260.10

Total Offerings in April ... \$ 346.20

Additional Amounts.

Printing "Parish Helper"\$ 300.00
 Sunday School Mite Box Offering ... 42.50

Total Additional \$342.50

Grand Total for April 688.70

OFFERINGS IN MAY.

Communion Alms\$ 55.75
 Diocesan Treasurer—all Sundays 208.10

Total Offerings for May \$263.85

OFFERINGS IN JUNE AND JULY.

Communion Alms\$ 61.83
 Diocesan Treasurer—all Sundays 115.95

Total Offerings for June and July \$177.78

Additional Amounts.

Rector's Discretionary Fund \$30.00
 Church Farm: Proceeds Strawberry Festival 75.95
 Dorcas Society 10.00
 Domestic Missions 15.00
 Diocesan Missions 30.00

Total Additional 160.00

Grand Total for June and July .. \$337.78

OFFERINGS IN SEPTEMBER.

Communion Alms\$ 10.93
 Diocesan Treasurer—all Sundays ... 114.13

Total Offerings in September .. \$ 125.06

Additional Amounts.

Church Farm: Total During Summer Months from 59 People\$1,865.00
 Church Farm: Memory, Edward White 5.00
 Rector's Discretionary Fund 80.00
 Poor Box Opened 3.93

Total Additional for September. 1,953.93

Grand Total for September \$2,078.99

OFFERINGS IN OCTOBER.

Communion Alms\$ 65.55
 Diocesan Treasurer—all Sundays 157.15

Total Offerings for October \$222.70

OFFERINGS IN NOVEMBER.

Nov. 1—A. M. All Saints' Day: Diocesan Treasurer\$ 18.35
 Nov. 3—A. M. Communion Alms ... 49.50
 Nov. 3—P. M. Diocesan Treasurer .. 14.55
 Nov. 10—A. M. Diocesan Treasurer .. 62.35
 Nov. 10—P. M. Diocesan Treasurer .. 21.70
 Nov. 17—A. M. Diocesan Treasurer .. 49.50
 Nov. 17—P. M. Diocesan Treasurer .. 22.25
 Nov. 24—A. M. Diocesan Treasurer .. 54.50
 Nov. 24—P. M. Diocesan Treasurer .. 17.90
 Nov. 28—A. M. Diocesan Treasurer .. 182.70

Total Offerings for November .. \$493.30

Additional Amounts.

Rector's Discretionary Fund	\$344.00
New Prayer Books	15.00
Church Farm	20.00
Total Additional for November ..	379.00
Grand Total for November	\$872.30

The above financial figures and entry of names in the Parish Register are admittedly incomplete for the year. For the present purpose this tabulation stops with December 1st.

SPECIAL ACKNOWLEDGMENT.

The two new Prayer Books on the Altar are a gift of Mrs. Charles Y. Fox, President of the Altar Society, "In Memory of Anna B. C. DeHaven, Died Dec. 17, 1927"; and "In Memory of Eleanor M. J. Fox, Died May 20, 1924." The new Service Book is the gift of Rev. Royden K. Yerkes, D. D., and bears the inscription: "To the Glory of God and in Loving Memory of Euphemia Hamilton Yerkes," inside the book. The Rector's special service book in the chancel is the gift of Mrs. John W. Pepper. Many individuals are buying their own books for personal use in their pews and as many as two hundred and fifty copies have already been installed in the Gallery and in the Chancel and Sunday School room.

CONTRIBUTORS OF MONEY, CHURCH FARM.

There were contributions of money to the Fund for the summer's work at the Church Farm, in the order of their making, since October last, not heretofore printed in the "Parish Helper": Miss Mary M. Hart, Mr. Henry Kingston, Mr. A. G. B. Steel, Miss Lottie Stafford, Miss Clarissa McCutcheon, Miss Caroline Lewis, Miss Julia Lewis, Miss Mary C. Smith, Mothers' Meeting, Bible Class, Mr. and Mrs. David Shirk, Mrs. Horace E. Smith, Mrs. Howard Roberts, Mrs. A. V. Meigs, Mr. Holstein DeHaven Fox, Mrs. Euphemia Yerkes (since deceased), Mrs. Charles Dixey, Mrs. Jennie P. Lucas, Miss Anna Clements, Mrs. Walter Horstmann, Mr. T. H. H. Patterson, Mr. H. H. Furness, Miss Harriett Ashhurst, Mrs. Rodman Wister, Mr. Samuel Bell, Jr., Mrs. John F. Lewis, Mr. Alfred Gratz, Miss Sidney H. Lafourcade, Miss Helen Trotter, Mrs. H. S. Moorhead, Mrs. C. F. Godshall, Mr. Charles Y. Fox, Mr. H. G. Burrows, Bond Company, Mrs. Edward Bok, Miss Mary Rump, Mr. A. I. Meigs, Mr. Charles Bochman, Bell Telephone Company, Miss Edith Burt, Miss Theodora Burt, Miss Harriett Ashhurst, Miss Alice Prime, Mr.

and Mrs. H. E. Smith, Mr. and Mrs. A. V. Morton, Dr. E. Q. Thornton, Mrs. John W. Pepper, Mr. Malcolm Lloyd, Mrs. Emma Buch, Mrs. James E. Lennon, Mrs. Charles Butterworth, Mrs. Helen B. Collins, Dr. C. A. Currie, Mrs. Sidney Davies, Mrs. A. H. Gillingham, Miss Mary Wilson, Dr. S. M. Wilson, Mr. William H. Lloyd, Mrs. Elizabeth A. Smith, Mrs. Ada W. Stewart, Mrs. Seymour Davis, Mrs. J. S. Morrison, Mrs. John H. Taws, Mr. A. W. Sewall, Miss Martha Yerkes, Mrs. Howard M. Phillips, Mrs. J. B. Hutchinson, Mrs. Kate Rambo, Mrs. Julian Story, Mrs. A. B. Fox, Miss Mary Weatherly, Mrs. C. E. Dana, Mrs. Grace P. Pritchard, Mr. George H. Stephenson, Miss Rena Gill, Matlock Reunion, Mrs. Charles Dixey, Mrs. White; in memory of Edward White, Mrs. Edward Klopp, Mr. Horace G. Burrows, Mr. Lincoln K. Passmore, Mrs. Theron I. Crane, Mrs. Dwight Lowrey, Mrs. Wm. B. Linn.

ACKNOWLEDGMENTS.

The Parish Visitor acknowledges with thanks the receipt since the last "Parish Helper" of books, magazines, clothing, flowers, jellies, cakes, knives, etc., from: Mrs. J. H. Van Wicklin, Mrs. Dwight Lowrey, Mrs. Caroline Zintl, Mrs. A. H. Yarnall, Mrs. James Stillwell, Miss Lucy Owen, Miss E. A. Miller, Mrs. John Maher, Miss Sidney Lafourcade, Anonymous; Mrs. Almina Sholler, victrola; Mrs. J. B. Hutchinson, carving set and knives; Miss Helen Bonner, Mrs. Elizabeth Hanna, Mrs. O. B. Lake, Mrs. Parker Burnham Prince, Misses Edith and Theodora Burt, Mrs. C. L. Pierson, Miss Mary C. Smith, Mrs. E. J. Klopp, Mrs. H. E. Smith, Anonymous, Mrs. E. L. Buch, Miss Lucy Alday, Miss O. Lloyd, Mrs. H. B. Collins, Mr. H. E. Smith, ice cream for Strawberry Festival; Mrs. H. E. Smith, ice cream Mothers' Meeting Picnic; Miss Edith Bache, cooking utensils; Miss Anna L. Frost, Mrs. Wallace Fairweather, bed spreads for bungalow; Mrs. E. L. Buch, cakes for children's overnight parties; Mrs. Myers, Miss Marion von Kessler, Miss Harriett Frost, Mr. and Mrs. Norris S. Barratt, Jr., ice cream and cake for week end party; Mrs. John Zukovsky, Mrs. Kate Rambo, large ice box; Mr. W. E. Williams, valuable repairs to kitchen stove; Mr. Arthur W. Sewall, books and magazines; Mrs. O. B. Lake, money for flowers; Mr. Harry B. Middleton, trucking for farm necessities. Grateful acknowledgment is also made here for the generous contribution of two hundred garments from the Needlework Guild of America. Likewise thanks are due Mr. John W. Brock for a full equipment of radio material.

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(PREACHING MISSION; THURSDAY EVENINGS, Page 4)

The February 1930

Parish Helper



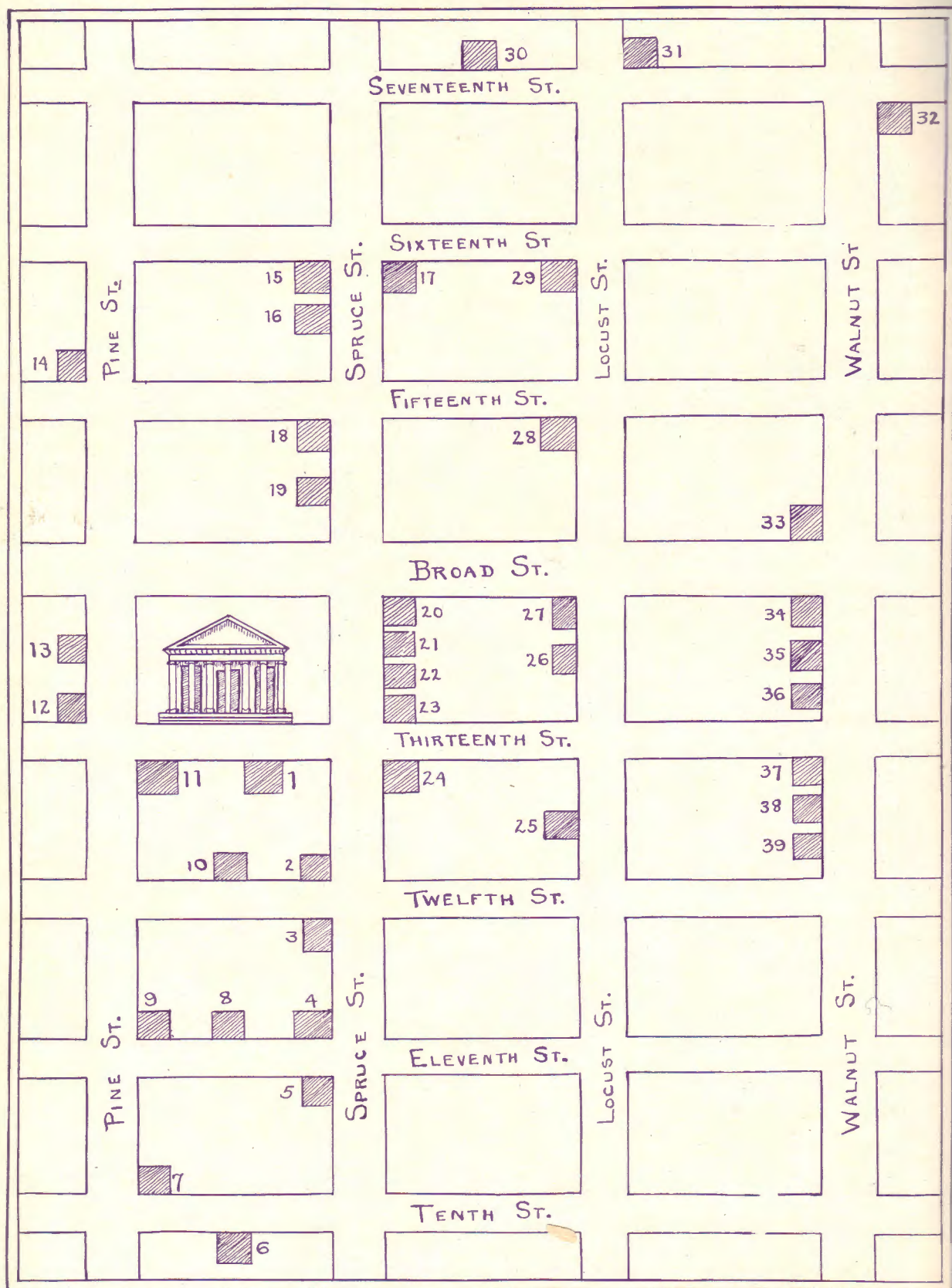
St. Luke and The Epiphany

(Protestant Episcopal Church)

330 South Thirteenth Street - - - Philadelphia, Pa.

Rev. David M. Steele, D. D., Rector

TELEPHONE, 28-83 PENNYPACKER



HOTELS AND APARTMENT HOUSES.

- 1 The Morris, 311-313 S. 13th Street.
- 2 The Manheim, corner 12th and Spruce.
- 3 The Esmond, S. E. corner 12th and Spruce.
- 4 The Colonial, S. W. corner 11th and Spruce.
- 5 Central Apts., S. E. corner 11th and Spruce.
- 6 Hotel Clinton, corner 10th and Clinton.
- 7 The Kenmar, N. W. corner 10th and Pine.
- 8 Sovereign Apts., 324 South 11th.
- 9 The Gladstone, N. W. corner 11th and Pine.
- 10 320-322 South 12th.
- 11 343 South 13th, N. E. corner 13th and Pine.
- 12 The Pequot, S. W. corner 13th and Pine.
- 13 The Kensington, 1330-1332 Pine.
- 14 400 South 15th, S. W. corner 15th and Pine.
- 15 The Newport, S. E. corner 16th and Spruce.
- 16 The Touraine, 1520 Spruce.
- 17 257 South 16th, N. E. corner of Spruce.
- 18 The Bellerich, 301 South 15th.
- 19 The Richelieu, 1414-1416 Spruce.
- 21 The Burlington, 1329-1331 Spruce.
- 22 The Maidstone, 1327 Spruce.
- 23 The Lenox, N. W. corner 13th and Spruce.
- 24 The Spruce, corner 13th and Spruce.
- 25 The Lincoln, S. W. corner Locust and Camac.
- 26 Hotel Sylvania, S. W. corner Locust and Juniper.
- 27 Hotel Walton, Broad and Locust.
- 28 235 South 15th, S. E. corner of Locust.
- 29 1530 Locust, S. E. corner of 16th.
- 30 The Chancellor, 250 South 17th.
- 31 The Warwick, N. W. corner 17th and Locust.
- 32 135 South 17th, N. E. corner of Walnut.
- 33 Bellevue-Stratford Hotel, S. W. corner Broad and Walnut.
- 34 Ritz-Carlton Hotel, Broad and Walnut.
- 35 Hotel Claridge, 1334 Walnut.
- 36 Hotel Sussex, 1312 Walnut.
- 37 St. James Hotel, 13th and Walnut.
- 38 St. James Annex, 1216-1218 Walnut.
- 39 Hotel Strathmore, 1208 Walnut.

CHURCH DIRECTORY.

Corporate Title, "Rector, Church Wardens and Vestrymen of the Church of St. Luke and The Epiphany."

Rector **Rev. David M. Steele, D. D.**
 Parish Visitor Miss Pauline Wurtele
 Choirmaster,

H. Alexander Matthews, Mus. Doc.
 Accounting Warden,

Mr. Charles Stewart Wurts
 Secretary Miss Laura E. Gesswein
 Bookkeeper Mr. George L. Gaff
 Verger Mr. Edwin G. Strang
 Retired Mr. John W. Ryan
 Janitor James Richardson
 Janitress Mrs. Ella Watkins
 Mail Address 330 S. 13th St.
 Telephone Number Pennypacker 2883

The Brotherhood of St. Andrew

X Daily Noon-Day Lenten Services 1930
FOR BUSINESS PEOPLE

THE GARRICK THEATRE, Chestnut and Juniper Streets

At 12.30 o'Clock—Closing at 12.55 Precisely

Ash Wed., Mar. 5 **Rt. Rev. Julius W. Atwood, D.D.,**
 Former Bishop of Arizona.

Thursday, Mar. 6 and } **Rt. Rev. Francis M. Taft, D.D.,**
 Friday, Mar. 7 } Bishop Coadjutor of the Diocese of Pennsylvania.

Saturday, Mar. 8 **Rev. Louis W. Pitt,**
 Rector of St. Mary's Church, Ardmore.

Mon.-Sat., Mar. 10-15 ... **Rev. Allan Pearson Shatford, D.D.,**
 Rector of St. James the Apostle, Montreal, Canada.

Mon.-Fri., Mar. 17-21 ... **Rt. Rev. R. E. L. Strider, D.D., LL.D.,**
 Bishop Coadjutor, West Virginia.

Saturday, Mar. 22 **Rev. Howard W. Fulweiler,**
 Rector of Christ Church, Media, Pa.

Mon.-Sat., Mar. 24-29 ... **Rev. Joseph Fort Newton, D.D., Litt.D.,**
 Rector of Memorial Church of St. Paul, Overbrook.

Monday, Mar. 31, to } **Rt. Rev. Charles Fiske, S.T.D., LL.D.,**
 Friday, Apr. 4 } Bishop of Central New York.

Saturday, Apr. 5 **Rev. Benjamin N. Bird,**
 Rector of St. Asaph, Bala.

Mon.-Fri., Apr. 7-11 **Rt. Rev. Charles E. Woodcock, D.D., LL.D.,**
 Bishop of Kentucky.

Saturday, April 12 **Rev. Stanley R. West,**
 Rector of Calvary Church, Conshohocken, Pa.

Mon.-Fri., Apr. 14-18 ... **Rt. Rev. Thomas C. Darst, D.D., LL.D.,**
 Bishop of East Carolina.

Easter Even, Apr. 19 **Rev. Floyd W. Tomkins, Jr.,**
 Assistant Minister, Church of the Holy Trinity, Philadelphia.

St. Luke and the Epiphany

330 South Thirteenth Street

Philadelphia, Pa.

Rev. David M. Steele, D. D.

SCHEDULE—1930—LENT

Monday—8 P. M. Girls' Club, Confirmation Alumni.

Meetings in Parish House. Address by the Rector. Confirmation Candidates included.

Wednesday—4 P. M. Children's Service.

Mothers also expected. Children come on their way home from school.

Thursday—8 P. M. Preaching Mission.

Six Visiting Preachers, Diocesan Committee. See list of names and dates.

Friday—10 A. M. Holy Communion.

This takes the place of former afternoon services on that day.

Sunday Services—11 A. M. and 4 P. M.

These will be especially emphasized.

Afternoon programs will be printed.

Important Dates of Lent, 1930.

Ash Wednesday, March 5th; Confirmation, Sunday, April 6th; Easter Day, April 20th.

Keep a Card at Hand for Reference

Sunday Afternoons

at 4 o'clock

March 9th—First Sunday in Lent.

Penitential Office, Chanted with Choir. Anthem, "Gallia," Gounod.

March 16th—Second Sunday in Lent.

Selections Roman Catholic Liturgy. "Attende Domine," and other Features.

March 23rd—Third Sunday in Lent.

Program of Hebrew Music. "Kol Nidrei," and other Anthems.

March 30th—Fourth Sunday in Lent.

Five Great German Chorales. From the "St. Matthews Passion," Bach.

April 6th—Passion Sunday, in Lent.

Confirmation Service, Bishop Taitt. Anthem, "Veni Creator Spiritus," Traditional.

April 13th—Palm Sunday, in Lent.

Musical "Cycle," Life of Christ. Depicting Incidents, Nativity to Resurrection.

Composers: { J. Sebastian Matthews.
 { H. Alexander Matthews.

Mail Copies of Cards to Friends

Diocesan Committee Preaching Mission

Thursday Evenings, at 8 o'clock

March 6th, 1930.

Rev. Bernard Iddings Bell, D. D., S. T. D., Warden St. Stephen's College, Annandale, New York.

March 13th, 1930.

Rev. Allan Pearson Shatford, D. D., St. James's Church, Montreal, Canada.

March 20th, 1930.

Rev. Howard C. Robbins, D. D., General Theological Seminary, New York.

March 27th, 1930.

Rt. Rev. William T. Manning, D. D., Bishop of New York, Cathedral St. John the Divine.

April 3rd, 1930.

Rev. Samuel S. Drury, L. H. D., Rector of St. Paul's School, Concord, New Hampshire.

April 10th, 1930.

Rt. Rev. Charles E. Woodcock, LL. D., Bishop of Kentucky. Garrick Theater Preacher.

Make this Schedule Widely Known

Lenten 1930 Services

In this parish, our practice is to arrange different things for special groups, rather than the routine of one kind only of daily service for a limited group.

Of weekdays services thus arranged, all are important. It is hoped that this arrangement will make its appeal to the largest composite number of people; different services, different groups.

Do not put off the observance of Lent until the season is far advanced. Begin at the beginning. Make up your mind what you desire to do. Then come with consistent regularity.

The novel feature this year is, of course, that of Thursday Evenings. It is true that this plan is not one for our parish in particular but is Diocesan in scope. At the same time, we must set a good example.

Set Aside All Thursday Evenings.

Rector's Letter

To the People of St. Luke and The Epiphany

My dear Friends:

The first thing of which I wish to write, because it is of most importance, is the Lenten Preaching Mission, on Six Thursday Nights, in the Church of St. Luke and The Epiphany at 8 o'clock. We began this undertaking two years ago, under the guise of the Bishops' Crusade. That movement passed, like so many others, in the Church in general. The next year however the same thing was continued under the auspices of our own Diocesan Committee on Evangelism. Both years the congregations were impressive, from the point of numbers. Attendance ranged from five hundred to a thousand people, depending on weather conditions and the personality of the preacher.

Diocesan Preaching Mission

This year I anticipate that the now established enterprise will go forward even more successfully than heretofore. The list of visiting preachers who have accepted our invitation is certainly impressive, as you will read below. The committee above mentioned has been augmented this year, the following being its personnel: Rev. John K. Shryock, Ph.D., Chairman; Rev. Floyd W. Tomkins, D.D.; Rev. Lewellyn N. Caley, D.D.; Rev. Charles E. Eder; Mr. George H. Randall; Mr. Leon C. Palmer, B.D., and Mrs. Charles H. Arndt. Bishop Taitt is expected to be present the first evening and participate in the opening.

Thursday Evening, March 6th.

The preacher will be Rev. Bernard Iddings Bell, D.D., S.T.D., President of St. Stephen's College, Annandale, New York. Dr. Bell's name has recently become well known because of leading articles in the Atlantic Monthly. More particularly, because of his authorship of

a book entitled "Beyond Agnosticism," published by Harper & Bro., N. Y. and London, and enjoying a wide circulation both in this country and in England. Others of his books are "Right and Wrong After the War"; "Common Sense in Education"; etc. He has been college preacher at Princeton, Yale, Williams, Wellesley, Vassar, Harvard, Amherst, Cornell and Columbia. Surely he will find an enthusiastic reception here.

Thursday Evening, March 13th.

This year, as last, Rev. Canon Allan Pearson Shatford, M.A., D.C.L., O.B.E., Rector of the Church of St. James the Apostle, Montreal, Canada, will come to us on this one evening of his week's visit to Philadelphia, where he will preach daily in the Garrick Theatre Noon-Day Services of the Brotherhood of Saint Andrew. He was so impressive last year, in the presentation of his theme, that the congregation unanimously voted on the spot and at the time to urge his return. We are fortunate indeed to have him. He also is author of, for example, "The Shepherds"; "The Dreamers"; "The Innocents"; "Six Marks of a Christian," and many published articles and sermons.

Thursday Evening, March 20th.

Distinctions are, of course, invidious; but perhaps in ascending order we come next to the Rev. Howard Chandler Robbins, D.D., late Dean of the Cathedral of St. John The Divine, and rated by those who know as the foremost preacher in New York City. He is at present a professor in the General Theological Seminary and holds the auxiliary position of special preacher in two large New York Churches. His name will be remembered by all readers of the daily prints as foremost among those considered at one stage last year, in the several elections to the office of Bishop Coadjutor. His many books of sermons and addresses are most

excellent reading. I can guarantee that his preaching, upon this occasion, will be a notable event in Philadelphia.

Thursday Evening, March 27th.

By way of further ascending scale, we come on this evening to The Right Reverend William T. Manning, D.D., Bishop of New York. All that has been said in the three paragraphs preceding might be applied to his name—and even more eulogy added. Everybody knows his exceptional talents, which have led him to his present eminent position. It is an act of courtesy indeed on his part, and it is a signal honor to us, that he is willing upon this date to do what he possibly has not done since his elevation to the Metropolitan Episcopate; that is, make a special visit this far from home to render this one evening's service. I am personally glad that he has consented to do this. We welcome him the more because of what some of us have felt to be unwarranted controversy waged around him in the late unpleasant episode, having to do with Church Union.

Thursday Evening, April 3d.

The Rev. Samuel Smith Drury, D.D., Rector of St. Paul's School, Concord, New Hampshire, is willing to make that long journey to spend this one evening with us. He certainly needs no introduction either to Episcopal clergy or laity. This is in view of the fact that last year he was, at a fifth convention, elected to the office here of Bishop Coadjutor; albeit certain personal and pardonable motives caused him to decline. We feel the more highly honored, in view of that declination, to have his acceptance of our invitation this year for a place on our schedule. He is well known both as educator and administrator, a forceful writer and an eloquent speaker, a lover of youth and a hater of shams. Do not fail to hear him.

Thursday Evening, April 10th.

The Rt. Rev. Charles Edward Woodcock, LL.D., Bishop of Kentucky, will close the series. He has done this each of the two years foregoing. His popularity for so many Lenten

seasons at the Garrick Theatre has heretofore guaranteed the largest congregation of all on his evening. This year it appears he will have to look to his laurels. This is in view of the eminence and ability of those who precede him on five Thursday evenings. However that may be, he is a personal friend of all of us and well known by this time practically to everybody in the Diocese. He needs no further comment, eulogy or introduction. It is hoped that, on every one of these nights, the church may be filled to capacity. And it will be, if only we can succeed in getting the project sufficiently announced and widely enough known. All of those who read this can do their part.

Other Features, Lenten Schedule.

On another page of the Parish Helper there is a reprint in facsimile of cards prepared for distribution. They announce, for example, the Monday evenings with the Young People in the Parish House; the Party-Services for Children on Wednesday afternoons; the weekly celebration, on Fridays, of the Holy Communion and the Four o'clock Sunday Afternoon Services in Church. Each one of these last will be distinctive. They are announced in detail elsewhere.

Annual Confirmation Service.

We seldom know, when we make announcement at the beginning of Lent, regarding classes for confirmation, who or how many persons will appear. We know that certain children of the parish have arrived at so-called years of discretion. This is at, say the age of fourteen or thereabouts. We also know that some grown men and women, recently come to the church, or occasional attendants at services, have never been confirmed. But we never know how many of these will appear at the time or times set for so-called confirmation instruction.

It is not necessary to attend a class in order to be confirmed. Especially is this true in the

case of adults. Every year some adult says that he or she would like to be confirmed, but that they do not want to attend some class or learn some catechism. Such attendance is not necessary. This is said, even though it might be helpful to make any one more intelligent in regard to the meaning of confirmation. In the case of children, the best confirmation instruction is the continuation of their attendance in the Sunday School. Confirmation is not a finishing course for them, nor a substitute for such a school.

Children and Adults.

The instruction for adults aims to set before those who seek it an intelligent presentation of the religion of Christ. It gives an opportunity for every one to ask questions, to set forth the unfamiliarities or objections in the form of worship of the Episcopal Church and to straighten out some of the difficulties in their thinking about the meaning and purpose of the aforesaid Christian Life.

Confirmation is, in fine, the act of enlistment in the active service of Christ. Both adults and children know pretty well whether or not they want so to enlist. They will learn best, as do soldiers, after enlistment, or as members of a dancing class after they enroll, Sunday by Sunday, year by year, the duties, responsibilities and privileges of this Christian fellowship. Also they will learn best, simply by coming to church, the details of worship peculiar to the liturgy of the Episcopal Church. There is no such thing, in this connection, any more than in the above, as instruction through a correspondence school. The only way to learn to swim is to get into the water.

Personnel of the Class.

The Rector is anxious to know, as soon as possible, the names of all those who are thinking of confirmation this year. The date is the Fifth Sunday in Lent. That date has been traditional here for forty years. This year it is April 6th, at the Four O'clock Service. Bishop Taitt will be the visitant. For children, a class

will meet on Monday evenings, with Miss Wurtele, in the Parish House. Will not any or many others please speak to their Sunday School teachers or speak to or write to or telephone the Rector. He will make any engagement or see them and talk with them at any time or place they may desire.

Four O'clock Sunday Afternoons.

I promised above to speak of this series in detail. Mr. Matthews, the Choirmaster, is laying plans and making special preparation. It only remains for those who read this to make the facts as widely known as possible. The order and the features of these events will be notable. It is expected of course that the congregations will be, as always, made up largely of people other than our own distinctive members of the parish. We already have a mailing list of as many as six or eight hundred names and addresses of persons who have expressed their willingness and desire to receive notices of special things like these. If they will give others this message, many of them will come. It is incumbent upon them in their turn to make known the following facts—to others and still others.

Sunday Afternoon, March 9th.

The Penitential Office will be chanted by the Rev. John W. Norris, with choral responses by the full choir. The anthem will be Gounod's "Gallia." There will be the customary instrumental features and congregational singing. There will be an address by the Rector, which same is true of all the other dates except the date of Confirmation.

Sunday Afternoon, March 16th.

The musical portion of the service on this day will comprise selections from the Roman Catholic Liturgy. Some manuscripts of these musical numbers have been very hard to come upon. But, beginning with selections from Palestrina's compositions, there will be the impressive "Attende Domine" and other portions

of the Mass. Much of this music has never before been rendered in a Protestant Church in this city.

Sunday Afternoon, March 23d.

This will be, in large measure, a repetition by request of a program rendered two or three years ago, entirely of Hebrew music. Some portions are translated into English and arranged by Max Bruch and other modern composers. One anthem will be chanted in the Hebrew language, by the Cantor of one of Philadelphia's best known synagogues.

Sunday Afternoon, April 6th.

This is the customary date of Confirmation, the Fifth Sunday in Lent, as it has been in this parish for forty years. The choir will render their customary part in the service, including the traditional "Veni Creator Spiritus." Coadjutor Bishop Taitt will be the visitant and preach the sermon. Other information regarding confirmation itself and the ways of preparation therefor has already been written above.

Sunday Afternoon, April 13th.

On this, Palm Sunday, the choir will render a musical "Cycle" of the Life of Christ. It is a novel composition, the joint authors of which are the choirmaster himself, H. Alexander Matthews, and his brother, J. Sebastian Matthews. The purpose is to depict, in a series of anthems, incidents in the Life of Christ from Nativity to Resurrection.

Service of Lights.

I have wanted at some point, and perhaps this is the best, to report an incident already past which was so greatly enjoyed by a large congregation; namely, the Service of Lights which we had in the Epiphany Season. In particular, tribute should be paid to the excellent work of the eight young lady ushers and a corresponding number of young men who not only ushered and seated the congregation so efficiently but who being vested took their place in the procession of the choir carrying candles which were the only illumination of the church.

The entire service was conducted in this impressive silence and dim lighting with only the chancel illuminated. Now that we have done this for the past two years, it would seem to have become a tradition. Many express the hope that we will repeat it in years to come.

The Christmas Season.

I know it is late, but I trust it is not too late, to write a few words in retrospect regarding Christmas. There were the many services and manifold activities, both in the church and parish house. I think we are safe in saying that the church itself was more beautifully decorated than usual, thanks to the long experience of Mr. Ryan and the aid of a dozen boys who did the work. Likewise, there was more largess distributed and more gifts were exchanged than commonly. More baskets, flowers, fruit, coal and other things were given out. And, as a mere detail, there were more people in church, although not so many more that we can boast about it; there were maybe only half as many as should have been. He who runs may read. Or maybe he who reads will run. In either case, nobody will get much excited about it. This is their own fault, and their own loss.

Christmas Bounty Fund.

In this connection, I think a few words should be said; because certain things were most gratifying. At the usual time, and without making any fuss about it, we sent a letter and a subscription envelope apiece to as many as four hundred families and individuals. Returns came back from as many as three hundred sixty-seven of these, in addition to such offerings as may have been made in church at the hours of service. This certainly is enough to make any parish proud of itself. I mean the willingness of so large a number of persons to do their part, without regard to amounts involved.

Sources of Contributions.

The truth is these latter ranged all the way from a check for two hundred dollars to an en-

velope containing a silver twenty-five-cent piece. The total amount and the analysis of the same, in its designated parts, appears in the column headed Parish Record. But perhaps this summary in the form of a narrative is justified. I know that a great many people have aversion to statistics. They pretend that they cannot add up a column of figures twice and get the same result two times; but they can read simple school book English. There were ten envelopes especially inscribed "Diocesan Treasurer." Their amount was \$285, toward the General Church Quota. \$1060 came under the inscription Christmas Bounty Fund proper. There was \$698 for the Rector's Discretionary Fund; \$500 for the Church Farm; \$200 Expenses of printing the Parish Helper; etc.

Many Special Designations.

Among the items included above, at various points, were such designations as these: "In Memory of Elizabeth S. Ford. To be used at the discretion of the Rector"; "In Memory of Baby Teddy and the Graham Family"; "In Memory of Mrs. Cherry"; "In Memory of Mrs. Dawson. Whatever parish purpose you desire"; "In Memory of A. W. Bitner"; "R. D. F. In Memory of Mary E. Hirst"; "Memory of Mr. and Mrs. Groves"; "In Memory of My Mother"; "Christmas Bounty Fund, In Memoriam Louise W. Furness"; "In Memoriam"; "Girls' Club"; "Christmas Greens"; "For Christmas Wreath in Chancel"; "For Flowers"; "For the poor children you may wish to help at Christmas"; "To help with the Children's party"; "Sunday School Fund"; "Food and coal for the poor and needy"; "Mothers' Meeting Supper"; "Young People's Party, In the name of Anne Rush Lewis"; "For the poor"; "Donation"; "A Divinity Student"; "Fund for Benefit of the Poor"; "For any poor person of St. Luke's Parish"; "For some baby in need"; "For the loneliest person you know"; "For special uses"; "At your discretion"; "Your own judgment"; "Your own discretion"; "Use where you think best"; "As Dr. Steele wishes"; "As you like"; "As you think best"; "For whatever purpose

you desire"; "Rector's discretion"; "Rector's Fund, to be used as he wishes"; "Anything you choose"; "To be used as you think best"; "Whatever is most needed"; "Rector's choice"; "To the Church"; "To the Lord"; "Whatever Dr. Steele thinks best." What would YOU do with these? Would you send them to the Church House? I would not. I did not. I expended them as they were designated.

Monday Evening Girls' Club.

The Girls' Club have been holding an especially interesting series of meetings on Monday nights this winter, under somewhat altered form and with new activities. Mrs. Barratt has lent her assistance and enthusiasm. Along with Miss Wurtele and others, they have planned many new and interesting features. Especially the girls themselves have enjoyed the task of providing their own supper. They assemble around six o'clock on their way home from work and in advance make plans for each evening. Their method has been to make certain of their own number hostesses for successive suppers.

Monday Hostesses.

Up to Lent, the names of these have been the following: Mrs. James Treaston; Mrs. William Donley; Mrs. Robert Koehler; Miss Dorothy Shoemaker and Miss May Holt; Miss Mae Abadie and Miss Anna Benson; Mrs. Charlotte Krause and Miss Bella Mucklow; Miss Eleanor Scanlon, Miss Amelia DeNucci and Mrs. John Bahm; Mrs. George Hawkins and Mrs. Wallace Fairweather; Miss Laura Gesswein and Miss Florence Marnie; Miss Emily Greer and Miss Ellen Birch; Miss Ruth Johnson, Mrs. George Wechter, Mrs. Albert Benson, and Mrs. Bernard Scheller.

Singing Society.

Under the guidance of Mrs. Ethel P. Eckard, a score of the girls have organized a singing society. They are preparing a cantata, "My Spanish Sweetheart," to be given, in the form

of a play, to a large number of the young people after Easter. Incidentally, the children of the Sunday School, both formerly and at present members of Miss Harriet Frost's class, are preparing a little play of their own to be given to their parents and friends at about the same time.

Monday Evenings, Lent.

On Monday evenings during Lent, an augmented group—both these young ladies and the younger girls—will continue their Monday evening suppers. Thus they will all assemble for something similar to meetings of last year. These proved so popular that we trust they will be even more largely attended this year by all the Confirmation Alumni and many others, men and women, boys and girls. They are planned for all younger people and older who can be here. Some surprises are in store; but it is best not to announce in advance what these are.

A Novel Venture.

A couple of weeks ago we prepared a booklet, about twice the size of a Parish Helper, to take the place of a February issue. It has proven to be exceedingly popular. I would like to make plain one or two things about it. We printed and circulated, by mail to all the families in the parish and through the medium of our various mailing lists, about two thousand copies. I have since had requests for so many duplicates and from so many quarters that we have today given the printer an order for a thousand more. On the title page appears this inscription:

Church Vocabulary.

Derived from various Sources, such as a Church Dictionary and Encyclopedia, by Rev. William James Miller, now out of print; a Leaflet, compiled by the Rev. Howard M. Ingham, late deceased, and from many books of reference on various subjects. These transcripts from the Parish Helper of fifteen years ago are reprinted for circulation among families of the Parish generally. The booklet is

being sent also by mail to a great many other people on our various mailing lists.

Prefatory Note.

This little booklet owes its origin to several different things. First, much of the printed matter appeared fifteen years ago in the Parish Helper, in a half dozen different issues. Recurrently, a new generation of young people grow up. More than that, the changing personnel of a congregation such as this required information anew. Secondly, the boys of Mrs. Klopp's Sunday School Class have become so interested in this that they desire a reprint of all the subject matter for a wider circulation. Their names are: William Brehmeyer, William Gaul, Thomas Moorehead, John Redman, John Rossi, Frederick Stolzer, William Thacker and John Zurbach. The booklet is being mailed today to a great many people. The hope is that it may become a source of information and a book of reference to members of the Sunday School, to Confirmation Alumni, to Visitors at Afternoon Services, who are not all equally familiar with the Episcopal Church, and especially to persons looking forward toward Confirmation.

Additional Copies.

Upon distribution of these, by mail and in the vestibule and otherwise, inquiries and requests began to come in, asking where some fifty and some hundred copies could be had, even by purchase. These came from other parishes, Sunday schools and elsewhere. We have therefore placed today with the printer an order for another thousand copies. If any of you who read this would like one or two or half a dozen, for your own use or for distribution among your friends, they can be had without charge from the Verger in the vestibule after any service. There are many other things that I would like to go on saying; but space is limited. Perhaps these are enough announcements for anybody to read attentively, in one month's issue of this magazine.

Very sincerely yours,

David M. Steele.



Last Year's Easter Sermon



Rev. David M. Steele, D. D.

Text: Job 14:14, "If a man die, shall he live again?"

Preface.

I do not know how far my judgment may concur with yours; but I have always considered, as the greatest three books in the world, The Epistles of St. Paul, Shakespeare's Hamlet, and the Book of Job. In them, more searchingly than anywhere else, there is an attempt to touch more widely the whole range of life and search most deeply into the problem of death. Is there any satisfactory answer among them to one old question? Let me begin midway, go back to the beginning and come forward to an end or a conclusion.

Text.

My text? It is this: "If a man die shall he live again?" For centuries, men have sought the answer to that question without finding it. The only argument as such I have respect for is the one so often cited from Hamlet:

"It must be so,—Plato, thou reasonest well!

Else whence this pleasing hope, this fond desire,

This longing after immortality?

Or whence this secret dread and inward horror

Of falling into naught? Why shrinks the soul

Back on herself, and startles at destruction?

'Tis the divinity that stirs within us;

'Tis heaven itself that points out an hereafter
And intimates eternity to man.

Eternity! thou pleasing, dreadful thought!"

Argument.

So much, I say, for argument, standing midway. Let us go back now to that far-off begin-

ning. There was once, in the land of Uz, a man whose name was Job. He was a great man and a good. Yet he was oppressed with pains and doubts and fears. His words are hot with the fever of suffering and come straight from a human heart. More than that, his voice is the voice of humanity, rising up against its doom and fighting its way toward hope and peace. After long process of introspection, he comes, in the travail of his soul, to that final, fateful great soliloquy of all the ages: If a man die shall he live again? The only answer he can frame is: All the days of my appointed time will I wait. That is: I do not know: I will wait and see.

It goes without saying that this is not an ordinary question. When it is asked in the presence of any man, he grows attentive. Whenever he stands in the actual presence of death, he becomes serious. If the dead one be his friend, he grows all the more eagerly curious. Every time he turns from following another to the grave, he flings this question out toward the heights of somewhere and, echoed from the hills of nowhere, comes the mocking answer: Wait and see.

Analysis of Question.

Let me analyze the question. First, "If a man die." But that is not a question. That much at least is a certainty. Other events may happen; this one will happen. "Mors omnibus communis." Death is common to all. Man is mortal. A man will die.

In continuing narrative, Job puts the matter this way: "There is hope—of a tree; if it be

cut down, that it will sprout again, and the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet, through the scent of water, it will bud and bring forth boughs like a plant. But a man giveth up the ghost, and where is he?

Worth of Analogy.

It is upon the first part of this analogy that we base an answer most frequently. This analogy from plant life seems to be conclusive. Easter bulbs and Easter lilies; chicks from eggs and butterflies from caterpillars. These are pretty symbols, but they have no substance. Here is not proof at all, but only illustration. These all are illustrations of a fact. But first, we must seek the fact which they presume to illustrate.

Again there is something here we overlook—that is, the realm of animal life, which lies between a plant and a man. The same reasoning which in part leads there to hope, here leads to its opposite. Between the revived life of the plant and the hope for life of the human, lies the eternal demise of the beast. The question we are striving to answer then rests on a basis of its own. Analogy is of no use. The question must be considered by itself. If a man die!

Beginning the Answer.

What now of the answer? Naturally, we turn first to that book from which the question is taken, i. e., the Old Testament. But the answer is not there. Regret it as we may, the fact is that there is no doctrine of the soul's continuance, worthy of the name, in the Old Testament. I said in mine heart concerning the estate of the sons of men that they are as beasts. As the one dieth so dieth the other. All are of the dust. They all have one breath. And, when they die, they all go unto one place.

There are many Old Testament passages into which the doctrine of immortality has been read: but wrongly. This statement is no novel pronouncement of a New Theology. It is a

point on which all ancient Hebrew scholars, and indeed all modern Jewish scholars, are agreed. The general belief, among Old Testament Jews, as to the destiny of the soul, was that it continued—in a sense—but that its state was quite unconscious, at least only partly conscious and then unhappily conscious. This conception of that kind of state cannot be dignified by us, with the name we use for Immortality.

Place of Science.

Again there are those who turn with confidence to Science. They seek out the astronomer, the biologist, the physicist, the chemist, even the psychologist and the psycho-analyst, and expect proof from them. But the answer is not there. No one knows this so well as the foremost scientific men themselves. Their assertion is that, in the field of research, there is no answer either way. One of their most eminent representatives puts the matter thus. There is absolutely no scientific ground for positive statement either way. If a future life is to be at all, it must be a spiritual life; and the things of the spirit can be only spiritually discerned.

These fields of research being ruled out one by one, is there any other? I think there is. In wandering into these three or four fields remote, have we not passed by one nearer at hand? The problem is not one of argument, or conjecture or analogy merely. It is a question of fact. If a man die, can he live again? The answer is simple. It is this. A man has done it. The manner, the method,—even the matter of a resurrected body—are utterly of no importance. The important fact is: He is risen. He is risen indeed, and hath appeared . . . Unto Simon? Yea. Verily. And unto hosts no man can number ever since.

Matter of Fact.

The simplicity of that fact lies in this. There came once among men one who lived the life of a man. He died and they buried him. They were so certain that he was dead that they rolled a stone to the door of his sepulchre and

went their weary ways. Two of them set out, upon their lawful occasions, to Emmaus. Joseph departed quickly to Aramathea. Simon, glad to escape the Roman law's compulsion, must fairly have hastened back home to Cyrene. Peter was so thoroughly convinced it was all over that he said: I'm going fishing. And they all said: We will go with thee.

That was last Friday afternoon, at three o'clock. So have we felt ourselves waiting ever since. But, this morning, to our amazement as to their surprise, across the bourne of time and place there comes one loud, exulting cry: I was dead and behold I am alive—for evermore. And then, in softer accent, as though whispered low to those who could hear and apprehend: Because I live, ye shall live also.

Conditional Immortality?

But now who are the "Ye"? Is the personal pronoun plural to the point of being universal? Are all men, therefore, immortal? If not, why not? By asking this, I do not mean to raise the old question of Conditional Immortality, in its objectionable sense. The question now is not a question of whether all will live or any. It is a question of whether any will live or none.

The answer to that question, when put thus, is in a definition of the word "Immortal": "Mors," death, with the negative prefix "Im," meaning not; that is, not ceasing to live. Jesus Christ did not cease to live, because he had within himself the power of an endless life. If any other man since has that same power, he too will withstand what some one has well called the shock of dissolution.

Pleasing or Dreadful?

Hamlet? Eternity! Thou pleasing, dreadful thought! A dreadful thought it is indeed, if it is only in the realm of thought. If men search only for an answer in that field, they will not find it. They do not find it in Old Testament holy writ. They do not find it in the field of physical science. They will not find it in the realm of spiritualism. They find it only in a fact of record. They find it basic in Christianity. It is this that has translated immortality

from a guess, a dream, a longing, into a possibility, which may by them be made a certainty. There can be, under certain conditions, transfer from the earthly house of this tabernacle of another house not made with hands—upon condition: When the wicked man turneth away from his wickedness and doeth that which is lawful and right, he shall save his soul alive.

Saints of the Earth.

I said to some of you a few days since, upon an anniversary, that in twenty-five years I had read the burial service 1045 times. Not all of these persons I knew, to be sure. But some of them I did. Some of them may have been worthless, even worse, in the sight of man. Over that judgment, I fling the mantle of the mercy of God. But some of them were the saints of the earth. Shall they be less so in the courts of Heaven? I know righteousness when I see it. I know that the souls of the righteous are in the hand of God. And I know that there shall nothing hurtful touch them. I have committed their frail bodies to the ground and chanted: Earth to earth and dust to dust; but are their souls deceased? And are their spirits far away?

"I tell you they are not dead.

They live and breathe with you;
They walk now here at your side,
They tell you things are true.
Why dream of buried sod,
When you can feel their breath,
When flower and soul and God
Know that there is no death!

"I tell you they have not died,

Their hands clasp yours and mine;
They are now glorified,
They have become divine.
They live! they know! they see!
They shout with every breath:
All real life is eternal life!

I tell you that they are not dead."

Argument or Persuasion.

Now, my dears, I am not trying here to be argumentative. I am trying only to be persuasive. I beseech you, in Christ's stead, be ye reconciled to God. I know how many of you

feel about this matter. Some are indifferent. Some are incredulous. Some, crushed in grief, are at times indignant. I know how many there are who do not believe because such news seems to be too good to be true. I can only speak for myself. But, for my part, I look for the resurrection of the dead and the life of the world to come. My one desire is to make you believe—upon a right foundation. I believe that this life is one and that all life is continuous. If one is alive now, that is something begun. And no work begun shall ever pause for death.

The question in which I am interested then is not the possibility of living again. That is established. It is not the question of living again at all. It is a question of being alive now. There is, for me, a place in the number of the redeemed—if I will claim it. There is for me a mansion in the heaven of peace—if I will occupy it. There is a crown for me in the hall of glory—if I will wear it. Whether I fill that place, and dwell in that mansion, and wear that crown, depends—by the Grace of the living God—upon me.

Conclusion.

But I have no illusion on this subject. When the roll of the immortals shall be called and the saints rise up to answer; when the great host is gathered in the City of God, with tattered flags and banners glorious in their blood-stained folds; when the celestial knighthood is assembled at the round table of the king with armor dented and swords worn in the conflict; when crowns are given for courage and patient endurance and deathless loyalty, my name will be absent from that roll, my crown will hang above an empty chair, and my place will be given to another—unless I begin here and now to live that life which is the life immortal.

Collect.

Wherefore: O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy; that, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly father, for the sake of Jesus Christ our Lord. Amen.

Parish Record

The amount of money contributed in Gallery Envelopes, counted and sent in to the Accounting Warden for December, was \$289.80; January, \$204.25; February, \$83.35.

Baptized:

Dec. 1—Elmer Robert Goebel.
Jan. 26—Austin Barry Hepburn.

Transferred:

Dec. 31—To Chapel of the Mediator, Philadelphia, Pa.:
William Henry Bateman.
Jan. 3—To Church of The Saviour, Philadelphia, Pa.:
Miss Elsie Jamieson.
Feb. 10—To Church of the Holy Apostles:
Miss Amelia Lisle Smyth.

Married:

Jan. 29—John L. Schiller and Reba M. West.
Feb. 8—Robert B. Alban and Maude M. Leist.

Buried:

Jan. 3—William John Young.
Jan. 17—Marguerite Agnew Howe.
Jan. 17—Uytendale Hendrickson Baird.
Jan. 18—A. Elizabeth Beck.
Feb. 4—Thomas G. Brannix.
Feb. 8—Adelbert Smith.
Feb. 11—Eliza Irwin Black Wister.

THE PARISH HELPER

OFFERINGS IN DECEMBER.

Dec. 2—A. M. Communion Alms	\$ 84.25
Dec. 2—P. M. Diocesan Treasurer....	25.25
Dec. 9—A. M. Diocesan Treasurer....	67.27
Dec. 9—P. M. Diocesan Treasurer....	20.25
Dec. 16—A. M. Diocesan Treasurer....	69.52
Dec. 16—P. M. Diocesan Treasurer....	21.25
Dec. 23—A. M. Diocesan Treasurer....	80.20
Dec. 23—P. M. Diocesan Treasurer....	33.75
Dec. 25—A. M. Christmas Day, Diocesan Treasurer	127.00
Dec. 29—A. M. Diocesan Treasurer....	55.50
Dec. 29—P. M. Diocesan Treasurer....	114.30

Total Offerings for December..... \$698.54

Additional Amounts.

Sunday School Mite Box, Advent.....	\$50.00
Rector's Discretionary Fund	25.00
Missionary Quota, ten contributors	285.00

Total Additional for December..... \$360.00

Grand Total for December.....\$1,058.54

OFFERINGS IN JANUARY.

Jan. 5—A. M. Communion Alms	\$100.75
Jan. 5—P. M. Diocesan Treasurer....	90.15
Jan. 12—A. M. Diocesan Treasurer....	59.50
Jan. 12—P. M. Diocesan Treasurer....	25.05
Jan. 19—A. M. Diocesan Treasurer....	54.75
Jan. 19—P. M. Diocesan Treasurer....	22.10
Jan. 26—A. M. Diocesan Treasurer....	68.85
Jan. 26—P. M. Diocesan Treasurer....	21.25

Total Offerings for January \$442.40 |

Additional Amounts.

Missionary Quota, two contributors	\$100.00
Church Farm, two contributors	75.00
For Coal Distribution	15.00
Poor Box Opened	1.80

Total Additional for January \$191.80 |

Grand Total for January \$634.20 |

OFFERINGS IN FEBRUARY.

Feb. 2—A. M. Communion Alms.....	\$91.25
Feb. 2—P. M. Diocesan Treasurer....	20.57
Feb. 9—A. M. Diocesan Treasurer....	65.80
Feb. 9—P. M. Diocesan Treasurer....	16.80
Feb. 16—A. M. Diocesan Treasurer....	52.85
Feb. 16—P. M. Diocesan Treasurer....	34.95
Feb. 23—A. M. Diocesan Treasurer....	49.25
Feb. 23—P. M. Diocesan Treasurer....	50.15

Total Offerings for February \$381.62 |

Additional Amounts.

Rector's Discretionary Fund	\$200.00
Printing of Parish Helper	100.00
Contribution, Printing Church Vocabulary....	50.00

Christmas Moneys:

Christmas Bounty Proper	\$1,060.09
Parish Helper	200.00
Rector's Discretionary Fund	698.00
Church Farm	500.00

\$2,458.09

Total Additional for February.....\$2,808.09

Grand Total for February \$3,189.71 |

The Parish Visitor acknowledges with thanks the receipt since the last PARISH HELPER of books, magazines, clothings, flowers, dolls, jellies, cakes, etc., from the following: Mrs. H. E. Wilson, Mrs. H. E. Smith, Mrs. Caroline Zintl, Mrs. Emma L. Buch, Mrs. Helen Collins, Mrs. Edwin Strang, Miss Lucy Alday, Mrs. J. B. Hutchinson, Miss M. LeTourneau, Mr. Charles Y. Fox, oranges and tea, Miss Helen Trotter, Miss Lucy Owen, Miss Mary Goddard, Mrs. John Maher, The Misses Burt, Mrs. Dwight Lowrey, Mrs. Joseph Bonn, Mrs. James Stillwell, and from Mrs. Caroline Clyde, large quantity of pork sold at the Mothers' Meeting Supper, January 22nd, benefit of Church Farm.

ANNUAL ACCOUNTING OF ALL FUNDS

Fiscal Year January 1, 1929-December 31, 1929.

I am well aware, regarding this whole tabulation, how many persons say and honestly feel that they have no head for figures, no knowledge of finance. I beg you, however, to look over these columns with care. They require no great erudition. And a study of them will enlighten any so inclined upon the whole financial status and condition of their parish.

FISCAL YEAR JANUARY 1, 1929, TO
DECEMBER 31, 1929.

Current Cash Receipts.

Income from Investments.....	\$26,757.93
Pew Rents	6,558.00
Gallery Envelope Subscriptions....	1,705.53
Income, Mortgage, 17th & Summer Sts.	3,000.00
Rental, 332 So. 13th Street.....	1,800.00
Miscellaneous Sources	351.69

\$40,173.15

Cash Expenditures.

Salaries: Rector, Parish Visitor, Parish Secretary, Verger, Pension Retired Verger, Supply Preaching and Assistance.....	\$14,548.31
Parish House Operation: Salary of Janitor, Salary of Janitress, Supplies and necessary purchases	2,092.00
Choir Appropriation	8,500.00
Miscellaneous Music Account: Lenten Services, Choir Library, Care of Vestments, Purchase of Hymnals and stipend for sundry occasional services	789.01
Care of Organ and Piano	270.00
Electric Light and Power, meaning the lighting system of both Church and Parish House together with Gas Bill and the meters, generators, etc. of the organ....	660.10
Repairs to Property: Carpentry, Plumbing, Painting, Electrical Supplies and Sundry Repairs	1,301.57
Advertising	825.65
Stationery and Printing	344.01
Telephone	158.43
Episcopal Fund, \$816.43; Convention Fund, \$343.90 and Sustentation Fund, \$255.90, paid to Diocese	1,416.23
Church Pension Fund, Premiums	675.00
Automobile Expenses	281.53
Coal, Year's Supply	749.00
Insurance: Fire, Liability and Burglary.....	524.46
Stipend, Assistant, Accounting Warden.....	240.00
Copper Rain Conductors	182.34
Carpet, Gallery floors and aisles	143.33
Christmas Greens	49.00
Preaching Mission, Appropriation	900.00
Rental, Safe Deposit Box	50.00
Extra Office Help	241.50
Renovating Offices and Study	567.59
Christmas Perquisites	150.00
Church Laundry, Vestments, Altar Linen, etc..	100.00
Special Electric Wiring	85.65
Auditing Books, Fee to Accountant.....	25.00
Water Rent, Church and Parish House	20.00
Boiler Inspection	34.70
Caps and Gowns, Rental and Purchase.....	81.25
Sundries, Not easily classified	486.21
Real Estate: 332 South 13th St.	
Taxes and Water Rent	\$588.00
Plumbing Repairs	148.35
Carpentry	115.58

851.93

Church Farm:

Care Taker and Farmer.....	\$1,200.00
Taxes	347.73
Insurance	126.61
Special Carpentry Work	103.16

1,777.50

\$39,121.30

Reserve set up for repurchase of Bonds..... 3,000.00

\$42,121.30

Total Income\$40,173.15

Total Expenses 42,121.30

Deficit \$1,948.25

I hereby certify that as Appointee of the Finance Committee, I have examined the books and accounts of the Accounting Warden of the Church of St. Luke and The Epiphany for the period December 31st, 1928 to December 31st, 1929 and have found them correct: and further, that I have examined and verified the securities belonging to the Corporation comprised in the General Fund, the Endowment Fund, (Arthur W. Sewall and John W. Brock, Trustees) and the various memorial or special funds of the Church.

CHARLES Y. FOX.

Dated February 3, 1930.

RECTOR'S ANNUAL REPORT

of

OFFERINGS AND CONTRIBUTIONS.**Fiscal Year January 1, 1929, to December 31, 1929.**

This form of tabulation is the familiar one of previous years. All items fall under the accustomed headings save that since the change adopted years ago of sending Sunday Offerings in totals month by month to one Diocesan Treasurer at the Church House, there to be allocated, there are few special items apart from that long list of Sundays. It would only consume space to itemize weekly amounts by dates. It will be understood that money described as sent to the Diocesan Treasurer includes offerings at services both morning and afternoon.

The exceptional cases were:

Series of Twelve First Sundays in the Month, Communion Alms, Poor Fund \$662.71

All other Offerings, Diocesan Treasurer 3,429.19

Total \$4,091.90

Except Easter Offerings, as analyzed in "Parish Helper" of December, 1929, showing:

Easter Designated:

Chancel Flowers	\$300.00
Church Farm	530.50
Christmas Bounty Fund	25.00
Altar Society	15.00
Foreign Missions	6.00
Domestic Missions	75.00
Diocesan Treasurer	50.00
Work of the General Church.....	75.00
Rector's Discretionary Fund, to be allocated during summer months..	50.00

Total Designated \$1,126.50

Rector's Discretionary Fund, A. M. \$3,178.89

Those were Sunday "Offerings." Besides these there were "Subscriptions" to various Treasurers not passing through the Rector's hands:

Altar Society (reported by Treasurer)
Annual Dues from Members and
Altar Flowers (Partial) \$ 95.00

Girls' Club Thanksgiving Baskets and
Flowers 12.00

Total \$107.00

There were also various moneys which may best be described "Designated." They all passed through the Rector's hands, but were not placed in the Alms Basin on Sundays:

Special Gift to Church Farm, one donor	\$ 500.00
Church Farm, from 60 persons	1,885.00
Memory Edward White	5.00
Printing of "Parish Helper"	313.00
To Allocate Offerings	200.00
Dorcas Society	10.00
Domestic Missions	15.00
Diocesan Missions	30.00
New Prayer Books	15.00
Work of the General Church	285.00
Sunday School Lenten Mite Box Offering	42.50
Sunday School Advent Mite Box Offering	50.00

————— \$3,350.50

Then, too, there were certain "Contributions" made in many ways, impossible at the hour of service in Church; which yet passed through the Rector's hands rather than through the hands of the Treasurers:

Poor Boxes Opened during the year.\$	3.93
Rector's Discretionary Fund	479.00
Christmas Especially Designated	1,100.00
Christmas Bounty Fund	1,400.00
Grateful Godmother	100.00

Total \$3,082.93

Last but one, there were moneys from other sources, but all for one object, although for different purposes, all related to the Church Farm:

Proceeds Strawberry Festival	\$75.95
Accrued interest on all accounts in the eight different banks in which the above several accounts are kept....	69.35

————— \$145.30

Grand total of all moneys received, administered and accounted for by the Rector, distinct and different from moneys elsewhere reported by the Accounting Warden \$15,083.02

To the Vestry of the Church of St. Luke and The Epiphany,

Gentlemen:

I hereby certify that I have examined the books and accounts of the funds which are administered by Rev. David M. Steele, Rector of the Church of St. Luke and The Epiphany, and have found same to be correct.

The audit covered the period of twelve months ending December 31st, 1929, and comprising the following funds: Rector's Discretionary Fund, Afternoon Music Account, Parish Helper Account, Church Farm Account, St. Luke's Home Fund, Anna Howell Lloyd Memorial Fund, William Henry Barnes Memorial Fund, Louise Harrison Memorial Fund, Helen Kirkbride Morton Memorial Fund, Sunday School Legacy, Joseph Fittell Legacy, Henry Harding Legacy, Anonymous (Rector's Discretionary) Fund, Alberta Buch Memorial Fund and the Edward T. Dobbins Fund.

Very respectfully yours,

A. W. MARSHALL,

Accountant

Dated February 3, 1930.

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The April 1930

Parish Helper



St. Luke and The Epiphany

(Protestant Episcopal Church)

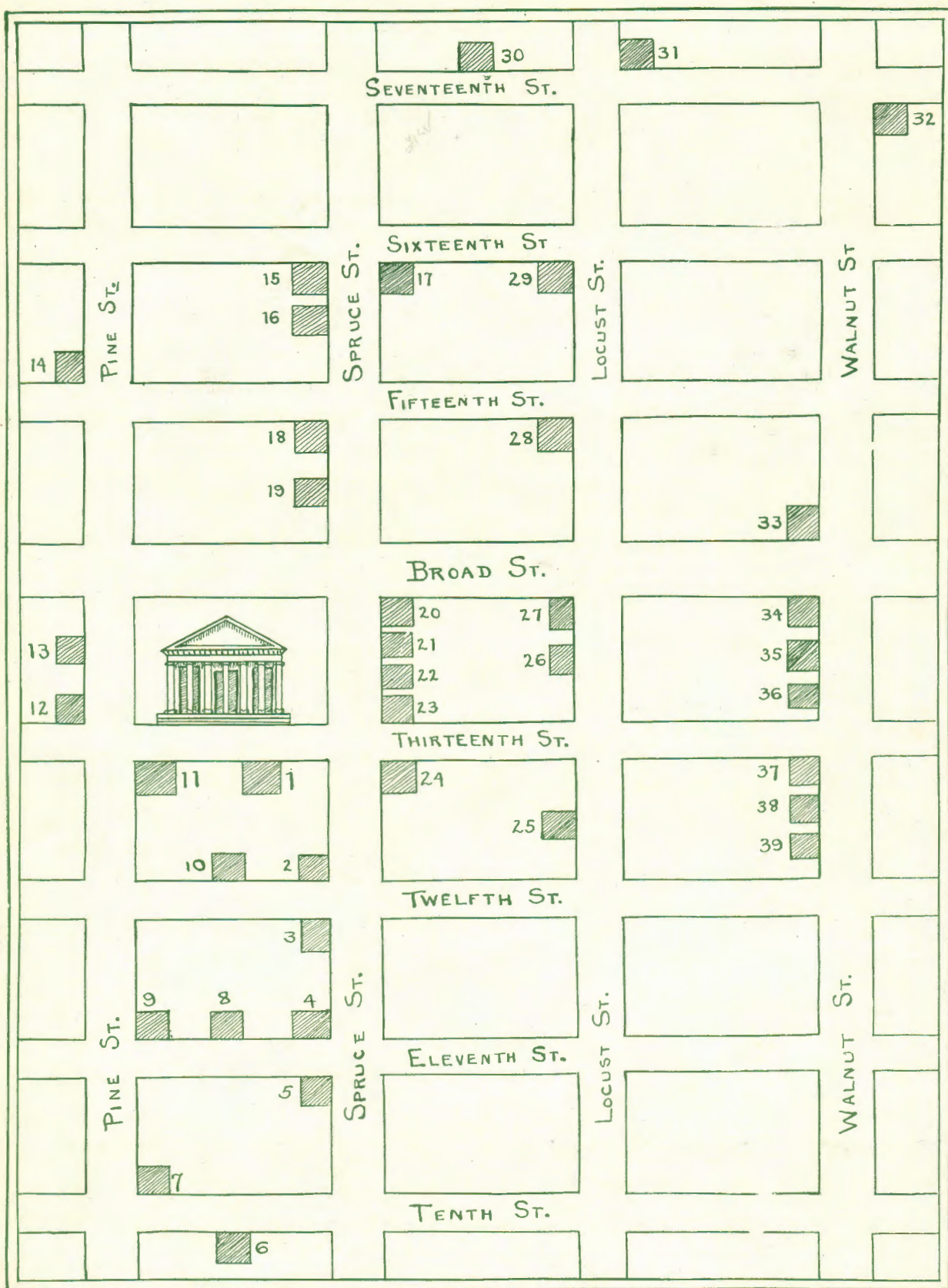
330 South Thirteenth Street

- - -

Philadelphia, Pa.

Rev. David M. Steele, D. D., Rector

TELEPHONE, 28-83 PENNYPACKER



HOTELS AND APARTMENT HOUSES.

- 1 The Morris, 311-313 S. 13th Street.
- 2 The Manheim, corner 12th and Spruce.
- 3 The Esmond, S. E. corner 12th and Spruce.
- 4 The Colonial, S. W. corner 11th and Spruce.
- 5 Central Apts., S. E. corner 11th and Spruce.
- 6 Hotel Clinton, corner 10th and Clinton.
- 7 The Kenmar, N. W. corner 10th and Pine.
- 8 Sovereign Apts., 324 South 11th.
- 9 The Gladstone, N. W. corner 11th and Pine.
- 10 320-322 South 12th.
- 11 343 South 13th, N. E. corner 13th and Pine.
- 12 The Pequot, S. W. corner 13th and Pine.
- 13 The Kensington, 1330-1332 Pine.
- 14 400 South 15th, S. W. corner 15th and Pine.
- 15 The Newport, S. E. corner 16th and Spruce.
- 16 The Touraine, 1520 Spruce.
- 17 257 South 16th, N. E. corner of Spruce.
- 18 The Bellerich, 301 South 15th.
- 19 The Richelieu, 1414-1416 Spruce.
- 21 The Burlington, 1329-1331 Spruce.
- 22 The Maidstone, 1327 Spruce.
- 23 The Lenox, N. W. corner 13th and Spruce.
- 24 The Spruce, corner 13th and Spruce.
- 25 The Lincoln, S. W. corner Locust and Camac.
- 26 Hotel Sylvania, S. W. corner Locust and Juniper.
- 27 Hotel Walton, Broad and Locust.
- 28 235 South 15th, S. E. corner of Locust.
- 29 1530 Locust, S. E. corner of 16th.
- 30 The Chancellor, 250 South 17th.
- 31 The Warwick, N. W. corner 17th and Locust.
- 32 135 South 17th, N. E. corner of Walnut.
- 33 Bellevue-Stratford Hotel, S. W. corner Broad and Walnut.
- 34 Ritz-Carlton Hotel, Broad and Walnut.
- 35 Hotel Claridge, 1334 Walnut.
- 36 Hotel Sussex, 1312 Walnut.
- 37 St. James Hotel, 13th and Walnut.
- 38 St. James Annex, 1216-1218 Walnut.
- 39 Hotel Strathmore, 1208 Walnut.

CHURCH DIRECTORY.

Corporate Title, "Rector, Church Wardens and Vestrymen of the Church of St. Luke and The Epiphany."

Rector Rev. David M. Steele, D. D.
Parish Visitor Miss Pauline Wurtele
Choirmaster,
H. Alexander Matthews, Mus. Doc.
Accounting Warden,
Mr. Charles Stewart Wurts
Secretary Miss Laura E. Gesswein
Bookkeeper Mr. George L. Gaff
Verger.....Mr. Edwin G. Strang
Retired Mr. John W. Ryan
Janitor James Richardson
Janitress Mrs. Ella Watkins
Mail Address 330 S. 13th St.
Telephone Number Pennypacker 2883

The Parish House is open at all times. The Rector's Study, the Offices of the Clergy, Choirmaster, Parish Visitor, Secretary, Verger and all members of the Staff are here. Any or all of these can be seen or telephoned or written to at any time at the above address. This Church is not a retreat; it is a workshop. Its tasks do not end with Sunday's services; its ministrations are for all those who desire them at any time.

PURPOSE OF PRINTING.

The purpose of printing the foregoing list is twofold. In the first place, the houses being as they must, such as by general report or from personal knowledge, seem to us worthy of recommendation, such a roster may serve as a guide to strangers in the city seeking temporary residence; on the other hand, serving as they may a practical end in bringing patrons to such places, our hope is that, in turn, proprietors may the more readily co-operate with us in our endeavor to place ourselves at the service of strangers.

St. Luke and the Epiphany

330 South Thirteenth Street
Philadelphia, Pa.

Rev. David M. Steele, D. D.

SCHEDULE—1930—LENT

Monday—8 P. M. Girls' Club, Confirmation Alumni.

Meetings in Parish House. Address by the Rector. Confirmation Candidates included.

Wednesday—4 P. M. Children's Service.
Mothers also expected. Children come on their way home from school.

Thursday—8 P. M. Preaching Mission.

Six Visiting Preachers, Diocesan Committee. See list of names and dates.

Friday—10 A. M. Holy Communion.

This takes the place of former afternoon services on that day.

Sunday Services—11 A. M. and 4 P. M.

These will be especially emphasized. Afternoon programs will be printed.

Important Dates of Lent, 1930.

Ash Wednesday, March 5th; Confirmation, Sunday, April 6th; Easter Day, April 20th.

Keep a Card at Hand for Reference

Sunday Afternoons

at 4 o'clock

March 9th—First Sunday in Lent.

Penitential Office, Chanted with Choir. Anthem, "Gallia," Gounod.

March 16th—Second Sunday in Lent.

Selections Roman Catholic Liturgy. "Attende Domine," and other Features.

March 23rd—Third Sunday in Lent.

Program of Hebrew Music. "Kol Nidrei," and other Anthems.

March 30th—Fourth Sunday in Lent.

Five Great German Chorales. From the "St. Matthews Passion," Bach.

April 6th—Passion Sunday, in Lent.

Confirmation Service, Bishop Taft. Anthem, "Veni Creator Spiritus," Traditional.

April 13th—Palm Sunday, in Lent.

Musical "Cycle," Life of Christ. Depicting Incidents, Nativity to Resurrection.

Composers: { J. Sebastian Matthews.
 { H. Alexander Matthews.

Mail Copies of Cards to Friends

Diocesan Committee Preaching Mission

Thursday Evenings, at 8 o'clock

March 6th, 1930.

Rev. Bernard Iddings Bell, D. D., S. T. D., Warden St. Stephen's College, Annandale, New York.

March 13th, 1930.

Rev. Allan Pearson Shatford, D. D., St. James's Church, Montreal, Canada.

March 20th, 1930.

Rev. Howard C. Robbins, D. D., General Theological Seminary, New York.

March 27th, 1930.

Rt. Rev. William T. Manning, D. D., Bishop of New York, Cathedral St. John the Divine.

April 3rd, 1930.

Rev. Samuel S. Drury, L. H. D., Rector of St. Paul's School, Concord, New Hampshire.

April 10th, 1930.

Rt. Rev. Charles E. Woodcock, LL. D., Bishop of Kentucky. Garrick Theater Preacher.

Make this Schedule Widely Known

Lenten 1930 Services

In this parish, our practice is to arrange different things for special groups, rather than the routine of one kind only of daily service for a limited group.

Of weekdays services thus arranged, all are important. It is hoped that this arrangement will make its appeal to the largest composite number of people; different services, different groups.

Do not put off the observance of Lent until the season is far advanced. Begin at the beginning. Make up your mind what you desire to do. Then come with consistent regularity.

The novel feature this year is, of course, that of Thursday Evenings. It is true that this plan is not one for our parish in particular but is Diocesan in scope. At the same time, we must set a good example.

Set Aside All Thursday Evenings.

The Parish Helper

VOL. XXXIX

PHILADELPHIA, PA., APRIL, 1930, 330 So. 13TH STREET

No. 3

RECTOR'S LETTER.

My dear Friends:

We are preparing this special issue of the "Parish Helper" for appearance prior to Easter. That means our intention is to have it ready and circulated perhaps over the period of Palm Sunday and Holy Week. In this way it ought to make announcement of a number of things in such a way that it will not be necessary to consume either your time or your patience making these from the chancel on Sundays.

Lenten Observance.

The whole of Lent this year has gone along quietly and effectively. I think it has been more so than usual in both particulars. We have long ago settled down to our own method of Lenten Observance. The meetings and classes now are different from the old-fashioned routine of a deadly daily service. For example, the Monday evenings with the Young People in the Parish House have been a delight: the attendance has approximated a hundred each week. The Wednesday afternoons for the children have been more interesting and the attendance larger even than last year. The Confirmation Class has been interesting in its personnel and of creditable numbers, about thirty. On the six Thursday nights of the Preaching Mission, we have had the largest congregations and the best preaching of any of the three years that we have done this. Now it remains to give really serious attention to Holy Week, so that everything may come to its suitable climax on Easter.

Easter Offering.

There is only one thing I think of that ought to be said about the Easter Offering. Indeed, I have long ago tried to stop saying anything

about it. Everybody understands thoroughly and all have been so generous in their response to the envelopes sent out for the purpose that nothing in the way of exhortation is necessary. I do, however, want to emphasize the privilege that everybody has of designating anything they so desire, to any Special Object, apart from or in addition to the Rector's Discretionary Fund.

You know what I mean, if you will remember the letters in this connection sent along with envelopes last Easter. These expressed the hope that certain moneys would be designated for Missions. All of this would be assembled and sent, as though they were parts of normal Sunday's Offerings to the Diocesan Treasurer at the Church House.

Funds for Church Farm.

Secondly, this is a good time to remember in particular gifts that you may intend to make to the fund for the summer's work at the Church Farm. As far as this is done just now, as a part of anyone's Easter duty, it will obviate the necessity of later appeals and solicitation for that work. And money for this, as you know, will be needed. I do not like to make two bites of one cherry and send a later appeal for the Church Farm at a later season. Remember also that certain substantial contributors to this Fund have recently died, and it will take many new ones to fill their place.

Easter Flowers.

Lastly, of course, there is the special fund needed as always for the Easter Chancel Decoration. In my own judgment, this is one of the most worthy expenditures we ever make. In anticipation of the usual attendance at all services throughout Easter Day, of say two

thousand or more people, it should be remembered that this work of beautifying our own chancel is not only a labor of love but that it provides a spectacle of beauty and a service of inspiration to a multitude other than ourselves. I have no fear that the money will not be forthcoming. It always has been. And the contributors themselves are those who have always found most enjoyment in the task.

Easter Forenoon and Afternoon.

Speaking of Easter Services, they will of course be the conventional ones: Holy Communion with full choir in attendance at 8:00 A. M.; Morning Prayer, Holy Communion and Sermon at 11:00 A. M.; Annual Easter Carol Service at 4:00 P. M. For this last, the choir-master has submitted in advance this list of details of the musical numbers. The titles of the carols follow:

1. This Glad Easter Day,
Traditional Norwegian
2. When the Dawn was Breaking.... Polish
3. In Joseph's Lovely Garden,
Traditional Spanish
4. Behold the Dawn,
H. Alexander Matthews
5. Christ is Risen,..... Arensky

After Easter Parties.

Two things the young people are looking forward to with special interest immediately following Easter. First, the children of Miss Frost's Sunday School Class, both those at present and those graduated from last year, are planning for a little play and party of their own on Friday afternoon, April 25th. Secondly, the Girls' Club for a long season have been practicing and planning a musical entertainment for themselves and their friends, under the direction of Mrs. Ethel P. Eckard, on Monday Evening, April 21st. Their Monday evening suppers preceding the Lenten Services have given great delight to all who attended. Especially the series of hostesses are to be thanked for their diligence and help.

Reprint of Cards.

The number of reproductions on these several pages of cards with schedules of services, subscription to Envelope System, and this and that, will all explain and I hope justify themselves. Only one thing remains to be set forth in detail, because the schedule is other than that of the normal weeks. I refer to this schedule of hours and days and dates and nature of services in Holy Week.

Monday, 5 P. M., Quiet Hour with Bible Reading;

Tuesday, 5 P. M., Quiet Hour with Bible Reading;

Wednesday, 5 P. M., Service for all Children and Parents in the Church;

Maundy Thursday, 8 P. M., Corporate Communion of Confirmation Alumni Association;

Good Friday, 11 A. M., Services with Sermon; Preacher, Bishop Atwood;

Saturday, 5 P. M., Easter Even Service with opportunity for Baptisms, if there be any.

Church Vocabulary.

Once again a word is in place about the number of copies printed and circulated of the Church Vocabulary. This has proven to be the most popular undertaking we have ever entered upon. Up to the middle of Lent, we had distributed, first upon our own initiative and then in response to requests, four thousand copies. This week we have had to print yet five hundred more. In many cases, requests came for these in numbers anywhere from a dozen to a hundred. We allowed those recipients to pay the price of printing; but otherwise copies have been for free distribution. It does not seem as though we could go further; rather we have set a small remainder to one side awaiting definite requests. It is a joy to know that we have been able to render this service to so many people. On all hands, the little booklet has been enthusiastically received and highly appreciated.

NEW MEMORIAL WINDOW.

On Saturday, April 12th, the two Wardens, Mr. Brock and Mr. Wurts, accepted on behalf of the Vestry and in the presence of the Rector who dedicated it, a beautiful Memorial Window in the only vacant place remaining on the north side of the Church. This completes a notable and harmonious series. The subject of the design is the story of the Lame Man at the Pool of Bethesda. There is embodied in the glass the text: "Sir, I have no man, When the water is troubled, to Put Me Into the Pool." Beneath is a bronze plate, similar to those which mark the other windows, bearing the inscription "To the Glory of God and In Loving Memory of Louise Brooks Winsor Furness, Easter-day, 1930."

Affectionately Yours,

David M. Steele.

Weekly Subscription—Church Expenses

St. Luke and The Epiphany

(Not for Pewholders)

5 Cents	WEEKLY	\$2.50
10 Cents	APPROXIMATES	5.00
20 Cents		10.00
25 Cents	YEARLY	12.50
50 Cents		25.00

Put the amount of your offering week by week in an envelope, and deposit it, sealed, in the Alms Basin at either service on Sunday. Should you be absent any Sunday or Sundays, bring the omitted envelopes when you do attend.

(Turn the card over. Read the other side.)

I am willing to subscribe..... per week, through the Envelope System (non pewholders) for Church Expenses, Church of St. Luke and the Epiphany, for the year beginning January 1st, I will try to make a practice of putting envelopes containing that amount in the Alms Basin, one for each Sunday.

Name,.....

Address,.....

*Of course any one is at liberty to use the envelopes anonymously if they should prefer.

(Turn the card over. Read the other side.)

Weekly Subscription—Church Expense
St. Luke and The Epiphany

(Not for Pewholders)

5 Cents	WEEKLY	\$2.50
10 Cents	APPROXIMATES	5.00
20 Cents		10.00
25 Cents	YEARLY	12.50
50 Cents		25.00

Put the amount of your offering in this envelope, and deposit it, sealed, in the Alms Basin. Should you be absent any Sunday or Sundays, bring the omitted amounts when you do attend.

Church of St. Luke and The Epiphany

The Clergy are anxious to know the names and addresses of strangers in the city, who may be visitors in Church, or residents in the community, who are occasional attendants at the Services here, or of any persons unknown to them, who are willing to make themselves known.

Easter Offering

St. Luke and The Epiphany

Rector's Discretionary Fund

or for

Name

Address

Designated.....

From.....

(or Anonymously)

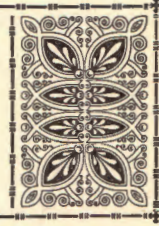
If you will write your name and address on this card, and hand it to the Sexton, or place it in the Alms Basin at any service, or mail it to 330 South 13th Street, the Rector will be glad to mail you special notices of special services from time to time, and to send you copies of the Parish Paper month by month.

MEMORIAL ALTAR FLOWERS.

- Dec. 1—In Memory, Mrs. Herbert M. Howe and John Fell Howe.
 Dec. 8—"In Memoriam."
 Dec. 15—Memory, Mrs. Charles C. Harrison.
 Dec. 22—Mrs. Francis T. Stewart.
 Dec. 25—Mrs. John F. Lewis and Mrs. Edward Ilsley.
 Dec. 29—Mrs. H. M. Howe, J. F. Howe.
 Jan. 1—Mrs. Frank S. Evans.
 Jan. 5—"In Memoriam."
 Jan. 12—"In Memoriam."
 Jan. 19—"In Memoriam."
 Jan. 26—"In Memoriam."
 Feb. 2—"In Memoriam."
 Feb. 9—Memory, Dr. E. S. Lemoine.
 Feb. 16—Memory, Eleanor J. Fox.
 Feb. 23—Memory, Mr. & Mrs. Malcolm Lloyd.
 Mar. 2—Memory, Mary Howe Robinson.
 Mar. 9—Memory, Mr. & Mrs. Theo. Voorhees.
 Mar. 16—Memory, Rose Marie Gesswein.
 Mar. 23—Memory, Mr. Edward C. Dale.
 Mar. 30—Miss Sidney Lafourcade.
 Apr. 6—Memory, Marjorie Thornton Moore.
 Apr. 13—Memory, Mrs. Benjamin Ford Orton.
 Apr. 17—Maundy Thursday: Girls' Club.
 Apr. 20—Easter: Miss Anne Hampton Barnes and Mrs. Edward Ilsley.
 Apr. 27—Mrs. Louis dePui Vail.
 May 4—Mrs. J. B. Hutchinson.
 May 11—Memory, Mrs. E. M. Thorne.
 May 18—Mr. Franklin Gray.
 May 25—Memory, Michael Clarkson.
 May 29—Ascension: Miss Helen Trotter.
 June 1—Memory, Marion H. Creswell.
 June 8—Whitsunday: Mrs. W. E. Lucas.
 June 15—Memory, Helen C. Belfield.
 June 22—"In Memoriam" S. D. H.
 June 29—Mrs. James Treston.
 Sept. 7—Dr. H. H. Furness, Jr.
 Sept. 14—Mrs. William A. Donley.
 Sept. 21—Mrs. Graham Woodward.
 Sept. 28—Miss Emily W. Gear.
 Oct. 5—Mrs. John W. Pepper.
 Oct. 12—Memory, Alberta Buch.
 Oct. 19—Miss Jennie B. Burns.
 Oct. 26—Miss Martha E. Yerkes.
 Nov. 1—Memory, Mr. & Mrs. Nath. Burt.
 Nov. 2—Dr. H. H. Furness; Women's Bible Class.
 Nov. 9—"In Memoriam" J. P. M.
 Nov. 16—Mrs. Aubrey H. Gillingham.
 Nov. 23—Memory, E. H. Y.
 Nov. 27—Mr. and Mrs. John A. Lewis.
 Nov. 30—Memory, Mr. and Mrs. F. M. Gilpin.



Holy Week Sermon



The Broken Alabaster Box

Text:

"Verily I say unto you, Wheresoever this gospel shall be preached, throughout the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Math: 26:13.

Preface:

This sermon was originally preached last Christmas season; but there are reasons why it is quite as appropriate to Easter. I am printing it because of several requests. For the outline in general, I am indebted to a composition by The Rev. Francis J. McConnell, D. D., illustrious Bishop of the Methodist Episcopal Church. I have changed the structure at certain points; but I have tried to adhere to the argument. The elaboration of points and introduction of illustrations are my own.

Introduction:

Wheresoever my gospel shall be preached, the story of the breaking of this flask of ointment shall be told, said Jesus. And it has been. There can be no doubt about the fulfillment of that prediction. The scene was a long way off; the time was a long while ago, and the circumstances were very dissimilar to anything today. Yet here we are, in a land that nineteen hundred years ago was a dreary wilderness, in a continent then undreamed of, reading the story today, the story of this woman's offering. The breaking of that box of ointment is worthy of being told to the last of earth's inhabitants. This is because it tells, in acted parable, the whole Christian Gospel. It immortalizes the kind of gift which gives the unique charm to Christmas—and to Easter.

The Gift Inevitable.

The incident is worthy of perpetual remembrance, because it symbolizes the pressure of love, even divine love, for outward manifestation. It seemed to the disciples a wildly foolish thing that this woman should make such an extravagant offering. They did not understand the inevitableness with which love seeks an outlet. We have, in the incident, a clue to the understanding of the love of God, in the gift of His only-begotten Son. We understand how throbbing human love cannot be pent up without explosion. Such love must either break out into expression, or the heart itself will break. So this woman's gratitude burst out into extravagant expression. It did this through the shattered box and the escaping ointment. Thus we understand the love of God for men. There is a veritable pressure of love, I say, for outward manifestation. Thus the most costly gift which God can make, even the gift of an only-begotten Son, becomes inevitable.

Riches In Poverty.

Again, the Master saw in this act a suggestion of the leap toward poverty which so expressed His own life. All the slow hoardings of the years gone at a stroke! For this, the woman had labored; for this, the caravan had toiled across the desert; for this, the toiler in far India had wrought—that the precious ointment might be wasted at one stroke! All this is true. But this is the very point of the story. If the gospel means anything, it means that for our sakes He became poor. He descended into the deep sadness of humanity's lot. He looked in upon man's life through human experience. He put Himself sympathetically into all human suffering. He threw Himself so

completely into human life that He made human suffering His own. He did this with a certainty and a completeness which are the marvel of the ages. He leaped into the poverty of human condition, exhausting Himself in the pouring forth of life which maketh rich and yet addeth no sorrow.

Symbol of Gospel.

In the third place, there is rich meaning in the thought of a perfume going forth into the air as a symbol of the gospel message. We are so taken up with the common aspects of the work of Christ that we do not always see its more subtle and finer characteristics. The gospel, shall we say, is a box of ointment? It is of great price? But the odor of it goes forth upon the cold air of a hard world. The fragrance may have a sort of evanescence; it may be only at rare moments in the life of any individual that the fine perfume is detected; but those fugitive moments are precious above all others. The man of dull sensitiveness knows nothing about these rarer incidents of the godly life. They are not for him; rather, he is not for them. The fragrance is around him; but he knows not of its existence. For him, however, whose sense of religious values is at all keen, the odor of the precious ointment intoxicates and thrills the mind with its stimulating revelation of eternal glories.

Difference in Memories.

It is like the difference between the early memories of different people. For example, there is Whittier's "Odors blown, From unseen meadows newly mown." To one, the fragrance from a field of new-mown meadow means only hay. To another, the very odor carries him back to memories of boyhood days. Just as the fragrance that comes through an open car-window will annihilate the years and carry the memory back to earlier happier days, so may the odor of this ointment, from the broken box and the finer spiritual fragrance which it suggested and typified, have carried back the

mind of Jesus to a former existence? For the instant, the glories of an existence which He had before the worlds were may have burst upon His view. I do not want to press this simile. I know that it is a crude illustration. Nevertheless, shut in upon earth's dusty roadway, may not He have caught gleams of the summer fields of glory back beyond the fringe of human life.

And so, to us also, the escaping fragrance of an exalted act of self-sacrifice, foolish and even absurd as it may seem from the standpoint of low common sense, transitory and evanescent as it may be, brings maybe at times real revelations of eternal glory. The memory of such joys is to us of more value than many books of argument. It is of more importance than many days of merely routine good works. It is when we get to the conception of the high fineness of some past self-sacrifice for its own sake that we are prepared to understand the Master's commendation of this apparently impractical and reckless pouring forth of costly ointment.

Trusting the Affections.

The incident shows also the immense, though unconscious, wisdom of love. It is clear, from the comment of Jesus, that the woman did just the appropriate thing. She hath wrought a good work. She was not conscious herself of the wisdom of her deed. But she did wisely, in trusting her affections. She hath come beforehand to anoint My body for the burial. This does not mean that she had such a purpose consciously in mind. She simply gave herself up to the expression of her feeling. And the event proved that she could not have acted more wisely, if she had planned to do it deliberately. At least, Jesus gave her credit for the result. He spoke as if she had clearly foreseen His death and had come to prepare His body for the approach of its awful experience. She trusted to what we would call a blind impulse—and she received credit for a clear purpose.

Love versus Alms.

Now here is a most vital point. The Master put this expression of interest in and affection for Himself above the giving of alms. That is doubtless a great surprise to the practical man. And yet the lesson is of utmost value. There are, even today, some who are more truly to us the representatives of Christ than are the so-called poor. It is glorious to be a supporter of philanthropies; but this is not so glorious as to show love for the home companion or for our children or our intimate friends. The poor we shall have always; but these we shall not have always. The man who has visited the sick and given bread and water to the hungry need not think that he has thereby honored Christ, if he has let year after year go by without manifestation of the slightest interest in and love toward those who stand intimately before him, they who should be the nearest recipients of his affection. It is just as wise, from the higher standpoint, to allow an outburst of feeling for these as to give to the poor. Especially is this true of some who seem not to need anything. For example, who in the household remembers father at Christmas? Why? He has so much already? He does not need the gifts of children; they need and expect his. Yet who is never touched by a child's little gift—if prompted by large affection?

Dependent on Appreciation.

It may be that we have not thought of Christ as specially dependent upon appreciation. We have failed to see that the higher up men go the more dependent they are upon the appreciation of their fellows. The strongest men are not those who go forth to work, not caring what men think; they are those who go forth caring everything what men think. They need approval and encouragement. There was nothing which this woman could give to Jesus, in material form, which would have been in itself of direct benefit to Him. He was not in need of riches. If she had handed over the three hundred pence, in cash, as we say, He would hardly have known what to do with it. There

was nothing she could communicate to Him, in the way of wisdom, which would be of great help to him. He needed not that any should tell Him how to preach the deep things of eternal life or proclaim the lowlier duties of the common task. There was nothing whatever this woman could give which would have large value—apart from the very spirit which the gift itself might manifest.

Value of Motive.

In the case of the Christ, the manifestation of this spirit was worth a great deal more than the three hundred pence; that is, \$3,000, which the ointment cost. Finer and more pervasive than the fleeting odor which filled the room was the profound satisfaction which must have stolen into his very heart. Appreciation was all that men could give him; but that appreciation was everything. Appreciation is all that men could give to God; but that appreciation must be everything to God. This must be so, if we take at all seriously the teaching that we are the sons of God. For God is, in a sense, dependent upon the appreciation of His children, just as an earthly father is dependent upon affection more than anything else. This does not mean that the work of the universe could not go on if we did not show our appreciation; nor does it mean that God will be any the wiser by any gift of wisdom we can bring; but it does mean that, since the very center of God's life is feeling, that life will be richer if we make a heart's return to Him. By the same token, the higher up men go toward God, the fuller becomes their life of feeling. The stronger become in them the ties which set in sympathetic love toward humanity. And the more real is the dependence of their hearts upon the return of love from their fellow men.

Conclusion:

Thinking backward during Holy Week, backward toward the Incarnation, notice this: it was with the thought of His approaching death before Him that Jesus accepted this offering.

The offering must have made the bearing of the cross a little easier. There was this power in the perishing fragrance of that alabaster box. There was power enough therein to re-enforce His soul and carry Him through Gethsemane. There was power enough to strengthen Him against the shock of Calvary. This is often the sting of sacrificial death; namely, that nobody cares. Nobody seems to remember the protest against sin, or for the contact with deadly evil, or the previous pouring forth of one's own love. The sustaining reflection with Jesus was that somebody on earth did care and did appreciate. Do you get this point? It is the one of most importance. Are there deeds of kindness you have done to others, or similar deeds that others have done to you? If so, you have anointed their poor bodies for their burial: they have anointed your sad spirits for the days of your depression.

Life and Death.

Christmas and Easter; birth and death: death for new birth; birth for the purpose of burial. A hard-headed thinker will tell us that the Incarnation is as impossible as water running up-hill; but his reasoning goes down before the attractive spell of a love which played upon a Father's heart, like the forces of the moon upon the sea. In spite of the philosopher's objections, this fills human life with the very inrushing of the spirit of God himself. The cross stands ever at the center of the universe. The cross-bearers are they who fill up that which was lacking in the suffering of Christ—and of God.

Happy are they who go to their own sorrow sustained by the fragrance of some former flask of alabaster. Those faint odor-waves would not have been thought strong, from the standpoint of the world's practical idea of force; but they were powerful enough to lift the soul of Jesus above the submerging flood of sorrow and to buoy up His strength to final victory. It is even so with us. And it is ever so. At

some hour of supreme crisis, one pulsating wave of past affection may outweigh the massive forces which sway the suns. And so this text has ever new and ever richer meaning. Verily I say unto you, Wheresoever this gospel shall be preached, throughout the whole world, there shall also this, that this woman has done, be told for a memorial of her.

"ALL SOULS."

Let them sleep on
They were so tired of pain:
Life was a weary toil at best
And now death's grace is theirs to rest
They would not wake to earth again,
Let them sleep no.

Let them sleep on,
With palms beside them laid
They look so strong, who once were weak,
Time's tears are dried on every cheek
They are of death no more afraid,
Let them sleep on.

Let them sleep on
Great dreams have made them wise.
And they have learned for weal, or woe
What kings would give their crowns to know
Since God, death's master, sealed their eyes.
Let them sleep on.

Let them sleep on
And ye with reverent tread
Come where they lie 'neath yon quiet sod
And lift a heart-breathed prayer to God
For their repose—the blessed dead.
Let them sleep on.

Let them sleep on
Life's long dark day is done.
Life that was death, for death is life,
Since on the Cross in strife
Christ closed with death, and died, and won
Let them sleep on.

—Beatrice Rosenthal.

Parish Record

The amount of money contributed in Gallery Envelopes, counted and sent in to the Accounting Warden for March, \$152.53.

Baptized:

Mar. 30—Albert Franklin Adair.
 Mar. 31—Ellen Anna Warren.
 Mar. 31—Mildred Vallarie.
 Mar. 31—Dorothy Mary Kilbride.
 Mar. 31—Martha Edna Parks.

Muth, Ruth Marguerite
 Parks, Martha Edna
 Purcell, Charles Austin
 Ross, Irwin Huber
 Rossi, Louise
 Sandberg, Eleanor Frances
 Schmid, Jennie L.
 Sherman, Walter John
 Slook, Florence M.
 Sorensen, Mildred Vallarie
 Stillwell, Mary
 Thacker, Harold Edwin
 Trappler, Louis Joseph
 Warren, Ellen Anna
 Wonsettler, John Bean
 Wright, Virginia Harrington
 Yearsley, Lillian Gertrude
 Zane, Ellen Williamson
 Zimmer, Jane Louisa

Transferred:

Mar. 21—To St. Gabriel's Church, Hollis,
 Long Island:
 Mr. William Thomas
 Mrs. William Thomas.

Married:

Mar. 10—Walter G. Steitz and Marion J.
 Walters.
 Mar. 15—John F. Daly and Catharine G.
 Maury.
 Mar. 22—Charles Stephen Johnson and
 Ruth Williams.

Buried:

Feb. 28—Julia Woodward.

Confirmed:

April 6th—Rt. Rev. Francis M. Taitt, S. T. D.
 Bok, Cary
 Breymeyer, Dorothy May
 Cettei, Edmund Rudolph
 Garrod, Dorothy Mae
 Haddon, Robert John
 Hanna, Elizabeth E.
 Hayes, Alma Eleanor
 Kilbride, Dorothy Mary
 Kleinfelder, Charles J.
 Kleinfelder, Lena Weinmann
 Klopp, Ruth Woodward
 McIlvaine, Anthony Ross

OFFERINGS IN MARCH.

Mar. 2—A. M. Communion Alms....	\$107.75
Mar. 2—P. M. Diocesan Treasurer...	49.85
Mar. 6—A. M. Ash Wednesday	42.00
Mar. 9—A. M. Diocesan Treasurer..	73.75
Mar. 9—P. M. Diocesan Treasurer ..	32.00
Mar. 16—A. M. Diocesan Treasurer...	47.50
Mar. 16—P. M. Diocesan Treasurer...	28.75
Mar. 23—A. M. Diocesan Treasurer...	58.75
Mar. 23—P. M. Diocesan Treasurer...	31.25
Mar. 30—A. M. Diocesan Treasure...	67.25
Mar. 30—P. M. Diocesan Treasurer...	36.15

Total Offerings in March \$575.00

Additional Amounts.

For The Episcopal Hospital..... \$25.00

Total Additional Amounts ... 25.00

Grand Total \$600.00

ACKNOWLEDGMENTS.

THE PARISH HELPER acknowledges with thanks the receipt since the last PARISH HELPER of books, magazines, clothing, flowers, jellies, cakes, etc., from the following: Miss Sidney H. Lafourcade, Mrs. Parker Burnham Prince, (Bible, rugs, trunks, music); Mrs. James Stillwell, sewing machine; Mrs. John Shinn, flowers weekly for the children's service; Mrs. Helen B. Collins, crate of oranges from Florida; Miss Clara Woodward, Mrs. Dwight Lowrey, Girls Club, carving set; Mrs. Parker B. Prince, Victrola, and records, also scrap books for children's use; two anonymous, Mrs. John Maher, Mrs. C. L. Peirson.

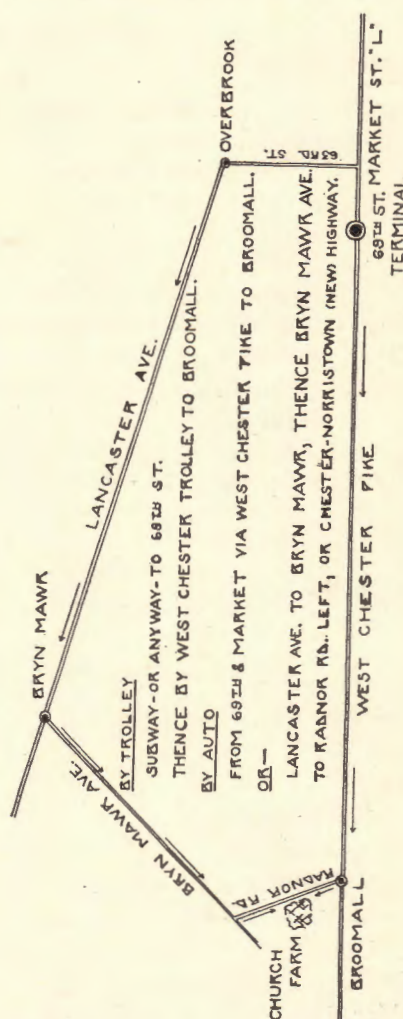
LOST ADDRESSES.

One very disheartening experience every Rector of a parish has is that, from time to time, there accumulate and stare him in the face names upon the Communicant List whose addresses are lost. There are addresses of people whom he can no longer possibly locate. In consequence, it becomes his duty, every few years, to cut this many from the total of communicants in his Annual Report to the Diocesan Convention. There is no use remonstrating with people because they do not and apparently will not send any changes of address when they move and do not ask for Letters of Transfer to other parishes, once they go away to far distances. Especially, there is no use to censure those who have apparently disappeared; but the number of them ought to emphasize the fact and the importance of doing so, in the case of all those who are at the present bona fide.

The following is a list of more than three dozen lost persons referred to. I am printing the list in the hope that, even though this page does not fall under their eye, it may come to the attention of somebody who knows where they are and who may be able to supply lost addresses. If you know any of these people, or know where they are, or know anybody who does know, please send the information to the parish house: Mrs. Neal Adams; Mr. and Mrs. Charles Edgar Anderson; Mrs. Albert Barrett, Miss Nellie Barrows; Mr. William Henry Bethel; Mrs. Elizabeth Conway; Miss Jane Dazley; Mrs. Charles Seymour Evans; Mrs. R. F. Eppler; Mr. Franklin Edward Flud; Mrs. Franklin Flud; Mr. Thomas B. Flud; Mrs. Herman A. Gardner; Mr. and Mrs. Jacob Gebhardt; Miss Anna Gorman; Mrs. Theodore Gunther; Mr. and Mrs. Edward Hart; Mrs. Fannie Lancaster; Mrs. Irene Cordelia Lee; Mrs. George Long; Mrs. David McMeekan; Miss Margaret McQuade; Mr. Charles Messimer; Miss Mary Ella Newcomb; Mr. and Mrs. Hugh O'Neill; Miss Marguerite J. Palmer; Mr. George Perkins; Mr. Edwin Quin Raney; Miss Gladys Mary Reid; Miss Kathryn Mary Robertson; Miss Helen Schonbein; Mrs. Alexander Simone, Jr.; Mrs. Winifred Scott Smith, Jr.; Miss Helen Squires; Mrs. Frederick Thompson; Miss Alice Leman Webb; Miss Marion Yarnall.

CHURCH FARM LOCATION.

This impression is from a plate we have prepared for making cards of postal size, cards to be kept and to be used by any who are yet in doubt regarding mere location; who have never made a visit to the Farm, but who still promise themselves that indulgence in the future. Let us hope it will be in the near future. The route is straight out the West Chester Pike, which is merely the continuation straight west of Market Street. Just start in that direction, and keep on going. Or, if from some point in the Main Line district, go to Bryn Mawr and follow the route on the card.



Church Farm, St. Luke and Epiphany,
Broomall, Pa.

Telephone, Newtown Square 88.

RULES FOR HOLY COMMUNION.

1. When you come forward to receive Holy Communion be careful not to crowd other people. Try also to let members of families kneel side by side. It often means much to them. Remember that consideration for others is nowhere so fitting as at the Lord's Table.

2. When you come to the rail try to kneel as near as possible, so that your feet will not obstruct the way of those behind you.

It is a most thoughtful custom to kneel in the proper place and thus not inconvenience those who follow.

3. Receive the Elements into ungloved hands. The rubric directs that they are to be received **into the hands** of the people. It is well to place the palm of one hand on top of the other and receive the bread from the hand of the Priest in the upper hand.

4. **Be sure to take the Cup or Chalice into your hands.** Grasp it firmly and guide it to your lips. The hats of women who kneel often make it impossible for the celebrant to see their faces. Drink from the Chalice without turning it.

5. Pray while you are kneeling at the rail. Strive fully to realize what the service means. Pray especially for greater love to God and for your neighbors. Be sure, too, to offer a prayer of thanksgiving at this time.

6. When you return to your seat continue your prayers and thanksgivings. You should learn to use your Prayer Book to this end.

7. Never leave the Church till the **Benediction** has been pronounced, unless absolutely compelled to do so. You would not leave the house of a friend before the meal was finished except for serious cause. The Lord's Supper is far more important.

8. Be sure to come to Holy Communion regularly, at least once a month, and also on **Christmas Day** and **Easter Day**. These days have long been recognized in the Church as great days of obligation. No religious habit can be of greater spiritual value than that of regular attendance at Holy Communion. As this service best expresses the idea of self-consecration to God it is bound to bring a peculiar blessing.

PRAYER OF SAINT FRANCIS OF ASSISI.

(Died 1226 A. D.)

"Lord, make me an instrument of your peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life."

LENTEN READING.

One helpful way to observe Lent is to read some fine book. For those who wish to do this we recommend the following:

The Life of Prayer in a World of Science, by Wm. Adams Brown. 204 pages. 12mo. \$2.25. Scribner's Sons.

The Motives of Men, by George A. Coe. 272 pages. 12mo. \$2.50. Scribner's Sons

Essentials of Civilization, by T. J. Jones. Henry Holt & Co.

Can We Then Believe? By Bishop Gore. 250 pages. 12mo. \$2.00. Scribner's Sons.

The Primitive Church, by B. H. Streeter. MacMillan Co. \$2.50.

St. Francis of Assisi, by Paul Sabatier. The standard biography of St. Francis, readable, illuminating. \$3.00.

What is Christian Education? By George A. Coe. Charles Scribner's Sons. \$3.00.

The Nature of the Physical World. By A. S. Edington. MacMillan Company. \$3.75.

Allies of Religion, by Ellwood Worcester. Marshall Jones Company, Boston. \$2.00.

A Pilgrimage to Palestine, by Emerson Fosdick. MacMillan Company. \$2.50.

Oriental and Occidental Culture, by Maurice Parmelee. The Century Company. \$4.00.

THE CONTINENTAL SUNDAY.

"To our notice has recently come a pamphlet issued by the 'Lord's Day Observance Society' of London. That the British 'are in danger of losing the Day of Rest which God has given,' the reader is asked to remember that 40,000 shops are open on Sunday, 19 Sunday newspapers of over thirteen million circulation are published, over 86,000 public houses and Drinking Clubs are open, that eighty-five per cent. of the population habitually neglect public worship on Sundays and one out of eight works, through Sunday employments.

It is pointed out, that if our British Sunday disappears home life will largely disappear, and saddest of all . . . the Day which commemorates our Saviour's greatest Triumph, will be trampled under foot.

Much as some, and apparently the Lord's Day Observance Society, may object to the Continental Sunday, this society seems to overlook the fact that all these shops would not be open, all these newspapers would not circulate, and eighty-five per cent. of London's population would not neglect Sunday worship if it were not the desire of this number of people to act thus.

For some reason, the Lord's Day Observance Society seems to think that the Sabbath can be kept holy and people can be made to go to church by compulsion. It fancies that legislation, which has prevented Sunday concerts and Sunday pleasure buses and even Sunday games is thereby going to create a desire for a so-called British Sunday.

On the other hand, much is to be said for the Continental Sunday. In the case of the workingman, it frequently gives him a chance for healthy recreation which is denied him during the week by his stipulated hours of labor. It takes him out-of-doors usually and, when it does not, the question arises whether dancing or moving picture shows are any more anti-Sunday in spirit than staying at home reading

a book or even strolling in the by-ways. The latter are engaged in for pleasure quite as are dancing and attendance at moving picture houses.

It is all in the point of view. It so happens that the Lord's Day Observance Society does not enjoy the same kind of Sunday that so many Britishers seem to enjoy. So it would legislate the rest of society to observe Sunday in the way the Lord's Day Observance Society likes. It is human nature to think one's own way is the correct way to do things. And human nature is quite the same the world over, in America as it is in Great Britain."—The Chronicle.

Believe It or Not.

"Ten cents a week, or the price of a soda, is enough for the Lord in the opinion of some of the families in a church in Montclair, N. J. There are other families who attend the church and think it can get along without any financial help from them at all. The church budget is \$35,000.

There are 408 families in the parish and 145 families contributing nothing, leaving the total burden to others. It is equally interesting to learn that there are 431 automobiles in the 408 families. Here are some interesting items:

Forty families pledge less per year than the cost of one tire.

Twenty-eight families estimate the Church's blessings per week equal to one admission to the movies.

Forty-six families prize their religion per week at less than the cost of one-half pound candy.

Fifty-one families subscribe per week a sum equal to what the men spend for tobacco in one day! ! !"

—Literary Digest.

LOVE IN ITS ISSUES.

Love is the chief of the Christian graces. It is the keystone of the arch which gives beauty and symmetry and permanency to the others. It is the crowning glory of the Christian character, the essential element of Christian perfectness, the highest exhibition of Christian excellence. It is opposed to envy, to jealousy, to pride, to haughtiness, to injustice, to evil thoughts, to wrong desires, to unkind and ungenerous words, to sharp and offensive acts. It thinks no evil.

Love wishes no harm. It does not wrong. It is not given to falsehood, to fault-finding, to suspicion. It is not apt to mark the infirmities of others; to dwell with pleasure upon their weaknesses, foibles, and sins to give currency to statements which will be damaging to the good name or peace of its neighbors. It is not concerned to stir up strife, to intermeddle with other people's affairs, to disseminate injurious rumors to promote dissension, to alienate friendship, or to create trouble.

Love is neither hasty nor vindictive; lustful nor grasping; litigious nor severe; but is kind, gentle, and peaceable; considerate of the good of others, forbearing of their faults, forgiving their injuries, casting the mantle of charity over their infirmities; it promotes their welfare, and does them all the good which it is in its power to render. Love heals divisions, softens asperities, removes alienations, promotes friendships, binds human hearts together in sweet and pleasant union, cherishes amiability and gentleness of temper, puts far away unholy feelings, and brings Christians to associate together as members of a common brotherhood, as a holy band, living and laboring for the glory of God.

EASTER.

It was said of the early Christians by the cultured Pliny that these deluded men and women actually believed that they were immortal. Because of this delusion they faced the lions with courage, prayed for their enemies, lived lives of purity and honesty, and went to their death with a song on their lips. Pliny wanted to know how a Roman governor was to deal with creatures who were without fear of death, and

for whom threats of death, therefore, meant nothing.

The fear of death is universal among men, especially when they are young; nature rebels at the thought of extinction and annihilation. Even when old age comes on, though rest is greatly longed for, men hope that after they have rested awhile and lain down for an aeon or two the Master of all good workmen shall set them to work anew.

There are those today who speak of this as a wish fulfilment; by which they mean that because they want it, therefore, they believe they will have it. If they do not want it, and, therefore, do not believe in it, that too, by the same line of reasoning, is a wish fulfilment. So we are told that all our so-called reasoning, both that which makes for faith and that which makes against faith, is nothing but wishing. This reduces all our mental life to absurdity. And absurdity bids us go backward, start once more with new premises.

The true premise of religious thinking is the moral worth and spiritual capacity of man. When we see men live lives too big for earth, we have more faith that they shall not end in death than we shall ever get from reasoned proof. When the early Christians saw Christ, and came to know the glory of his life and character, they came to believe that such a life could not die, that death had no dominion over him. It was not the Easter fact that accounted for the Easter faith; rather, it was the Easter faith that interpreted and explained the Easter fact.

THE DEAD.

Now he climbs the immaculate stair of sleep,
 Moves in a new dimension, sees with sight
 Unlimited by form and color and light;
 Now he hears the terrible waves that sweep
 Star thoughts out of the ocean mind of God.
 Paying the miser earth in its coin of clod,
 He plunges dark for the dawn's immortal flame,
 Free from life and the burden of weary
 breath,
 Free to welcome the wonder of spacious
 death
 And walk again in the garden whence he came.



A MEDITATION



For

The Weeks of Lent

Let us pray for the Spirit of Christ our Lord, Who for the joy that was set before Him, endured the Cross, despising the shame, and is now set down at the right hand of the throne of God.

Let us pray for the Spirit of Christ our Lord, Who to show us the loving compassion of the life of God, suffered Himself to be stripped of His glory, taking upon Him the form of a Servant, and finding His joy in the sharing of our pain.

Let us pray for the Spirit of Christ our Lord, Who, to show us the strength and beauty of the life of God, was willing to endure all the sharpness of temptation and Who triumphed over it.

Let us pray for the Spirit of Christ our Lord Who wrestled with the powers of darkness and refused to think of His bodily needs; Who refused to win the allegiance of men by challenging God; Who refused to use His personal gifts for the noblest work on earth—if it shut out God.

O God the Father of all, Who hast spoken unto us in Thy Son, we who are faint of heart and of little endurance desire to learn of Him: that, by thinking upon His temptation and bitter ordeal in the wilderness, we may learn like Him to wrestle apart with the enemy of our souls.

Let us pray for the Spirit of Christ our Lord, Who accepted hardships and labor and nothingness as the conditions of His life, that thereby He might reveal to us the very Being of God, and of the souls of us who are His offspring.

Let us pray for the Spirit of Christ our Lord, that through Him we, too, may be able to show forth to the world that the joy of God lies in bearing the sufferings of the world, and that only when we are made like unto Him can our souls find their peace.

Let us pray for the Spirit of Christ our Lord, that we may learn of Him that the spirit of man is one with the Spirit of God; that in all our afflictions He is afflicted, and that His power and grace and greatness are in us to be drawn upon.

O God, the strength of all that put their trust in Thee, we thank and bless Thee that Thou hast shown us Thyself in Jesus Christ Thy Son, that we may never again think of Thee as aloof from the joys and sorrows of Thy children.

We thank and bless Thee for the sure knowledge that Thou hast shown us how to live, trying so far as we may to bear with Thee the burdens of the world. Let us pray to learn to face with courage the promptings of selfishness, the whisperings of pride, and the suggestions of unfaithfulness.

Let us pray to be able to put out of our hearts the things that are base and unworthy and to find nothing precious that we may not offer to God.

Let us pray to learn that the sword of the Spirit is ready to our hand, and to use it to kill the untruth and cowardice and weakness of our own hearts.

Teach us, O God, that the Spirit of Christ in us is eternal life: and that if we go out with Him into the wilderness His love will turn to joy all pains we suffer for his sake. Amen.

Grant, O Lord, that as we are baptized into the death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

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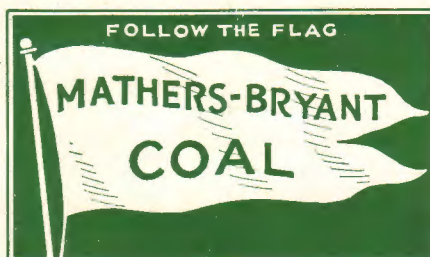
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The November 1930

Parish Helper



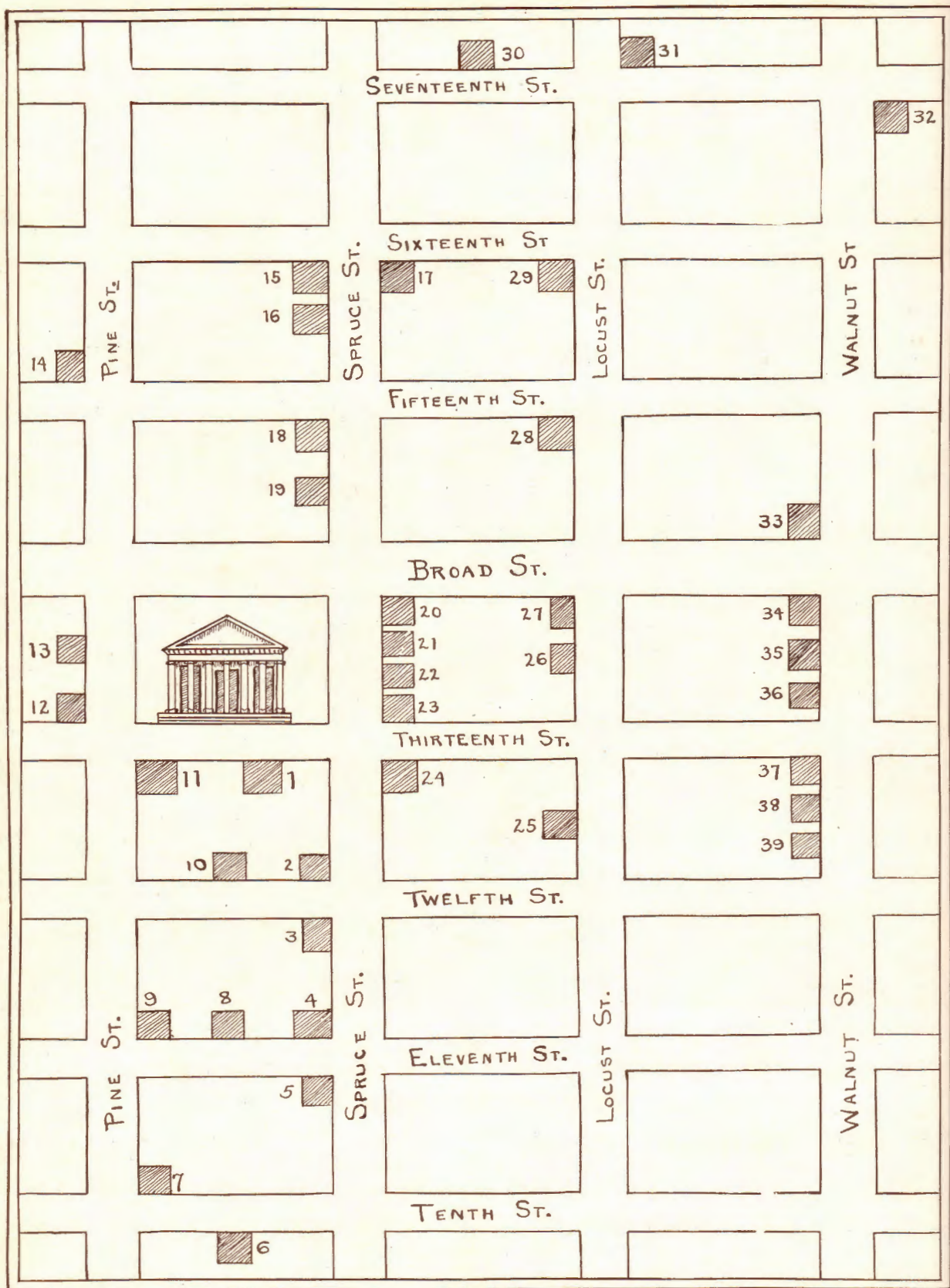
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(Protestant Episcopal Church)

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Rev. David M. Steele, D. D., Rector

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- 1 The Morris, 311-313 S. 13th Street.
- 2 The Manheim, corner 12th and Spruce.
- 3 The Esmond, S. E. corner 12th and Spruce.
- 4 The Colonial, S. W. corner 11th and Spruce.
- 5 Central Apts., S. E. corner 11th and Spruce.
- 6 Hotel Clinton, corner 10th and Clinton.
- 7 The Kenmar, N. W. corner 10th and Pine.
- 8 Sovereign Apts., 324 South 11th.
- 9 The Gladstone, N. W. corner 11th and Pine.
- 10 320-322 South 12th.
- 11 343 South 13th, N. E. corner 13th and Pine.
- 12 The Pequot, S. W. corner 13th and Pine.
- 13 The Kensington, 1330-1332 Pine.
- 14 400 South 15th, S. W. corner 15th and Pine.
- 15 The Newport, S. E. corner 16th and Spruce.
- 16 The Touraine, 1520 Spruce.
- 17 257 South 16th, N. E. corner of Spruce.
- 18 The Bellerich, 301 South 15th.
- 19 The Richelieu, 1414-1416 Spruce.
- 21 The Burlington, 1329-1331 Spruce.
- 22 The Maidstone, 1327 Spruce.
- 23 The Lenox, N. W. corner 13th and Spruce.
- 24 The Spruce, corner 13th and Spruce.
- 25 The Lincoln, S. W. corner Locust and Camac.
- 26 Hotel Sylvania, S. W. corner Locust and Juniper.
- 27 Hotel Walton, Broad and Locust.
- 28 235 South 15th, S. E. corner of Locust.
- 29 1530 Locust, S. E. corner of 16th.
- 30 The Chancellor, 250 South 17th.
- 31 The Warwick, N. W. corner 17th and Locust.
- 32 135 South 17th, N. E. corner of Walnut.
- 33 Bellevue-Stratford Hotel, S. W. corner Broad and Walnut.
- 34 Ritz-Carlton Hotel, Broad and Walnut.
- 35 Hotel Claridge, 1334 Walnut.
- 36 Hotel Sussex, 1312 Walnut.
- 37 St. James Hotel, 13th and Walnut.
- 38 St. James Annex, 1216-1218 Walnut.
- 39 Hotel Strathmore, 1208 Walnut.

CHURCH DIRECTORY.

Corporate Title, "Rector, Church Wardens and Vestrymen of the Church of St. Luke and The Epiphany."

Rector.....Rev. David M. Steele, D. D.
 Parish Visitor.....Miss Pauline Wurtele
 Choirmaster,
 H. Alexander Matthews, Mus. Doc.
 Accounting Warden,
 Mr. Charles Stewart Wurts
 Secretary.....Miss Laura E. Gesswein
 Bookkeeper.....Mr. George L. Gaff
 Verger.....Mr. Edwin G. Strang
 Retired.....Mr. John W. Ryan
 Janitor.....James Richardson
 Janitress.....Mrs. Ella Watkins
 Mail Address.....330 S. 13th St.
 Telephone Number.....Pennypacker 2883

The Parish House.

The Parish House is open at all times. The Rector's Study, the Offices of the Clergy, Choirmaster, Parish Visitor, Secretary, Verger and all members of the Staff are here. Any or all of these can be seen or telephoned or written to at any time at the above address. This Church is not a retreat; it is a workshop. Its tasks do not end with Sunday's services; its ministrations are for all those who desire them at any time.

PURPOSE OF PRINTING.

The purpose of printing the foregoing list is twofold. In the first place, the houses being as they must, such as by general report or from personal knowledge, seem to us worthy of recommendation, such a roster may serve as a guide to strangers in the city seeking temporary residence; on the other hand, serving as they may a practical end in bringing patrons to such places, our hope is that, in turn, proprietors may the more readily co-operate with us in our endeavor to place ourselves at the service of strangers.

MEMORIAL ALTAR FLOWERS.

- Dec. 1—In Memory, Mrs. Herbert M. Howe and John Fell Howe.
 Dec. 8—"In Memoriam."
 Dec. 15—Memory, Mrs. Charles C. Harrison.
 Dec. 22—Mrs. Francis T. Stewart.
 Dec. 25—Mrs. John F. Lewis and Mrs. Edward Ilsley.
 Dec. 29—Mrs. H. M. Howe, J. F. Howe.
 Jan. 1—Mrs. Frank S. Evans.
 Jan. 5—"In Memoriam."
 Jan. 12—"In Memoriam."
 Jan. 19—"In Memoriam."
 Jan. 26—"In Memoriam."
 Feb. 2—"In Memoriam."
 Feb. 9—Memory, Dr. E. S. Lemoine.
 Feb. 16—Memory, Eleanor J. Fox.
 Feb. 23—Memory, Mr. & Mrs. Malcolm Lloyd.
 Mar. 2—Memory, Mary Howe Robinson.
 Mar. 9—Memory, Mr. & Mrs. Theo. Voorhees.
 Mar. 16—Memory, Rose Marie Gesswein.
 Mar. 23—Memory, Mr. Edward C. Dale.
 Mar. 30—Miss Sidney Lafourcade.
 Apr. 6—Memory, Marjorie Thornton Moore.
 Apr. 13—Memory, Mrs. Benjamin Ford Orton.
 Apr. 17—Maundy Thursday: Girls' Club.
 Apr. 20—Easter: Miss Anne Hampton Barnes and Mrs. Edward Ilsley.
 Apr. 27—Mrs. Louis dePui Vail.
 May 4—Mrs. J. B. Hutchinson.
 May 11—Memory, Mrs. E. M. Thorne.
 May 18—Mr. Franklin Gray.
 May 25—Memory, Michael Clarkson.
 May 29—Ascension: Miss Helen Trotter.
 June 1—Memory, Marion H. Creswell.
 June 8—Whitsunday: Mrs. W. E. Lucas.
 June 15—Memory, Helen C. Belfield.
 June 22—"In Memoriam" S. D. H.
 June 29—Mrs. James Treston.
 Sept. 7—Dr. H. H. Furness, Jr.
 Sept. 14—Mrs. William A. Donley.
 Sept. 21—Mrs. Graham Woodward.
 Sept. 28—Miss Emily W. Grear.
 Oct. 5—Mrs. John W. Pepper.
 Oct. 12—Memory, Alberta Buch.
 Oct. 19—Miss Jennie B. Burns.
 Oct. 26—Miss Martha E. Yerkes.
 Nov. 1—Memory, Mr. & Mrs. Nath. Burt.
 Nov. 2—Dr. H. H. Furness; Women's Bible Class.
 Nov. 9—"In Memoriam" J. P. M.
 Nov. 16—Mrs. Aubrey H. Gillingham.
 Nov. 23—Memory, E. H. Y.
 Nov. 27—Mr. and Mrs. John A. Lewis.
 Nov. 30—Memory, Mr and Mrs. F. M. Gilpin.

ALL SAINTS' DAY ROSTER.

Apropos of the service in church on All Saints' Day, and pursuant to a custom long observed as a part of that service in this parish, there was publicly read the Roster of the Dead. This comprises names of those buried by the clergy of this parish during the past year.

Nov. 1st, 1929, to Nov. 1st, 1930.

- Nov. 5—Theron I. Crane.
 Nov. 25—Orville Burton Lake.
 Jan. 3—William John Young.
 Jan. 17—Marguerite Agnew Howe.
 Jan. 17—Uytendale Hendrickson Baird.
 Jan. 18—A. Elizabeth Beck.
 Feb. 4—Thomas G. Brannix.
 Feb. 8—Adelbert Smith.
 Feb. 11—Eliza Irwin Black Wister.
 Feb. 28—Julia Woodward.
 Apr. 4—Sarah Atchinson Cathcart.
 Apr. 11—Anna D. Blankley.
 Apr. 11—Marion Weaver Downes.
 Apr. 17—Anna Wolf.
 Apr. 17—Horace Howard Furness, Jr.
 May 13—Kathryn A. Weaver.
 June 10—James H. Treston.
 July 29—Harry N. Harris.
 Aug. 9—Emma T. Padgett.
 Sept. 1—Emory Graham Alexander.
 Sept. 13—Thomas S. K. Morton.
 Sept. 20—Mary J. Lipsett.
 Oct. 10—Philip J. Hess.
 Oct. 10—Anna Fernberg.
 Oct. 16—John Barclay DeCoursey.

COLLECTS.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee; through Jesus Christ our Lord. Amen.

Unto God's gracious mercy and protection we commit you. The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace, both now and evermore. Amen.

The Parish Helper

VOL. XXXIX

PHILADELPHIA, PA., NOVEMBER, 1930, 330 So. 13TH STREET

No. 4

My dear Friends:

I remember a story told once of an Indian Chief who, never having been off his native reservation, was brought to the National Capital for a lifetime's event; namely, a visit to the Great White Father's City. After he had been shown the Washington Monument, threaded the aisles of the Patent Office and visited the Zoo; after he had sat in the Gallery of the Senate, ridden in a Rolls-Royce and eaten cherry sundaes with a spoon, the members of the Entertainment Committee asked him what, of all his impressions, had surprised him most. His answer was, "The thing that most surprises me is that it is I who am here."

On May 23d last I attended a wedding. It was at St. Paul's Church at Elkins Park. The Rev. Philip J. Steinmetz, D. D., officiated. The bride was Miss Martha Virginia Mills. The maid of honor was one of her lifelong friends. The best man was, as usual, the worst. The witnesses were limited to the Scriptural number of two or three gathered together. However, it was an interesting wedding. But, the more I think of it, the thing that most surprises me is that it was my wedding.

Speaking of Surprises.

I have since been informed that a similar sensation was had by many persons not present, when they read the news next morning in the public prints. This was not wholly unexpected. Indeed, there are those with sufficient discernment to have hinted that maybe just this was anticipated. Well, it was. One thing is certain. Nobody could have had a heartier welcome or a more joyous reception than the thousand of you, parishioners and friends in general, gave us both on the day we returned for the Home-Coming Picnic and Annual Outing at the Church Farm on Decoration Day.

Unique Reception.

Everybody present enjoyed the unconventional but undeniably happy occasion. Those who are accustomed to foregather there most frequently had, I think, the most fun. This was because, for one day in their lives, they witnessed the unusual sight of their Rector's being compelled for an entire day to be polite. They have since been uttering the ardent prayer that by some chance this may continue. The hope is even expressed that much improvement will be wrought on him in many other ways. God wot there is abundant room for it. And this is how it is likely to happen. Do any of you ever read William Henry Drummond's half-French and half-English poems about the Canadian Habitant? If so, do you remember

Johnnie Courteau?

"Den somet'ing come over Johnnie
W'en he marry one Philomene,
For he stay on de home de w'hole year roun';
He chop de wood and he plough de groun'
An' he quieter feller was never seen.

"An' every man feel astonish
From La Tuque to Shaw-in-i-gan,
W'en dey hear de news was goin' roun'
Along on de reever up an' down
How one leetle woman boss dat beeg man."

This bossing—which same may I say is a figure of speech—is being done in our new apartment where we have gone to housekeeping during October, at 1530 Locust Street. The telephone is Pennypacker 7850. There, need I indite, we are glad to receive our friends. These latter have been legion. They have already showered on us such kindness as we shall never be able to repay. They insist on sending wedding presents. At the moment, this is at its height. We both hope it will soon be over;

for we literally are embarrassed. Led by the Vestry, who conjointly poured upon us such a gift of silver as to burden our board, followed by the Sunday School and other organizations who have supplemented this, and aided and abetted by the Choir, more than a hundred individuals have simply overwhelmed us. They have so exhausted our joint vocabulary that we cannot longer think of any new ways to say Thank you. Please stop. Please have a heart. Yet that exhortation seems not to be fitting; for that is precisely what everyone seems to have nothing else but. Now, to pass on to other matters; now to go to work.

Church Farm.

Work at the Church Farm went forward most satisfactorily. Attendance on the main holiday Picnics, as on both the Saturdays and Sundays of the dozen or more weeks of the season, was larger than the average of last summer. During the Rector's vacation of five weeks, Dr. Yerkes took his place. During the month of August, up to mid-September, throughout the period of Miss Wurtele's absence, Mrs. Barratt was on duty and wrought indefatigably. Miss Marnie should be especially thanked for much hard work done prior to the Season's opening. So also should Mrs. Sholler, in getting ready the place and all appurtenances. Newell and Leona, together with all the boys and girls who took part in rendering the outdoor cantata, "My Spanish Sweetheart" at the first picnic, did themselves credit. Miss Frost also had laboriously trained the children of the Intermediate Department for their play, "Rainbow's End." Mrs. Fox and her committee prepared refreshments for the Reception on May 30th. The members of the Mothers' Meeting had their Strawberry Festival in the Parish House prior to that season. So also did Mr. Bell and Miss Frost their party for their children on April 25th. Bob Little and Mr. Gaul were indispensable as cooks and caterers for the Saturday and Sunday suppers and dinners. Harvey and Catherine were in residence as caretaker and housekeeper. If I have failed to mention anybody else, it is the fault of

my memory and not lack of anyone's appreciation of their worth. On another page appears a column of the names of some contributors of money and detailed report of gifts of articles and special favors rendered by as many individuals.

Special Farm Needs.

By the way, speaking in this connection of special gifts, there are two or three things somebody might be moved to make. They are things that we have need for badly. This is as good a time to send them as any other. First, we have to take from the Parish House to the Farm this summer the only upright piano we have. It is too bad to have to move it home. Which means that we need another to take its place here for the winter. I feel sure that somebody has one they would be glad to give us.

Secondly, we need a bicycle or two. Of course, this seems very old-fashioned. Most people would feel more like asking for an automobile. Perhaps we would even have more chance of getting it. But, is there not a good bicycle stored away somewhere about somebody's house? If so, please send it along.

In the third place, we have no radio. I dislike the noisome things myself; but in that I seem to be outvoted by fifty percent of America's hundred million population. To be in fashion, if for no other reason, we ought to have one. If anyone is tired of theirs, please let them raise their hand. Unless it is a really good one, however, let them put both hands behind their back.

Change of Address.

I do wish that more of our regular parishioners could be induced to notify us at the Parish House of changes of address. On a Communicant List of a thousand people, it is probably safe to say that as many as one hundred move at some time during a year. It is too bad to lose people merely by losing track of their addresses. We do not lose that many, of course; but we are constantly encountering loss. At this autumn season especially, when

groups and classes are being reorganized, when all forms of work are beginning and when the sending out of notices is necessary, it is very discouraging to find so many things coming back to us undelivered by the postman. A very trifling little attention to this matter, on the part of any one who moves from place to place, would solve the difficulty. If or when you have a new address, please do be good enough to jot it down on a postcard, address to us and drop it in the mail box. Address The Parish House, 330 South 13th Street.

Sunday Collections.

At the cost of tiresome repetition, I want to attempt to explain once more something that never seems to get itself understood. Maybe some clergymen talk in church too much about money; maybe I, in turn, talk too little. Maybe therefore it is my fault if people do not understand and continually keep asking me: What becomes of the money contributed in Offerings at Sunday Services? The answer over and over again is this: All moneys so contributed in this parish are assembled at the end of each month and sent to the Treasurer at the Church House, there to be divided, according to the methods of those appointed to do so, among certain institutions of the Diocese and certain forms of Missionary Work both at home and abroad. All of these—except

Communion Alms.

That phrase means the offering at the 11 o'clock service alone on the first Sunday only of each month. A great many people feel that too many agencies and organizations ask too much money from the people of this parish for work outside its own limits. That possibly is true. Sometime I feel, however, that the sum-total of these once-a-month offerings for Communion Alms—which, notice, is the only money retained by the Rector to be administered from among all offerings—is too small. Do you wonder, when I cite the following somewhat ludicrous statement of fact. The sum-total of those first Sunday morning offerings for the current six months has been \$247.69. Now, don't laugh.

Two hundred and forty dollars is exactly one-half of one cent per service per Sunday per communicant for one-half of one year. I know the six months, May first to October first, inclusive, is not a normal half year. You know the reasons as well as I. You know how the summer congregations diminish until they almost wholly disappear; but any one who stops to think a moment knows that items of charitable and benevolent administration neither diminish nor cease. I am not trying to be funny; but, really, on the basis of these facts, it is a little difficult to be serious.

Distinction and Difference.

I merely make these statements over and over again in order that everybody may understand what Offerings in Church are taken for; how they differ from such other moneys as are paid in the form of Pew Rents; how they stand apart from Special Contributions for special purposes: to wit, the Christmas Bounty Fund, the Eastern Offering, special contributions for Work at the Church Farm, etc. These all have their place and are generously provided. The real truth, however, is that our people's offerings, through the normal channel of contributions at Sunday Services, do fall down tremendously and, in the matter of Communion Alms, they total up amusingly. Shall anything be done about it?

Always sincerely yours,

DAVID M. STEELE.

COLLECTS, ALL SAINTS.

O God, whose mercies cannot be numbered, Accept our prayers on behalf of the souls of thy servants departed, and grant them an entrance into the land of light and joy, in the fellowship of thy saints; through Jesus Christ our Lord. Amen.

Remember thy servants, O Lord, according to the favor which thou bearest unto thy people, and grant that, increasing in knowledge and love of thee, they may go from strength to strength, in the life of perfect service, in thy heavenly kingdom; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

Musical Program

NOVEMBER 9, 1930.

TWENTY-FIRST SUNDAY AFTER TRINITY.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—511 *Barnby*
 Benedictus es *Gaul*
 Benedictus *Chant*
 Offertory Anthem—"O Saviour Sweet" *Bach*
 Recessional Hymn—506 *Gauntlett*

EVENING PRAYER, ANTHEM AND ADDRESS AT
FOUR O'CLOCK.

SPECIAL ARMISTICE DAY SERVICE.

(See printed program when the day arrives.)

NOVEMBER 23, 1930.

SUNDAY BEFORE ADVENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—509 *Elby*
 Benedictus es Domine *Martin*
 Benedictus *Chant*
 Offertory—Soprano Solo—"Through Peace to
 Light" *Matth*
 Recessional Hymn—520 *Mess*

EVENING PRAYER, ANTHEM AND ADDRESS AT
FOUR O'CLOCK.

SPECIAL SERVICE, INSTRUMENTAL FEATURES.

ALEXANDER ZENKER, Violinist.

(See printed program when the day arrives.)

NOVEMBER 16, 1930.

TWENTY-SECOND SUNDAY AFTER TRINITY.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—493 *Parker*
 Te Deum in A *Ireland*
 Benedictus *Chant*
 Offertory Anthem—"Immortal, Invisible" *Thiman*
 Recessional Hymn—444 *Mann*

EVENING PRAYER, ANTHEM AND ADDRESS AT
FOUR O'CLOCK.

SERVICE OF NEGRO SPIRITUALS.

(See printed program when the day arrives.)

NOVEMBER 30, 1930.

FIRST SUNDAY IN ADVENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—403 *Staniforth*
 Benedictus es Domine *J. S. Matthe*
 Bendictus *Gregori*
 Offertory Anthem—"The Great Day of the
 Lord" *Martin*
 Recessional Hymn—599 *Dylan*

EVENING PRAYER, ANTHEM AND ADDRESS AT
FOUR O'CLOCK.

OBSERVANCE THANKSGIVING DAY SEASON.

Anthem—"The Recessional" *H. Alexander Matthe*

(See printed program when the day arrives.)

FIVE NOVEMBER SERVICES.

Sundays at 4 o'clock

St. Luke and The Epiphany

Thirteenth Street below Spruce

November 2d, 1930

Special Observance Season of All Saints.
 Suitable Anthems: "Souls of the Righteous,"
 T. Tertius Noble and other Selections.

November 9th, 1930

Special Observance Season of Armistice Day.
 Appropriate Musical Selections, such as
 "O Brother Man," by Shaw.

November 16th, 1930

Annual Service of Negro Spirituals.
 "Nobody Knows the Trouble I've Seen,"
 "Deep River." Other characteristic num-
 bers.

November 23d, 1930

Special Service of Instrumental Features.
 Alexander Zenker, Violinist, Philadelphia
 Orchestra. Anthem, "Jubilate," Max Bruch.

November 30th, 1930

Special Observance Season of Thanksgiving
 Day.
 Anthem, "The Recessional," H. Alexander
 Matthews.
 The Rector will make the address at all Serv-
 ices.

AFTERNOON CONGREGATION.

Every year, at about this season, with the beginning of afternoon services and with the annually changing personnel who make up that special congregation, we try to pass out cards of which a reprint is below. It is sometimes difficult to get people to take us at our word and sign names and addresses. They do not quite understand what the cards can possibly be for. They cannot believe there is no ulterior motive. There really is no desire for anything on our part except to serve the people themselves, by mailing announcements from time to time and keeping them advised of special things and special services.

NAMES AND ADDRESSES.

Anyone who thus enrolls their name and address need have no fear that they will be run after or solicited or asked for money or any such thing. The need for speaking about this so often is that so many names on our mailing list one season lapse before another year. So much mail so addressed is returned. This is due of course to the fact that a large percentage of those who make up this congregation are only temporarily resident in the city or certainly only transiently at the same address. If any new attendants at the afternoon services find these cards in the pews and have not already signed one, please do so. In lieu of that, sign this piece of paper, tear it out of the page and mail it to the Parish House, 330 South 13th Street.

Church of St. Luke and The Epiphany

The Clergy are anxious to know the names and addresses of strangers in the city, who may be visitors in Church, or residents in the community, who are occasional attendants at the Services here, or of any persons unknown to them, who are willing to make themselves known.

Name

Address

If you will write your name and address on this card, and hand it to the Sexton, or place it in the Alms Basin at any service, or mail it to 330 South 13th Street, the Rector will be glad to mail you special notices of special services from time to time, and to send you copies of the Parish Paper month by month.

Delinquent Envelopes.

There is danger that the reading of the same announcement year after year at this season may become tiresome; but, in spite of that risk, it is necessary once again to urge those who may be delinquent in the turning in of their Gallery Subscription Envelopes, to give attention to this matter. It will soon be the first of November. Speedily thereafter the fiscal year will begin drawing to a close. Be it remembered over and over again that, if any have lost their envelopes, they can obtain a new set merely by asking for them. Also, if they have lapsed too long in the summer, they may omit such of these dates as they desire and begin forthwith in the new.

Weekly Subscription—Church Expense

St. Luke and The Epiphany

(Not for Pewholders)

5 Cents	\$2.50
10 Cents	5.00
20 Cents	10.00
25 Cents	12.50
50 Cents	25.00
	WEEKLY
	APPROXIMATES
	YEARLY

Put the amount of your offering in this envelope, and deposit it, sealed, in the Alms Basin. Should you be absent any Sunday or Sundays, bring the omitted amounts when you do attend.

THE PEST OF CONFERENCES.

"In talking over ecclesiastical procedures recently with a well-informed and active rector we were impressed by the phrase he used, 'Pest Conferences.' After a not-too-complimentary reference to long clerical and rectorial vacations when many churches might just as well

close their doors because of the absence of all interested and interesting administrations and the great areas of vacant pews, passage was made to the next subject—that is the post-vacation dissipations of clerical energy.

"As soon as the average city rector and the bishops return from several months' vacation in foreign or distant parts, where a much needed rest has been obtained—ecclesiastical machinery immediately begins to grind out appointments of all sorts of innocuous meetings which fatigue more than they inspire. They take the clergy away from their work, and they pie the plans of revival from the summer parochial lethargy.

"The month of October, which should be one of the most constructive months of the year in every parish is frittered away, and the clergy are kept skipping the rope in attending gatherings where professional exhorters bathe patient listeners with the dry heat of mediocre thought and their pet arm-chair theories which are of scant practical value. The listeners suffer, parish work suffers, congregations suffer—all suffer except the promoters whose business it is to beat the drum of imagined self-importance or behind the barrage of well-intentioned mediocrity conceal their motives which often mean the building up of ecclesiastical morale for their own pet projects."—The Chronicle.

THE DEAD.

Now he climbs the immaculate stair of sleep,
 Moves in a new dimension, sees with sight
 Unlimited by form and color and light;
 Now he hears the terrible waves that sweep
 Star thoughts out of the ocean mind of God.
 Paying the miser earth in its coin of clod,
 He plunges dark for the dawn's immortal flame,
 Free from life and the burden of weary
 breath,
 Free to welcome the wonder of spacious
 death
 And walk again in the garden whence he came.



Sermon



Preached Sunday, October 19, 1930

St. Luke and The Epiphany

(Note: The major portion of this sermon material is derived from a volume published sometime since—The Fleming H. Revell Company—by Rev. Hugh Black, D. D. I have used many of his illustrations and have followed in the main his argument and outline. Because so much of it is his and so little mine, I have no hesitation in pronouncing it a good sermon. D. M. S.)

Text:

"And this word . . . signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Hebrews 12:27.

Preface.

In our age, many things have known the searching, chastening power of change—and religion more completely than anything else. There has been a disintegrating process, and in it many things have been shaken. Certain of the formularies by which the Church has expressed her faith and some of the items of ancient belief are discredited today among all educated men and women. It is natural that, in calculating loss and gain, we should be affected chiefly by the sense of loss. Amid all the wreckage, will the foundations themselves hold fast? In the changes and shakings, in the loss of valuable opinions and of old suppositions, is anything sacred left that is secure?

Introduction.

In considering last Sunday the subject of faith, I think we saw that, in a vital sense, our faith is something other than our opinion, whether about the origin of the world or about any other subject, however serious and impor-

tant. These we can take up or let go, without much result one way or the other. Our real faith means this: we throw the weight of our life on one of two great alternatives.

We may live assuming that God and the soul and life-eternal are only words without reality, or we may consider all three the most veritable realities. Each is the decision we make in an age-old problem. Each is an act of faith. And that faith affects conduct. It may do this unconsciously. We may not know that we have made any choice. We may think that we have not taken any decision. But there is judgment, nevertheless. And it is we who have judged ourselves.

1. Two Similar Eras.

The author of the Epistle to the Hebrews dealt with an historical situation which, in many remarkable ways, resembles the present. For Jews who had become Christians, there was the same crisis. It seemed like the crash of an older world. They too had to abandon the letter of their sacred scripture. They too had lost the comfort of their ancient ritual. They too had to give up an ecclesiastical hope sanctioned alike by religion and patriotism.

If they went on to follow the fortunes of the new faith, they would feel themselves outcasts. They seemed to lose so much that many were tempted to hold back. The writer of this Epistle, written distinctly to Hebrews, sets himself to show that they only lost the shadow to gain the substance; that they lost the type to gain the reality; that they lost the transitory to gain the eternal. He tells them that things that are shaken are removed only in order that unshakable things may remain.

Idea of Authority.

Among the many things today that have been shaken, the chief, I suspect, is the whole idea of authority. Weak and sluggish human nature has always longed for infallibility of some sort on which to rest: an infallible church, an infallible creed, an infallible book. When these fail—as fail they do—it seems a calamity. To many, it means the wreck of faith. May it not be, however, that the authority of Bible or Creed or Church had created a danger, by interposing something between the soul and God, thus endangering true personal religion? Faith should spell courage in the face of the crumbling of external authority. We discover, first, that not so much as we feared is lost. And, secondly, we discover that certain things have been shaken in order that unshakable things may remain. That is the method and that is the price.

2. Source of Confusion.

Is not the situation something like this? When we speak of religion, we do not distinguish clearly the sense in which we use the word. We mix up things which are really separate. There are four distinct things. Rather, one subject appears in four separate departments. There is, first, that which alone is religion in the true sense; namely, the spiritual experience which links man to the world of higher realities. We sometimes try to emphasize this sense of the word by calling it personal religion, or evangelical religion. As a matter of fact, the heart of all religion is an experience. It is an attitude which the soul takes toward God, a relation in which the life stands to God. Acts of worship, such as prayer and praise and preaching, all presuppose a fellowship with the eternal. Religion, I say, is an experience.

Theology.

But immediately this experience claims some kind of statement. It cannot be left as mere vague feeling. The mind will always want to understand and interpret any experience. This is the place of theology. A great deal of our trouble is due to the natural confusion between religion and theology. So much is this so that

some people think it is not necessary to have any theology at all. It is true that the religious life does not depend on intellectual understanding; but, in every sphere, when we get facts, we naturally seek for a theory to explain them. We cannot do without theology, of some sort; but in itself theology is not religion.

Ethics.

In the third place, religion works itself out in life. Thus it produces a code of conduct or a system of practical ethics. The Church has to teach the implications of Christian faith in actual living. It has to set up a standard of morality. There are virtues which it encourages; duties which it imposes; evils which it denounces. Religion seeks to enforce a personal morality, with the marks of what it would call a good man. But, since man also lives in society, the morality has to have also some social bearing. So religion teaches an ideal of conduct to others and points to a better state of society. In past centuries, the Church has successfully raised the standard both of personal and of social morality. It has enthroned certain things as good and branded others as evil. This is Christian ethics.

Church.

Lastly, religion embodies itself in institutions. Chief among these is the institution which we call the Church; the social group of those who use practical ways of achieving their common purpose and expressing their common faith. All life must clothe itself in institutions. Many of the practical problems we have are due to confusion between these two. The life creates the institution. But later the institution may terrorize over the life, as the body sometimes claims the soul. A Church of some kind there must be, if there is to be religion; but the two are not identical.

3. Especially in Christianity.

A great deal of our trouble, when we speak even of Christianity, is that we do not distinguish in our minds which of these four aspects of it we mean. It is primarily religion; but it is also a way of thinking or theology, and a

way of living or ethics, and a set of institutions commonly summed up in the word Church. Criticism may be directed at each of these different aspects. It may ask whether the experience of religion is real. Granted that, it may ask whether the way of thinking of the experience is intelligent and true. Thirdly, it may ask whether the way of living is the best, i. e., whether the ethics is the highest. Or, finally, it may ask if the institution is fitted to serve best the purposes of religion. The mistake is in confusing these different things. It is not to the disparagement of religion that objection can be raised against any of these four ways in which religion expresses, clothes and organizes itself.

Bible.

Among things that are shaken, we have lost, first, a false view of the Bible. Biblical criticism has analyzed the various books of the Bible. It has altered previous views of dates and authorship. It has deprived words of the ancient infallible authority with which they had been invested. But this has only given the Bible a new authority. The scriptures have lost nothing of their significance as records of the development of religion. They have been robbed of none of their value as expressions of the spiritual life. The Bible is still the classic literature of religion. It is the history of faith. It is the record of the great experiences of the soul of man. Our reverence for the Bible is only deepened when we bring to it all the equipment of modern scholarship.

Theology.

And we have lost a kind of theology. But while theology of some sort is necessary, no particular theology is sacred. One great good from the disintegrating process of our time is that we are done with the idea of finality. We see that, in every age, the theory of religious life presents itself differently. This is largely brought about through the influence of other contemporary thought of the world as a whole. It follows therefore that a creed may break down and have to be changed, without religion itself being affected. Indeed, when religion is identified with intellectual acceptance of a creed, it

is well that the storm should come and shake, not only earth but heaven also, in order that those things which cannot be shaken may remain.

Ethics.

Similarly, strange as it may seem, there is room for criticism of ordinary Christian ethics. The Christian way of living of any particular time is no more sacred than the way of thinking in a particular time. If it were, the standard of personal morality would not have been raised in the Christian centuries. Yet it has been raised. That very progress connotes change. It still remains the task of the Church to create men fit to be members of the Kingdom of Heaven. But it is also true that a bigger task is before us, i. e., to create a state of society worthy for a Christian man to live in. In the matter of wealth and poverty, for example, it is no longer enough to preach contentment to the poor and charity to the rich. The conscience of the wealthy is sufficiently exercised to make them look on philanthropy as a duty; but the new ethical standards are not content with this. The Church in the past has asked men to consider how they spent money. It is now asking them rather how they earn it. That is a shaking of old Christian ethics.

Creed.

Fourth, there is room likewise for criticism of the institutions created by Christianity. Here also the way out is forward, not backward. If we tie up the spirit with the letter, the life with the institution, we risk the loss of the essential with the accidental. As, in every sphere of human affairs, the life creates the institution, it is in turn menaced by it. The free political life of Revolutionary times in America created the Constitution; but the Constitution may become a fetish that hampers freedom. The free religious life of the first Christian centuries created the Creed. The danger is that creeds may become so hard and immobile as to crush the freedom of the spirit. The religious life of the Reformation issued in Confessions. These now threaten the life that gave them birth. We have to assert, again and again, the freedom even of religious life to cre-

ate anew its instruments and to revise its organization.

4. Present and Future.

As the result of all, we come to this comforting conclusion. When we refuse to tie up religion with its recurrent particular forms, we realize that the two do not stand and fall together. The form is temporary and transitory; the spirit is eternal. Even when the one is shaken, the other remains. It remains because it cannot be shaken. Religion remains, because man remains—his achievements, his history, his experience, and, above all, his needs. And God remains, whose desire has been toward men; who has led men up to spiritual communion and who has met and satisfied their deepest needs. When the storm has shaken and shattered the past forms in which we trusted, we are not left naked and impoverished. When we look closer, we discover that the real values remain. Bible and Creed and Church are in no sense taken from us; they are rather enriched for us.

The Future.

In the future, arising out of the present, there will not be so much difference in the important matters as some have feared. The facts will only be differently stated. This is because we approach them differently. The older theology began with a presupposition about God. It declared His nature and attributes and character. From that, it proceeded to a doctrine of man and a doctrine of sin. Then it stated its doctrine of salvation. The trouble was it attempted too much. It attempted to reduce the whole of life to a series of logical propositions. And everybody knows that life is not logical.

The Facts.

Today we begin rather the other way about. We begin with the facts. For there are facts which can be observed and investigated. We take man, with his religious history and his spiritual experience. We make a presupposition about him. This presupposition is that man is by nature such that he seeks and can find communion with God; that he bends to an author-

ity above him and moves to an impulse within him. Man in some sense is made in the image of God. The whole history of religion declares that man was born for the love of God and, as St. Augustine said so long ago, his soul is restless till it rests in him.

Conclusion.

The difference is largely one of approach. Modern religion is not so ambitious as was ancient religion. It does not presume to pronounce on God's attributes, nor to give a theory of the universe, to explain how it began and how it shall end. But the facts of man's life and spiritual history get their place, and that place does not differ essentially from the older views.

For, of the things that cannot be shaken, there remains the Kingdom of God as the religious ideal of the race. It carries with it the ideal of service, even to the height of sacrifice. This has gripped the conscience of the world today as never before. But it can only live if it is fed by the sense of eternal values. Those who live and die for the Kingdom of God still have the pledge and the promise that man is more than the child of time. To those who have this kind of faith in God, there still comes the peace of God, which passeth all understanding.

TO ONE BELOVED.

I cannot feel that you have journeyed far
Beyond day's pulsing life, night's burning
star,
On to some dimness where pale shadows are.
You loved Earth's beauty, saw it every-
where—
Spring's shy unfolding, Autumn's gallant flare
Of crimson on the dark hills; treetops bare,
Wind-flung against a coldly lighted sky—
Summer's long, vivid pageant sweeping by—
And praised all as God's glory. So I know
That, seeking you, I have not far to go.
In dawn's brave promise, sunset's tender glow,
In tapestry of blossoms woven on the sod,
Looking for beauty, I find you—and God.

—Dora Aydelotte.

IN MEMORIAM.

At the funeral services in the Church, on Thursday afternoon, April 17th, 1930, at three o'clock, of Dr. Horace Howard Furness, Jr., conducted by the Rector of the Parish, with musical rendition of hymns, chants and anthems by the full chorus choir, in the presence of an unusually large assembly of notable and even nationally known persons, Dr. Steele spoke briefly as follows:

Those who are familiar with the ritual of burial in the Episcopal Church will know that the Prayer Book makes no provision for address or pronouncement of eulogy. On this quite exceptional occasion, however, that is a rule more honored in the breach than the observance.

The deceased, in this case, was a man so eminent and his departing from life was so tragic, sad and unexpected, that our thoughts are cast as much into confusion as our hearts are moved to sympathy for friends and relatives and our own heads bowed low in personal bereavement.

For there are those here present, members of far wider circles than his family alone, who feel his loss and mourn his passing. Member of a distinguished family; son of an illustrious father; scion, in that father's stead, in his chosen field of scholarly research, his loss to many is irreparable.

Of this parish in particular, he has been a devoted communicant and, in recent years, an active member of its vestry. He has long been one of the Rector's most intimate and valued counsellors. In this city, he has been a member, as you know, of many learned guilds and scholarly societies. In addition, his interest was always as keen as his hand was open, in far-reaching works of benefaction.

Last of all—perhaps of least importance to you but of fondest memory to him who speaks these feeble words—he was my personal friend. I knew him best perhaps in ways you knew him least. You know that he was a great man; I know that he was a good man.

I know to what extent he was kindly affectioned to others with brotherly love; always in honor preferring another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; given to hospitality; distributing to the necessity of saints.

Horace Howard Furness, Doctor of Letters, University of Pennsylvania, Member of the National Institute of Arts and Letters, of the American Art Society, of the Franklin Institute, of the Art Alliance and the Shakespeare Society; Fellow of the American Academy of Arts and Sciences; President of the Philadelphia Theatre Association; President of the Philadelphia Branch of the English Speaking Union; Vice-President of the Board of Managers of the Edwin Forrest Home; President of the Plays and Players, of this city and Director of the Library Company of Philadelphia—gentleman, scholar, benefactor and patron—of all these such worthy endeavors—may he rest in peace; and may light perpetual shine upon his soul.

 COLLECT.

Most merciful Father, who hast been pleased to take unto thyself the soul of this thy servant, Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth, we may be joined hereafter with thy blessed saints in glory everlasting; through Jesus Christ our Lord. Amen.

 A GOOD RULE.

"A carpenter was asked how he avoided making mistakes in his work. He replied: 'I make it a rule to measure twice before I cut.' It is a good rule to measure twice before you cut—to think twice before you speak. There is much time, energy, and raw material wasted from lack of forethought. Taking time to think over what we are about to do means that we can be sure of having it right, and the joy of doing a thing right is unequalled."—Selected.

Parish Record

The amount of money contributed in Gallery Envelopes, counted and sent in to the Accounting Warden for April was \$220.00; May, \$67.14; June, \$84.91; July, August and September, \$166.02; October, \$345.89.

Baptized:

May 4—George William Manilla.
May 11—Mary McMichael.
Sept. 14—Barbara Ann Hepler.
Sept. 28—Florence May Hawkins

Sept. 1—Emory Graham Alexander.
Sept. 13—Thomas S. K. Morton.
Sept. 20—Mary J. Lipsett.
Oct. 10—Philip J. Hess.
Oct. 10—Anna Fernberg.
Oct. 16—John Barclay DeCoursey.

Transferred:

Mar. 26—From St. Stephen's Church, Camden, N. J.
Miss Marie Wonsettler.
May 1—To St. James's Church, Philadelphia, Pa.
Mrs. William T. Lucas.
May 8—From Old St. Andrew's Church, Philadelphia, Pa.
Mrs. H. Harrington Varney.
Oct. 3—To Chapel of the Mediator, Philadelphia, Pa.
Mr. Rufus Sherman.
Mrs. Rufus Sherman.
Oct. 9—From St. John the Evangelist, Lansdowne, Pa.
Mr. William McDowell.
Oct. 26—To St. John's Church, Boston, Mass.
Dr. Eva M. Blake.

Married:

Apr. 3—Zoe G. Beattie and Vahn Rushansen.
May 14—Stamford T. Skyrn and Isabel E. Johnson.
May 23—David McConnell Steele and Martha Virginia Mills.
June 7—Bernt A. Petersen and Grace Cortsen.
Aug. 30—Charles Michael Zurback and Anna Cecilia Loge.
Sept. 20—Harold Lloyd Slocum and Elizabeth O. Scott.
Oct. 18—Louis Rudolph Beck and Elizabeth Patterson MacDonald.

Buried:

Apr. 4—Sarah Atchinson Cathcart.
Apr. 11—Anna D. Blankley.
Apr. 11—Marion Weaver Downes.
Apr. 17—Anna Wolf.
Apr. 17—Horace Howard Furness, Jr.
May 13—Kathryn A. Weaver.
June 10—James H. Treston.
July 29—Harry N. Harris.
Aug. 9—Emma T. Padgett.

OFFERINGS IN APRIL.

Apr. 6—A. M. Communion Alms ...	\$101.48
Apr. 6—P. M. Bishop's Fund	41.05
Apr. 13—A. M. Diocesan Treasurer ..	60.50
Apr. 13—P. M. Diocesan Treasurer ..	52.25
Apr. 17—P. M. Maundy Thursday, Diocesan Treasurer ..	67.00
Apr. 18—P. M. Good Friday, Diocesan Treasurer	63.00
Total to Easter	\$384.78

EASTER ANALYSIS.

Easter Designated:	
Easter Decorations	\$300.00
Girls' Club Flowers, Maundy Thursday	30.00
Church Farm Contributions from 13 people	192.00
Income from Harding Fund	60.00
Income, Bond (Anonymous)	65.00
Sunday School Mite Box	50.00
Mothers' Meeting, Church Farm ..	129.46
Bible Class, Church Farm	80.00
Total Designated	\$ 906.46
Rector's Discretionary Fund	2,327.34
Apr. 20—P. M. Rector's Discretionary Fund	122.50
Total Offerings in April	\$3,741.08

Additional Amounts.

Contribution, Preaching Mission	\$ 5.00
Printing Church Vocabulary, from seven persons	90.50
Total Additional	\$ 95.50
Grand Total for April	\$3,831.58

OFFERINGS IN MAY.

May 4—A. M. Communion Alms ...	\$90.90
May 4—P. M. Diocesan Treasurer ..	16.35
May 11—A. M. Diocesan Treasurer ..	57.25
May 11—P. M. Diocesan Treasurer ..	12.20
May 18—A. M. Diocesan Treasurer ..	45.30
May 18—P. M. Diocesan Treasurer ..	13.80
May 25—A. M. Diocesan Treasurer ..	20.25
May 25—P. M. Diocesan Treasurer ..	7.25

Total Offerings in May \$ 263.30

Additional Amounts.

Church Farm, Memorial Dr. Furness, two contributions	\$1,000.00
Church Farm	1,200.00
Children's Work during Lent	15.00
Rector's Discretionary Fund	10.00

Total Additional in May ... 2,235.00

Grand Total \$2,488.30

OFFERINGS IN JUNE.

June 1—A. M. Communion Alms ...	\$ 68.95
June 8—A. M. Diocesan Treasurer ..	29.10
June 15—A. M. Diocesan Treasurer ..	24.30
June 22—A. M. Diocesan Treasurer ..	25.79
June 29—A. M. Diocesan Treasurer ..	23.60

Total Offerings in June \$ 171.74

Additional Amounts.

Miss Wurtele's Saturday Class	\$ 12.00
Church Farm, seven contributors	105.00

Total Additional 117.00

Grand Total in June \$ 288.74

OFFERINGS IN JULY.

July 6—A. M. Communion Alms	\$ 6.29
July—A. M. All other services	20.50

Total Offerings in July \$ 26.79

Additional Amounts.

Church Farm, two contributors	135.00
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Grand Total in July \$ 161.79

OFFERINGS IN AUGUST AND SEPTEMBER.

Aug. 3—A. M. Communion Alms ...	\$ 5.50
Sept. 7—A. M. Communion Alms ..	19.40
Sept. 14—A. M. Diocesan Treasurer..	15.40

Sept. 21—A. M. Diocesan Treasurer..	28.25
Sept. 28—A. M. Diocesan Treasurer..	31.60

Total Offerings in August and
September \$ 100.15

Additional Amounts.

Poor Boxes Opened	\$ 5.70
Church Farm	50.00

Total Additional, August and
September 55.70

Grand Total, August and Sep-
tember \$ 155.85

OFFERINGS IN OCTOBER.

Oct. 5—A. M. Communion Alms ...	\$ 56.65
Oct. 5—P. M. Diocesan Treasurer ..	9.80
Oct. 12—A. M. Diocesan Treasurer ..	47.20
Oct. 12—P. M. Diocesan Treasurer ..	10.95
Oct. 19—A. M. Diocesan Treasurer ..	52.65
Oct. 19—P. M. Diocesan Treasurer ..	14.55
Oct. 26—A. M. Diocesan Treasurer ..	51.35
Oct. 26—P. M. Diocesan Treasurer ..	11.52

Total Offerings in October \$ 254.67

Additional Amounts.

Rector's Discretionary Fund	\$200.00
Church Farm, 23 contributors	743.00

Total Additional in October .. 943.00

Grand Total in October \$1,197.67

ACKNOWLEDGMENTS.

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SPECIAL ACKNOWLEDGMENTS.

We are grateful for the use of many chairs for the Decoration Day Party and Reception, as also for closing Sunday at the Church Farm, from R. R. Bringhurst & Company. We also speak our thanks for many things which came in special ways, apart from magazines, books, etc. From Mrs. Margaret Buxton, table and sideboard; Mr. Clarence Taht, quantity of coffee and edibles for Mothers' Meeting picnics; Mrs. William R. Philler, automatic-organ-player-piano with one hundred or more records, from the home of Dr. H. H. Furness; Mrs. Walter S. Wheeler and Mrs. Ephraim Brice, victrola, numerous records, picture-screen, clothing, travelling equipment, shoes, etc.; Miss Wurtele's little Chestnut Hill Sunday School Class, money for milk at Church Farm; Mr. Horace E. Smith, thirty-three quarts of ice cream for the Mothers' Meeting Strawberry Festival; Mrs. Julian Story, a lot of books; Mr. Harry Middleton, services hauling all sorts of things to and from the farm; Mrs. Charles Y. Fox, lemons, sugar, etc., for the Decoration Day festivities; H. H. Furness Estate, a lot of valuable books; the Misses Burt, hats; Mrs. Parker Burnham Prince, silver water pitcher and several trunks; Anonymous, large quantity of towels; gift of some furniture from Mrs. Steele; Mrs. Almira Sholler, many cakes, food from various dealers as donations and much labor incident to Strawberry Festival and other functions; Mr. Abrams and Mr. Harper, curtain material for the Church Farm House; Anonymous, potato lifter.

CONTRIBUTORS OF MONEY, CHURCH FARM.

There were contributions of money to the Fund for the summer's work at the Church Farm, in the order of their making, since October last, not heretofore printed in the "Parish Helper": Mrs. A. V. Meigs, Mrs. Edward Bok, Mr. Henry Kingston, Mothers' Meeting, Bible Class, Mrs. Sidney Davies, Mrs. Elizabeth Hanna, Miss Mary C. Smith, Mrs. Howard Roberts, Anonymous, Miss Martha Yerkes, Mrs. Charles Dixey, Miss Julia Lewis, Miss Caroline Lewis, Miss Alice Prime, Mr. and Mrs. D. M. Shirk, Miss Clarissa McCutcheon, Miss Rose Lazier, Mrs. William R. Philler, Mr. and Mrs. Clement B. Wood, Miss Helen Trotter, Sunday School Children during Lent, Mrs. John F. Lewis, Miss Harriett Ashhurst, Mrs. Annie McClung Stuart, Miss Mary J. Rump, Mrs. Dwight Lowrey, Mr. and Mrs. Charles Y. Fox, Miss Wurtele's Saturday Class, Mrs. Emma L. Buch, Mrs. Kate Rambo, Mr. and Mrs. H. E. Smith, The Bond Company, Mrs. Walter Horstmann, Mrs. Susan White, Mr. Samuel Bell, Mr. Charles Bochman, the Misses Burt, Mr. Alfred Clay,

Mrs. Charles E. Dana, Mr. and Mrs. C. C. Harrison, Jr., Dr. and Mrs. E. J. Klopp, Mr. Malcolm Lloyd, Mr. Arthur I. Meigs, Mr. A. V. Morton, Mrs. A. V. Morton, Mrs. W. O. Rowland, Mr. Arthur Sewall, Mrs. Thomas Stewart, Dr. and Mrs. E. Q. Thornton, Dr. S. M. Wilson, Miss M. C. Wilson, Matlack Reunion, Mrs. Russell Bellerjeau, Miss Ella Hesser, Mrs. Charles F. Godshall, Mrs. Grace Pritchard, Mrs. W. B. Linn, and income from two special trust funds.

DEATH.

Two very spiritual, very understanding men have forever enriched our world with their hopeful, enlightening words. Henry Wadsworth Longfellow with his sublime statement: "There is no death! What seems so is transition," and William C. Doane, when Bishop of Albany, with his poem, "Death," which he wrote while sitting at the side of the casket in which his wife lay serenely beautiful in her last sleep.

We are too stupid about death. We will not learn

How it is wages paid to those who earn,
How it is the gift for which on earth we yearn

To be set free from bondage to the flesh;
How it is turning seed corn into grain,
How it is winning Heaven's eternal gain,
How it means freedom ever more from pain,
How it untangles every mortal mesh.

We are so selfish about death, we count our grief

Far more than we consider their relief

Whom the great Reaper gathers in the sheaf

No more to know the season's constant change;

And we forget that it means only life.

ALL SAINTS' DAY.

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee; through Jesus Christ our Lord. Amen.

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*St. Luke and The Epiphany
Philadelphia, Pa.*

*Parish Helper
Christmas, 1930*

The Parish Helper

VOL. XXXIX

PHILADELPHIA, PA., DECEMBER, 1930, 330 SO. 13TH STREET

No. 5

MY DEAR FRIENDS:

The cover of this copy of the "Parish Helper" is meant to simulate a Christmas Card. It is our way of saying, on behalf of Clergy and Workers together, that we wish every reader a Merry Christmas. There are left no novel ways of saying this. Indeed, it needs no saying, in so many words. The joy of the season itself permeates all quarters; the very air is vocal with the gladsome greeting: Peace on earth, good will to men.

We can only add our figurative voice to swell that paean. This we do, however. And we do it lustily, although in print. This "Helper" appears in an issue of four thousand copies. Some are sent by mail to nearby homes and to far destinations. Some are carried from the church's vestibule, by the augmented congregations at the Carol Services. Still others are distributed in unexpected quarters.

Hence this page, for the perusal of that many people. May you all have all the good things you desire or deserve. May you see your hope's fulfillment in the day's fruition. May your friends be good to you, beyond your expectations. May you find such joy in being good to them that you forget you have an enemy on earth. And, if you have such, may you forget so utterly their real or fancied enmity that they will forget your faults in return.

It is almost New Year. May it be a better one for you than was the old. If you would make it so, if you would make of it the best year you have ever lived, try carrying into it—day by day, one day at a time—the spirit of this Season, in which every one who makes test finds that verily it is more blessed to give than to receive. We try this in other seasons? Yes. But we try it timidly. Why not try it for one year around courageously?

Every one who tests the adage this one day finds it is sound. Why not commit all conduct to it, throughout one whole year? Try the experiment. It might surprise you to find that it works. In short, if you enjoy a Merry Christmas, and if it is merry for this reason, it is possible, aye it is easy, to make the practice of the day perpetual. Simply try that mode of living, as though every day were Christmas. That will bring its own kind of New Year.

Yours sincerely,

DAVID M. STEELE.

CHURCH DIRECTORY.

Corporate Title, "Rector, Church Wardens and Vestrymen of the Church of St. Luke and The Epiphany."

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Choirmaster,

H. Alexander Matthews, Mus. Doc.
Accounting Warden,

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Mail Address 330 S. 13th. St.
Telephone Number.....Pennypacker 2883

The Parish House is open at all times. The Rector's Study, the Offices of the Clergy, Choirmaster, Parish Visitor, Secretary, Vergers and all members of the Staff are here. Any or all of these can be seen or telephoned or written to at any time at the above address. This Church is not a retreat; it is a workshop. Its tasks do not end with Sunday's services; its ministrations are for all those who desire them at any time.

CHRISTMAS CARD COVER.

The cover in which this special "Parish Helper" appears is meant to serve the purpose of a Christmas Card. It will not only enter homes by mail to which it is addressed, but will have wide distribution in hotels and apartments. There must also be counted the number of copies that will be given to visitors and others at the Church door throughout the season's services. It may surprise you to know that the total issue is one of four thousand. It is hoped that, to the limit of our poor ability, we may thus provide one little token and reminder of the fact that you are coming or have been to church and that you have profited by and enjoyed, as much as we have enjoyed your being here, the services in this church.

MEMORIAL ALTAR FLOWERS.

Dec. 7—In Memory, Mrs. Herbert M. Howe and Mr. John Fell Howe.

Dec. 14—"In Memoriam."

Dec. 21—Memory, Mrs. Charles C. Harrison.

Dec. 25—Mrs. John F. Lewis and Mrs. Edward Ilsley.

Dec. 28—Mrs. H. M. Howe, Mr. J. F. Howe.

Jan. 1—Mrs. Frank S. Evans.

Jan. 4—"In Memoriam."

Jan. 11—"In Memoriam."

Jan. 18—"In Memoriam."

Jan. 25—"In Memoriam."

Feb. 1—"In Memoriam."

Feb. 8—Memory, Dr. E. S. Lemoine.

Feb. 15—Memory, Eleanor J. Fox.

Feb. 22—Memory, Mr. & Mrs. Malcolm Lloyd.

Mar. 1—Memory, Mary Howe Robinson.

Mar. 8—Memory, Mr. & Mrs. Theodore Voorhees.

Mar. 16—Memory, Rose Marie Gesswein.

Mar. 23—Memory, Mr. Edward C. Dale.

Mar. 30—Memory, Mrs. Benj. Ford Orton.

April 2—Maundy Thursday: Girls' Club.

Apr. 5—Easter: Miss Anne Hampton Barnes and Mrs. Edward Ilsley.

Apr. 12—Memory, Marjorie Thornton Moore.

Apr. 19—Miss Sidney Lafourcade.

Apr. 26—Mrs. Louis dePui Vail.

May 3—Mrs. J. B. Hutchinson.

May 10—Memory, Mrs. E. M. Thorne.

May 14—Ascension: Miss Helen Trotter.

May 17—Memory, Mr. Michael Clarkson.

May 24—Whitsunday: Mrs. Francis T. Stewart.

May 31—Mr. Frank Grey.

June 7—Memory, Marion H. Creswell.

June 14—Memory, Helen C. Belfield.

June 21—"In Memoriam" S. D. H.

June 28—Mrs. James Treston.

Sept. 6—Memory, Anna McCleary Hutchinson.

Sept. 13—Mrs. William A. Donley.

Sept. 20—Mrs. Graham Woodward.

Sept. 27—Miss Emily W. Grear.

Oct. 4—Mrs. John W. Pepper.

Oct. 11—Memory, Alberta Buch.

Oct. 18—Miss Jennie B. Burns.

Oct. 25—Miss Martha E. Yerkes.

Nov. 1—Memory, Mr. & Mrs. Nath. Burt.

Nov. 8—Women's Bible Class.

Nov. 15—Mrs. Aubrey H. Gillingham.

Nov. 22—Memory, J. P. M.

Nov. 26—Mr. and Mrs. John A. Lewis.

Nov. 29—Memory, E. H. Y.

ANNOUNCEMENTS.

This portion of the "Parish Helper," usually devoted to the Rector's personal letter, I am anxious to make as brief as possible in this issue in order to leave space for more distinctly seasonable matter in print. A list of announcements, giving dates, follows. It will make known the number and the form of our Christmas services and other events of the season. We sincerely hope that everybody will foregather at these times and places and that one and all may enjoy everything they undertake or in which they participate.

Christmas Bounty Fund.

There is little new that can be said or need be said about this. Envelopes will be sent out widely in the accustomed way, for individual subscriptions. By this time, it would seem that everybody understands the method. Perhaps also it can be taken for granted that everybody will realize the peculiar needs that face us this year, in our rather intimate and family undertakings, within the borders of our parish, quite apart from the need that lies outside. I do not minimize any outside call nor want to overemphasize this one within. But please remember in what manner and to what extent charity at Christmas simply must begin at home.

Church Attendance.

I could wish that a number of people would make this season one of serious reflection and, with the coming of the new year, turn over a new leaf in regard to their church attendance. There always is, at Christmas time, an outpouring of generosity and an unusual interest in things distinctly parochial. But there is also likelihood that both these things will lapse immediately after. The truth is, the people of this parish are not coming to church with such consistency or regularity as does them any credit or the church any good. Too many are getting into a habit of indolence that will eventually breed indifference. It is no fault of mine that they are doing this. It will be my fault

in the end, however, if I allow them to go on in this course without serious protest.

What to Do.

I have thought of devoting an entire Sunday morning to this subject. I would do so eagerly, if the people most in need of counsel were ever likely to be present at any one time. But they never are. I would like to devote the major portion of one "Parish Helper" to it. But, here again, the difficulty is to stir up to a sense of their duty those who most need it without discouraging and disheartening those who do not. I merely ask you all to give thought to this subject. And I ask some of you speedily to change your ways. Otherwise, to as many of you as deserve, and as abundantly as you merit, I send you—from one quite unworthy to bestow them—my Christmas blessing and best wishes for a Happy New Year.

Dates in Season.

I devote this necessary space to a schedule of dates of events, in a few cases reporting past occurrences and in others to give a convenient schedule for reference. I trust everyone interested will peruse these and not wait for special invitations. Inasmuch as we are mailing two or three thousand copies in all of the "Parish Helper," this alone should be sufficient in the way of announcement and save the labor, the postage, and the time of sending special reminders.

Past Events.

Wednesday Evening, Oct. 15th, the Mothers' Meeting reassembled in the usual way.

Monday Evening, Oct. 29th, one hundred young people had their Hallowe'en Party.

Saturday, Nov. 1st, All Saints' Day Service in Church with reading of the Roster of Deceased.

Sunday Afternoon, Nov. 9th, Armistice Day Service, with appropriate Musical Features.

Sunday Afternoon, Nov. 17th, Annual Service of Negro Spirituals.

It is not too late for contributions to the Christmas Bounty Fund.

Sunday Afternoon, Nov. 23d, Visit, Mr. Alexander Zenker, Violinist, Philadelphia Orchestra.

Wednesday, Nov. 26th, Thanksgiving Distribution of twenty-five half tons of coal.

Thursday, Nov. 27th, Annual Thanksgiving Day service.

Sunday Afternoon, Nov. 30th, Season of Thanksgiving Day Service, with special Choral Numbers.

Current Events.

Sunday Afternoon, Dec. 7th, Special Advent Service at four o'clock.

Sunday Afternoon, Dec. 14th, Annual visit Mrs. Baseler, with Choir.

Sunday Afternoon, Dec. 21st, a Christmas Preparatory service in church at four o'clock.

Monday Night, Dec. 22d, a dozen boys assemble to assist the verger and the janitor in putting up the Christmas greens.

Monday, Dec. 22d, a group of girls will assist Miss Wurtele and Miss Frost in trimming Christmas tree and decorating Assembly Room.

Saturday, Dec. 24th, exchange of gifts and distribution of Christmas baskets from the Parish House.

December 25th, the regular services of Christmas Day will be Holy Communion at eight o'clock and Holy Communion with service and sermon at eleven o'clock.

Friday Evening, Dec. 26th, Mothers' Meeting supper of perhaps one hundred women in the Parish House at seven o'clock.

December 28th, Sunday after Christmas, the regular annual Christmas Carol Service in Church at four o'clock.

Monday Evening, Dec. 29th, Young People's Christmas Party in the Parish House, beginning at eight o'clock.

Tuesday Afternoon, Dec. 30th, Sunday School and other Children's Festival in the Assembly Room combined with a service in Church, followed by refreshments, distribution of gifts, etc., children, parents, mothers, relatives and everybody from three P. M. to—well, until it is over.

New Year's Day Service at eleven o'clock, Holy Communion in Church—The Feast of the Circumcision.

Other Matters.

During that first week in January, we will be mailing the customary new sets of so-called Gallery Subscription Envelopes for the year. Any persons who have not had these previously or did not receive them through oversight or error ought to ask for them.

The first Sunday in January, Holy Communion at 8:00 A. M.; Holy Communion with sermon at 11:00 A. M.

The first Sunday in January, 4 P. M., a special Epiphany Carol Service at 4:00 P. M. Our hope this year is to make this, in the same way as last year, an adaptation of the Old-Fashioned Service of Lights.

Collect.

O God, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

Collect.

Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever, one God, world without end. Amen.

See Music Program of Christmas Season on Page 9.

HOW SHALL A CHRISTIAN FAMILY CELEBRATE CHRISTMAS?

BY SARAH CADOO LEIDT

(Department Religious Education. National Council)

Family Traditions.

An awareness of belonging to a family, a family with certain standards of behavior and traditions, is a powerful factor in the development of a sturdy, independent character. It is one of the priceless heritages which Christian parents can give to their children. Perhaps no single factor is more influential in the development of this than the intimate family gatherings which mark the observance of special recurring occasions—birthdays, anniversaries, and festivals. Of these, Christmas undoubtedly offers the best opportunity to develop its own customs.

Two Questions.

What does Christmas mean? What does it signify to the children of our Church, the children in our own homes? We may, with some searching of heart, attempt the answer to these two questions. If we succeed, perhaps we can the more readily answer the practical question: How shall we observe Christmas in a Christian home?

What does Christmas signify to our children? Of course it means to them what it seems to mean to the grown-ups and to children they know. Perhaps they misinterpret their parents, teachers, and friends; but in this matter, as in many others, children have no guide save the deeds and words of their elders as observed directly and as reflected in other children.

Familiar Usage.

Just what do children see done and hear said at Christmas? They often see a hurried and laborious preparation of gifts for many people,

some of whom are but distantly connected with their own families. They may hear kindly and constructive planning of these gifts in a spirit of love and sharing. Or they may hear unpleasant and ill-advised remarks which accompany plans for gifts grudgingly given from a sense of duty or rivalry. They assume that they will be recipients of a large and generous selection themselves. They may even assume the duty of stating what they would like, or expect to receive.

Youngest Children.

Very young children may hear about Santa Claus who is, perhaps, generous in proportion to the recent virtue of each child. They may visit Santa Claus or one of his representatives in an appropriate setting in a toyshop and receive a gift on account. If they are old enough, they may have an experience at school in preparation for Christmas. The Bible story of the birth of Christ, a tree, often prepared and enjoyed by the school children and then given by them to some needy family, gift-giving to such a family or among themselves, all may be part of this school experience.

But when Christmas Eve arrives, they may find their elders so exhausted from the many preparations that they are unable to get through the actual celebration without a display of nerves and temper. Perhaps there is a family observance of Christmas Eve itself; but with such practices and ideas spread before them, children can have but a confused impression of what Christmas really signifies. It is a difficult guess as to which secures the most important place in the mind of the child: Santa Claus and his mysteries, much feasting and merriment, or the birthday of our Lord.

Our First Question.

In order to clear up the confusion, we must answer our first question: What does Christmas mean? If we seek its origin, it is the celebration of the birth of Christ. Throughout its history, except in the days of the English Puritans, it has been observed with joy and gladness, in grateful remembrance of God's Greatest Gift, the Child who made mankind understand God. Always it has been celebrated with ceremony and special emphasis in the Church services, being one of the two major festivals of the Christian year. Gifts, feasts, and kindly saints are subordinate to this primary idea of joy and gratitude in the coming of the Christ Child.

All other features have meaning only as they contribute to this larger meaning, and only as they do are they justified in the Christian's Christmastide. Let us see that non-essentials which interfere with this and which consume energy without contributing to the main purpose are omitted. Let us emphasize those observances which heighten and intensify the real meaning of Christmas. Let us strive to build a closer bond within the family and between the family and the church.

A Christian Home.

In a practical way, then, how shall we observe Christmas in a Christian home? There are various customs associated with the day which may be adapted to individual circumstances, in order that the main feature of the season may be the joyful remembrance of the birth of Christ. Children are most keenly interested in those things in the preparation of which they share. Therefore let us provide ways in which the children can help. With this in mind a re-thinking of traditional events will suggest many customs which, with little change, will contribute to the desired result.

Children should have the pleasure of knowing at least some of the stories connected with the Christmas tree in its beginnings. The story of St. Winfred, often called Boniface, who hewed down a giant oak sacred to the god Thor,

and urged the people to remember instead the evergreen fir tree as a symbol of the living Christ, is one. An interesting tale of much later date is told of Martin Luther. He is reported to have been attempting to explain to his wife and children the beauty of a snow-covered forest under the glittering stars. Being unable to describe what he meant he rushed out into the garden and cut off a little fir tree which he brought into the house and covered with lighted candles. This happened on Christmas Eve, and ever since has been remembered in Germany.

Home Decorations.

The same principle is true of decorations in the home: wreaths for doors or windows, and holly and mistletoe. These ornaments are more meaningful if the significance of the materials used is known. The earliest decoration associated with this winter festival was mistletoe. It was used by the pagan Druids. They regarded it as the gift of the gods to ward off evil. So people cut the mistletoe and hung it over the entrances to their homes. In Christian times its use was continued as a beautiful and ancient ornament.

Christians also adopted the use of laurel, which to the ancient Romans meant peace, joy and victory. In early Christian usage, the laurel was placed in windows to indicate that Christ had entered there. Holly has been used because it has a number of interesting features: the holly blossom is a white flower, representing the purity of Jesus; the holly berry is red, like drops of blood; the prickly of the holly is sharp as a thorn; the bark of the holly is bitter like gall. The holly wreath is thought to represent the crown of thorns which Jesus wore on the Cross; the red berries symbolize the drops of blood.

Significance of Lights.

The many lights used at Christmas also have their ancient significance. Likewise the open fire with its Yule-log may have its place in this day as of old. The lights represent primarily the joy and gladness of the occasion. Innu-

merable candles have been used in every possible place as an expression of the happiness of the day. Possibly the origin of this custom is found in the fact that Christmas is celebrated approximately at the winter solstice, when the sun turns northward again. This date was always celebrated in pagan times as the birthday of the sun. Lights were then used as the symbol of the day. This was carried over into the Christian celebration, when Christ's birthday superseded that of the sun. The Yule-log was a huge log, usually of oak, the mightiest tree of the forest. It was cut in preparation for Christmas and brought into the great hall of the old houses on Christmas Eve. A bit from the Yule-log from the previous year had to be saved to kindle the new one, whose warmth and light added greatly to the gladness of the day. This feature of the celebration was attended by much ceremony and song.

Joyful Preparation.

For many days before Christmas these preparations will be going on. For little children, plenty of time may be used to carry out various simple plans. Children who have seen a crèche in the church are quite likely to want one at home. Perhaps the family may want to have it as one of the tangible evidences of the meaning of Christmas. Figures of Mary and Joseph, the shepherds, wisemen and angels, as well as of the animals, may be bought or made and set up in a stable-like background. Children will easily learn to care for it and to treat it with reverence and interest. Lastly, the singing of Christmas carols will be part of the preparation for any proper celebration. Children who are older will hear them many times on the radio; but there is great advantage in singing them for oneself.

Each family will want its own traditional family remembrance of the Holy Day; each may find its own way of remembering. But there should be a traditional time set apart for the singing of carols, re-reading the story of the first Christmas, either from the second chapter of St. Luke's Gospel or from some book like

"When Jesus Was Born," by W. Russell Bowie, D.D. It is also the time for special looking at pictures of nativity scenes or for pertinent questions or conversation which the children may bring up.

In old England, the custom was that Christmas itself was devoted to a religious commemoration of the birth of Christ, while Twelfth Night, or the Feast of the Epiphany, was the occasion for much merrymaking. Some Church schools have recently adopted this division of the celebration and it is a possible suggestion for home use. In this connection it is worth remembering that in Russia, Porto Rico, and many Latin countries, there is no gift-giving on Christmas, but on the Feast of the Epiphany instead. The gifts are supposedly left by the Three Kings on their way to find Jesus.

Santa Claus.

In the development of children's ideas about Christmas, Santa Claus may be either an asset or a liability. There is little question that the myth now popular in the United States found its origin in the old observances, in northern Europe, of St. Nicholas's Day, which comes on December 6. The legend of St. Nicholas, or San Nicolaas, seems to have been brought to America by the Dutch settlers in New York. Quite likely the corruption of the name to Santa Claus was made either here or in England in those early days. This saint, who was Bishop of Myra and died in the year 343, was famed for his kindness and his love of children and his desire to make them happy. In some places gifts were given to children in his memory on his day.

Santa Claus would be more worthwhile today if some of these old stories of St. Nicholas were told to our children. They would understand why many people represent in this personal form the spirit of kindness and good cheer. They would like to play St. Nicholas themselves and bring joy and happiness to others somewhat in the way they see grown-ups doing in toy-shops and on street corners. Parents

then would not be inclined to use Santa Claus as a moral power, threatening his failure to appear where children misbehave.

Christmas Gifts.

The custom connected with our modern Christmas observance which often occupies the most attention, time, and energy is that of giving Christmas gifts. Much formality and many beautiful and interesting practices have been connected with gift-giving, but more questionable elements also have found their way in. It is well to consider this custom and to find a wise and thoroughly Christian basis for a practice which may contain so much beauty or so much unhappiness and strain. Often we think of our gifts as imitations of the great gift God gave in His Son. If they are, then they must always be given in a spirit of love and out of a desire to share the joy we have.

Little children rarely need to be taught to give to those they love; it is a spontaneous impulse and needs only guidance. Let the adult tendency to gifts of convenience, or so-called obligation, be cleansed of its unChristian flavor and subordinated to the children's test of love and need. Let us plan gifts carefully, and well in advance, so that the children may share in the preparation, and have them ready with time to spare at the end for other things which help to make the Christmas spirit vivid. And, out of the fulness of love and joy which springs up at Christmastime, let us be sure that the children share their joy with some who they know will otherwise lack Christmas happiness.

Unique Custom.

A beautiful custom practiced in Scandinavian countries and in France is that of providing a Christmas feast for the birds who remain in the cold climate through the winter. On the day before Christmas, young people there are busy tying bunches of oats and corn on the trees, the fences, the tops of houses and barns, and on high poles which they erect. In some places a Christmas tree laden with goodies for the birds is put out. Even the scattering of

bread crumbs would help the child to enter into this spirit of sharing Christmas joy as widely as possible.

Church Services.

Families undoubtedly will want to share in, and make use of, Church and community events at Christmas. Even the smaller children enjoy the Church-school pageant, and especially school children should not miss that event. They will hear the carols and see many things they have been thinking about. Older children should go to the Church services with their parents. The days after Christmas are a good time to continue this more faithfully than ever and thus to establish and confirm the habit. With these many possibilities to choose from, each family may select those traditional Christmas customs which contribute toward the family ideal of a truly Christian Christmas. Separately or together, they should build up a true impression of joy at the coming of Christ, in which each member of the family may share, and the Church may profit by the united family's participation.

Weekly Subscription—Church Expenses St. Luke and The Epiphany (Not for Pewholders)

5 Cents	\$2.50
10 Cents	5.00
20 Cents	10.00
25 Cents	12.50
50 Cents	25.00
WEEKLY	
APPROXIMATES	
YEARLY	

Put the amount of your offering week by week in an envelope, and deposit it, sealed, in the Alms Basin at either service on Sunday. Should you be absent any Sunday or Sundays, bring the omitted envelopes when you do attend.

Music for the Christmas Season

DECEMBER 14, 1930.

THIRD SUNDAY IN ADVENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—66 (New Hymnal)—
Ancient Plain Song
Benedicite *Robinson*
Benedictus *Gregorian*
Offertory—"And the Glory of the Lord" *Handel*
Recessional Hymn—41 *Monk*

EVENING PRAYER, ANTHEM AND ADDRESS.

AT FOUR O'CLOCK.

SPECIAL INSTRUMENTAL FEATURES.

DOROTHY JOHNSTONE BASELER, Harpist.

Anthem—"Hymn of Faith" *Kremser*
(See Program When Day Arrives.)

DECEMBER 21, 1930.

FOURTH SUNDAY IN ADVENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—317 *Monk*
Benedicite *Robinson*
Benedictus *Gregorian*
Offertory—Tenor Solo
Recessional Hymn—521 *Sullivan*

EVENING PRAYER, ANTHEM AND ADDRESS.

AT FOUR O'CLOCK.

(Fourth Sunday in Advent.)

SPECIAL SERVICE OF SEASONABLE
SELECTIONS.

Anthem—"And the Glory of the Lord" *Handel*
(See Program When Day Arrives.)

DECEMBER 25, 1930.

CHRISTMAS DAY.

MORNING PRAYER AND HOLY COMMUNION AT ELEVEN O'CLOCK.

Processional Hymn—51 *Mendelssohn*
Kyrie Eleison *Stainer*
Gloria Tibi *Anonymous*
Hymn—49 *Adeste Fidelis*
Offertory Anthem—"While Lowly Shepherds Watched" *Voris*
Recessional Hymn—60 *Smart*

DECEMBER 28, 1930.

FIRST SUNDAY AFTER CHRISTMAS.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—321 *Oriel*
Te Deum in B Flat *Willan*
Benedictus *Gregorian*
Offertory—"The Neighbours of Bethlehem" *Gavaert*
Recessional Hymn—476 *Montgomery*

CHRISTMAS CAROL SERVICE.

AT FOUR O'CLOCK.

1. "The Neighbours of Bethlehem" *Gavaert*
2. "Cradle Song" *William Timmings*
3. "While Lowly Shepherds Watched" *Voris*
4. "All My Heart This Night Rejoices" *J. S. Matthews*
5. "The Holly and the Ivy" *Old English*

JANUARY 4, 1931.

SECOND SUNDAY AFTER CHRISTMAS.

HOLY COMMUNION AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—65 *Kocher*
Kyrie Eleison *Merbecke*
Gloria Tibi *Anonymous*
Offertory—"The Three Kings" *Spanish*
Recessional Hymn—62 *Mann*

SEASON OF EPIPHANY.
SERVICE OF LIGHTS.

AT FOUR O'CLOCK.

1. "Three Kings Have Journeyed" *Cornelius*
2. "The Three Kings" *Spanish*
3. "Lo Star Led Chiefs" *Crotch*
4. "We Three Kings" *Traditional*

Mothers' Meeting Supper in Parish House, Friday Evening, December 26th.

CHRISTMAS AND NEW YEAR.

"One day we sing our joyful praises to the newborn king. Just a week later a new calendar goes on the wall and we cross another milestone of time. It is not for nothing that life makes this provision. What could be better than that, after we have experienced the joys of Christmas, we should have an opportunity to put into effect the ideals of that day? Christmas is the day of joy; the New Year that follows is the opportunity to give joy to the world.

"It would be a great thing for each of us personally, if we would try and carry the Christmas Spirit throughout the year. If we would rise each morning feeling that it is Christ's day and let every greeting be as joyous as that of Christmas, our own lives would be full, and others would share that blessing. It would be a great thing for our church if we could make the whole year Christ's year. Happy, joyous throngs press to our church in this glorious season. We covet the same joyousness and attendance for the twelve months ahead. Will you help to make this Christ's year."

SEEING HIS STAR.

"The star might have risen and been propelled across the sky of a continent; but, if there has been no one eager to see the signs of His coming, it would have accomplished nothing. Celestial voices singing over the hills of Galilee would have availed nothing, unless there had been shepherd hearts attuned to the song they sang. Christmas was made possible to us by the personal experience of men and women who had prepared themselves to see and to hear.

"The revelation came both to the wise men and to the shepherds, as a personal obligation and experience. 'We have seen His star in the east,' said the Wise men. 'Let us go now and see this thing which has come to pass,' said the Shepherds. Eager to see and ready to do, these are the foundation stones of personal experience. Are there enough of their followers

and imitators to make it worth while, this year of grace, for that star again to appear?"

THE CHRIST OF CHRISTMAS.

"What is the central glory of Christ's life? What was his lot? He was born in Bethlehem, in a stable, He was laid in a manger, because there was no room for him in the inn. He grew to manhood, in little Nazareth. This was a village in the northern part of Palestine. Palestine was a despised province of the Roman Empire. His outlook was confined to fields and flowers, to birds on the wing and the hen and her brood in the village streets. He spent his days in lowly duties. He drew water for his mother at the well, since named after her. He worked at the trade of a carpenter, with Joseph his father. His lot was limited. His childhood was forlorn. He was unrecognized, uncomprehended, for thirty years of his early existence.

"The only impressive things that he saw were two: the sun, sweeping from east to west, and the great sky, as it unfolded its splendor to him at night. When he came to his public ministry, he had not where to lay his head. The first Preacher of the Gospel was poor and homeless. His disciples were ignorant men who persistently misunderstood him. His times were ignorant; his age was ignorant. Was there ever captivity more profound or more tragic? Death as a criminal came to close the drama of his career! Yet, through it all, he shot the vision of life's worth because of God's presence with men. From that career, down through the captivity of the ages, has come this same vision of life's majesty and glory."

GOING TO BETHLEHEM.

"There is an old line of sacred vein that has been humming through my soul these Christmas days which runs: 'Yea, of Zion it shall be said, This man . . . was born in her.' Birth-places are always enticing. Each year marks a growing pilgrimage to the marble enshrined cabin of rudely hewn logs where Lincoln was

born. A constant stream of humanity flows hushedly through the little upper room that first horizoned the soul-piercing eyes of Shakespeare. The heart-beat of Scotland may still be distinctly heard beneath the thatched-roofed lean-to in Ayr. And so, of every birth-place, it may be said that it has something of magnetic power. It is all due, doubtless, to the deep-seated feeling that in each such place God has been freshly near with a new vision of life's sublime possibilities. Always to walk where God has walked is solemnizing.

Thou, Bethlehem!

"That is why Christmas so appeals. It connects God with a place. 'And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah: for out of these shall come forth a Governor, who shall be shepherd of my people Israel.' Through nineteen hundred years, magi and peasant, crusader and king, friar and tourist, have gone in ever-increasing pilgrimage to that stable place of cradle. 'It isn't far to Bethlehem'; once that was literally true for me. And, for all the world, these passing weeks it is spiritually even more true. Yet, in its reality, it is gripping beyond words.

Personal Visit.

"As we travelled over those all-too-short five happy miles, between Jerusalem on her haughty plateau and Bethlehem to the southwest, sunning on the golden summit of history, we followed (using the words of another) the Way of Mothers. For surely this high road of pilgrimage is the Via Materosa; none is freighted more with memories of motherhood. Long before Mary came this way, with her precious gift for the world, Rachel in similar condition finished her long last weary miles; for the traditional site of her tomb is under the shabby Mosque close by the pilgrim road to Bethlehem. Memories of the unnamed mother

of David flocked angelically above our heads, the obscure mother of all those rugged sons of Jesse, weaver of veils for the sanctuary. Ruth too was with us, as we looked across the Dead Sea mists to the hills of Moab, from which she could see lofty Bethlehem even before she came there to the friendly fields of Boaz.

Coveted Distinction.

"The excellent macadam road between Jerusalem and Bethlehem makes Arab chauffeurs of fatalistic creed in their high power American cars reluctant to halt even at the Well of the Magi, the stone-mouthed spring just about a mile from the village. But here we paused, out of deference to the pretty legend that the first pilgrims, confused by Herod's treachery, lost their guiding star but found it again, reflected in the well while giving their thirsty camels drink. Two or three quarrelsome shepherds of black goats were disputing their priority rights at the well when we arrived. With tones of the heated argument still in our ears we were in the Mecca ere we knew it.

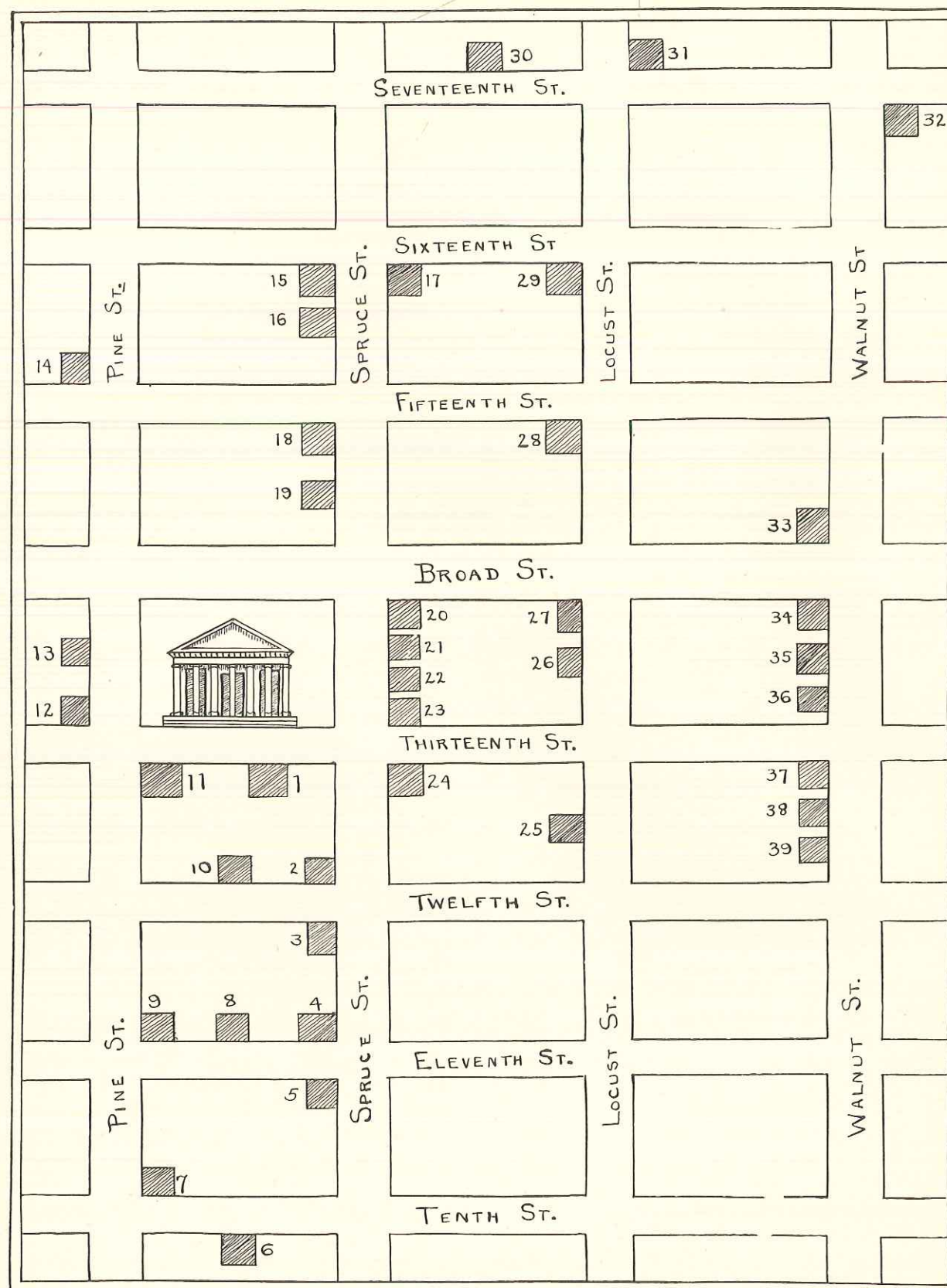
Church of Nativity.

"The village itself is entrancing. But, like all other pilgrims, we found our chief interest in the mass of native limestone buildings at the eastern end of the long grey ridge on which the city is built. Here, probably since the dawn of memory, an inn has stood; and here today the Church of the Nativity stands, built by Constantine's orders. Far down beneath its high altar, in the rocky little grotto of the Nativity, with its fifteen silver ever-burning lamps and its silver star, is the supposed site of the wondrous birth. Here we saw men and women, young and old, of every faith and of no faith at all, grow hushed with the mystery of all incarnation. Never have I so felt the hush of worship upon a company anywhere."

Young People's Party in Parish House, Monday Evening, December 29th.

Children's Sunday School festival Tuesday P. M. December 30th.

Annual Christmas Carol Service, Sunday, December 28th, at 4 o'clock.



HOTELS AND APARTMENT HOUSES.

NAMES AND ADDRESSES.

- 1 The Morris, 311-313 S. 13th Street.
- 2 The Manheim, corner 12th and Spruce.
- 3 The Esmond, S. E. corner 12th and Spruce.
- 4 The Colonial, S. W. corner 11th and Spruce.
- 5 Central Apts., S. E. corner 11th and Spruce.
- 6 Hotel Clinton, corner 10th and Clinton.
- 7 The Kenmar, N. W. corner 10th and Pine.
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- 18 The Bellerich, 301 South 15th.
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- 21 The Burlington, 1329-1331 Spruce.
- 22 The Maidstone, 1327 Spruce.
- 23 The Lenox, N. W. corner 13th and Spruce.
- 24 The Spruce, corner 13th and Spruce.
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- 32 135 South 17th, N. E. corner of Walnut.
- 33 Bellevue-Stratford Hotel, S. W. corner Broad and Walnut.
- 34 Ritz-Carlton Hotel, Broad and Walnut.
- 35 Hotel Claridge, 1334 Walnut.
- 36 Hotel Sussex, 1312 Walnut.
- 37 St. James Hotel, 13th and Walnut.
- 38 St. James Annex, 1216-1218 Walnut.
- 39 Hotel Strathmore, 1208 Walnut.

Anyone who thus enrolls their name and address need have no fear that they will be run after or solicited or asked for money or any such thing. The need for speaking about this so often is that so many names on our mailing list one season lapse before another year. So much mail so addressed is returned. This is due of course to the fact that a large percentage of those who make up this congregation are only temporarily resident in the city or certainly only transiently at the same address. If any new attendants at the afternoon services find these cards in the pews and have not already signed one, please do so. In lieu of that, sign this piece of paper, tear it out of the page and mail it to the Parish House, 330 South 13th Street.

Church of St. Luke and The Epiphany

The Clergy are anxious to know the names and addresses of strangers in the city, who may be visitors in Church, or residents in the community, who are occasional attendants at the Services here, or of any persons unknown to them, who are willing to make themselves known.

Name

Address

If you will write your name and address on this card, and hand it to the Sexton, or place it in the Alms Basin at any service, or mail it to 330 South 13th Street, the Rector will be glad to mail you special notices of special services from time to time, and to send you copies of the Parish Paper month by month.

Parish Record

The amount of money contributed in Gallery Envelopes, counted and sent in to the Accounting Warden, for November was \$293.05. (December figures must be carried over.)

PARISH RECORD.

Baptized:

Nov. 23—John Woodward Klopp.
Nov. 30—John Frederick Lewis, 3d.
Nov. 30—Colleen Virginia Radcliff.
Nov. 30—Robert Owen Calvert.
Nov. 30—George Haines Wechter.

Transferred:

Nov. 25—From St. Peter's Church, Smyrna, Delaware, Miss Mabel Wheatman.

Buried:

Nov. 5—Sarah C. Biddle.

(This Parish Record closed December first.)

OFFERINGS IN NOVEMBER.

Nov. 1—All Saints' Day: Diocesan Treasurer	\$ 28.05
Nov. 2—A. M. Communion Alms ..	71.10
Nov. 2—P. M. Diocesan Treasurer..	19.70
Nov. 9—A. M. Diocesan Treasurer..	52.25
Nov. 9—P. M. Diocesan Treasurer..	23.20
Nov. 16—A. M. Diocesan Treasurer..	46.15
Nov. 16—P. M. Diocesan Treasurer..	23.80
Nov. 23—A. M. Diocesan Treasurer..	61.50
Nov. 23—P. M. Diocesan Treasurer..	24.75
Nov. 27—A. M. Thanksgiving Day : Diocesan Treasurer	158.98
Nov. 30—A. M. Diocesan Treasurer..	83.45
Nov. 30—P. M. Diocesan Treasurer..	22.10

Total Offerings in November \$ 615.03

Additional Amounts.

Rector's Discretionary Fund	\$209.00
Church Farm, one Donor	20.00
Church Farm, Mothers' Meeting, Annual	100.00
Printing "Parish Helper"	303.00

Total Additional in November ... 632.00

Grand Total in November \$1,247.03

(This Record of Offerings Closed December first.)

ACKNOWLEDGMENTS.

The Parish Visitor acknowledges with thanks the receipt since the last "Parish Helper" of books, magazines, clothing, flowers, etc., from the following: Mrs. Dwight Lowrey, Mrs. John Maher, Mrs. H. E. Wilson, Mrs. Adele Painter, Mrs. C. Zukovsky, The Misses Burt, Mrs. Julian Story, Anonymous, Mrs. James Stillwell, Iron Bedstead. The Philadelphia Branch of the Needlework Guild of America, new clothing for infants, boys and girls and women.

The Parish Visitor is greatly in need of clothing of all kinds for distribution at this Season. Please send articles old or new to the Parish House.

Reprint of
Christmas Bounty Envelope

Annual Offering

St. Luke and The Epiphany

Christmas Bounty Fund

or for

Designated

From

(or Anonymously)

Christmas 1930

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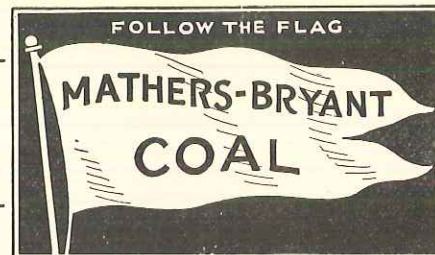
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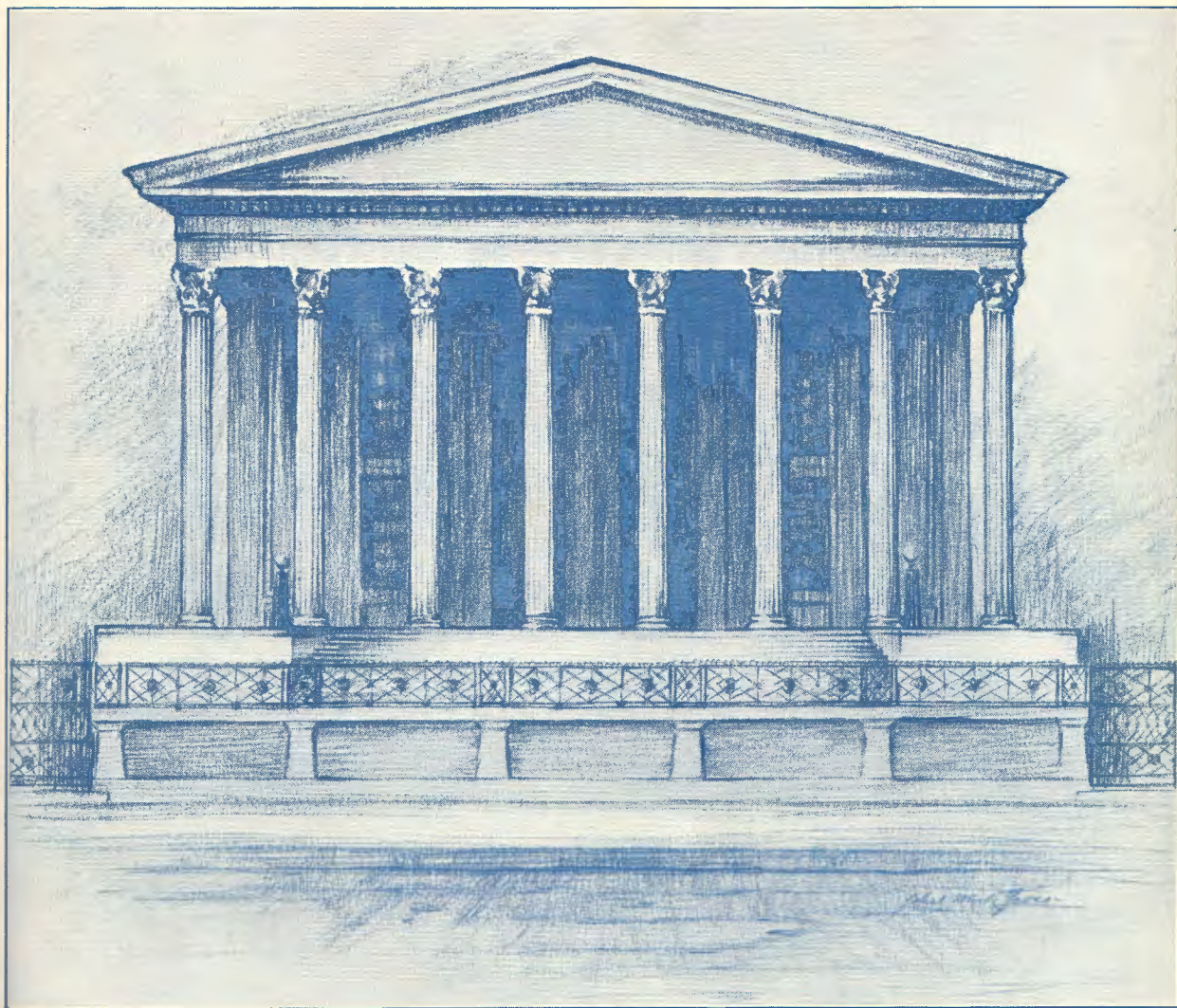
1924 Arch Street

PHILADELPHIA, PA.

(PREACHING MISSION; THURSDAY EVENINGS, Page 4)

The February 1931

Parish Helper



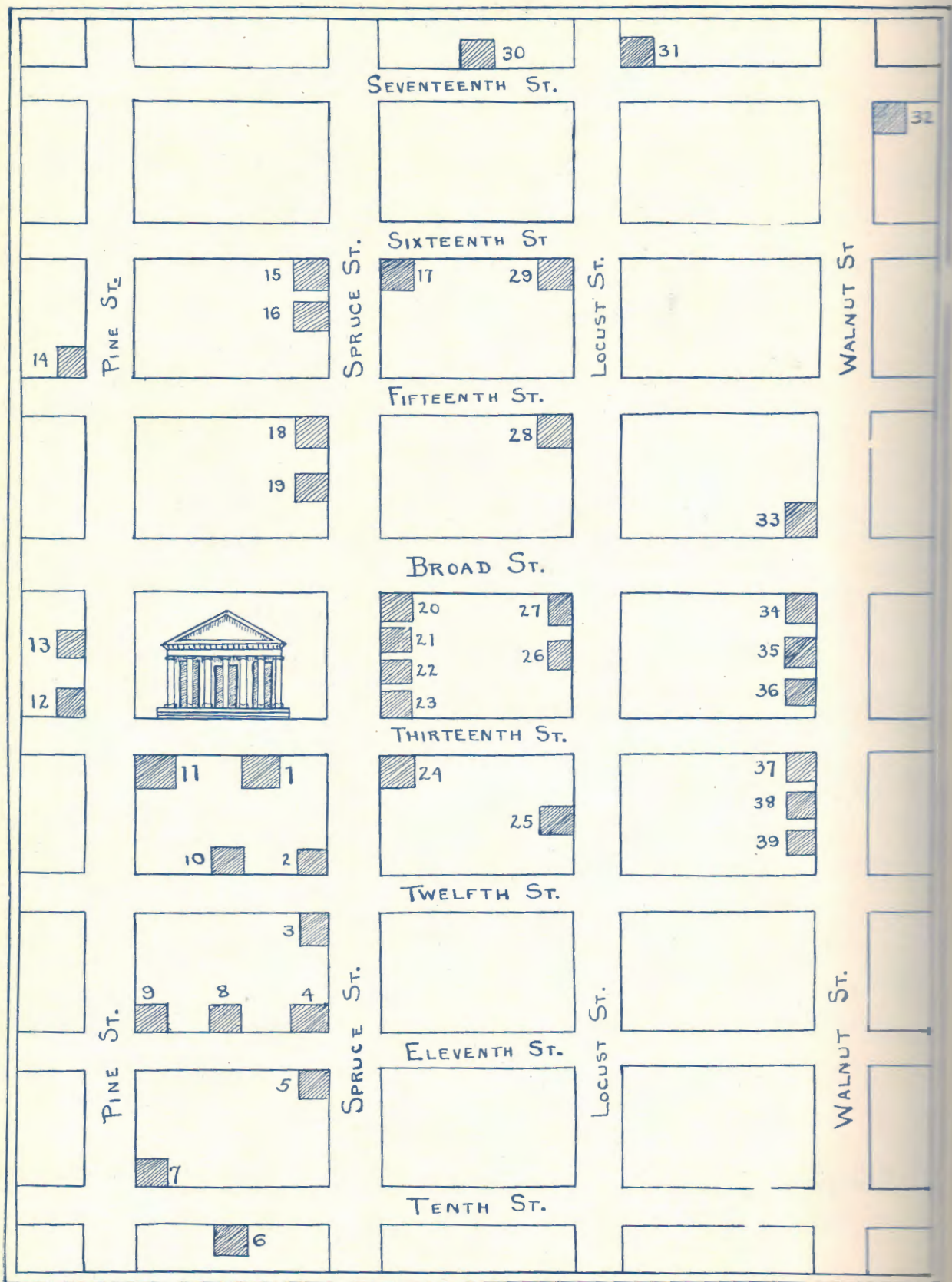
St. Luke and The Epiphany

(Protestant Episcopal Church)

330 South Thirteenth Street - - - Philadelphia, Pa.

Rev. David M. Steele, D. D., Rector

TELEPHONE, 28-83 PENNYPACKER



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CHURCH DIRECTORY.

Corporate Title, "Rector, Church Wardens and Vestrymen of the Church of St. Luke and The Epiphany."

Rector.....Rev. David M. Steele, D. D.
 Choirmaster,
 H. Alexander Matthews, Mus. Doc.
 Accounting Warden,
 Mr. Charles Stewart Wurts
 Parish Visitor.....Miss Pauline Wurtele
 Secretary.....Miss Laura E. Gesswein
 Bookkeeper.....Mr. George L. Gaff
 Verger.....Mr. Edwin G. Strang
 Retired.....Mr. John W. Ryan
 Janitor.....James Richardson
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 Mail Address 330 S. 13th. St.
 Telephone Number.....Pennypacker 2883

The Brotherhood of St. Andrew

X Daily Noon-Day Lenten Services **1931**
 FOR BUSINESS PEOPLE

THE GARRICK THEATRE, Chestnut and Juniper Streets
 At 12.30 o'Clock—Closing at 12.55 Precisely

Ash Wed., Feb. 18 Rt. Rev. Francis M. Taitt, D.D., LL.D.,
 Bishop Coadjutor of the Diocese of Pennsylvania.
 Thursday, Feb. 19 Rt. Rev. Thomas J. Garland, D.D.,
 LL.D.,
 Bishop of Pennsylvania.
 Friday, Feb. 20 Rt. Rev. Francis M. Taitt, D.D., LL.D.,
 Bishop Coadjutor of the Diocese of Pennsylvania.
 Saturday, Feb. 21 Rev. Henry S. Paynter,
 Rector of St. Barnabas Church,
 West Philadelphia.
 Mon.-Sat., Feb. 23-28 ...Rev. D. Wilmot Gateson, D.D.,
 Dean of the Pro-Cathedral, Church
 of the Nativity, Bethlehem, Pa.
 Mon.-Fri., Mar. 2-6 Rt. Rev. R. E. L. Strider, D.D., LL.D.,
 Bishop Coadjutor of West Virginia.
 Saturday, Mar. 7 Rev. N. B. Groton,
 Rector of St. Thomas' Church,
 Whitemarsh, Pa.
 Mon.-Sat., Mar. 9-14 Rev. Joseph Fort Newton, D.D., Litt.D.,
 St. James' Church, Philadelphia.
 Mon.-Fri., Mar. 16-20 Rt. Rev. Charles Fiske, S.T.D., LL.D.,
 Bishop Coadjutor of Central New
 York.
 Saturday, Mar. 21 Rev. Frank Goostray,
 Rector of Trinity Church, Coates-
 ville, Pa.
 Mon.-Fri., Mar. 23-27 Rt. Rev. Charles E. Woodcock, D.D.,
 LL.D.,
 Bishop of Kentucky.
 Saturday, Mar. 28 Rev. G. Paul Musselman,
 Rector of St. James' Church, Down-
 ingtown, Pa.
 Mon.-Fri., Mar. 30-Apr. 3.Rt. Rev. Thomas C. Darst, D.D., LL.D.,
 Bishop of East Carolina.
 Saturday, April 4 Rev. Floyd W. Tomkins, Jr.,
 Assistant Minister, Church of the
 Holy Trinity, Philadelphia.

St. Luke and the Epiphany

330 South Thirteenth Street

Philadelphia, Pa.

Rev. David M. Steele, D. D.

SCHEDULE—1931—LENT

Monday—8 P. M. Girls' Club, Confirmation Alumni.

Meetings in Parish House. Address by the Rector. Confirmation Candidates included.

Wednesday—4 P. M. Children's Service.
Mothers also expected. Children come on their way home from school.

Thursday—8 P. M. Preaching Mission.
Six Visiting Preachers, Diocesan Committee. See list of names and dates.

Friday—10 A. M. Holy Communion.
This takes the place of former afternoon service on that day.

Sunday Services—11 A. M. and 4 P. M.
These will be especially emphasized. Afternoon programs will be printed.

Important Dates of Lent, 1931.
Ash Wednesday, February 18th; Confirmation, Sunday, March 22d; Easter Day, April 5th.

Keep a Card at Hand for Reference

Sunday Afternoons

at 4 o'clock

Feb. 22—First Sunday in Lent.

Liturgical Service of Russian Church.
"Hospodie Pomilui," in Russian.

Mar. 1—Second Sunday in Lent.

Liturgical Setting of English Music.
"Credo" and "Sanctus," Gounod.

Mar. 8—Third Sunday in Lent.

Instrumental Features and Accompaniment.
Harp, Dorothy Johnstone Baseler.

Mar. 15—Fourth Sunday in Lent.

Excerpts and Famous Chorals.
From the "St. Matthew Passion," Bach.

Mar. 22—Passion Sunday, in Lent.

Confirmation Service, Bishop Garland.
Anthem, "Vini Creator Spiritus."

Mar. 29—Palm Sunday, in Lent.

The First Act of Parsifal.
"Sacred Festival Music Drama," Wagner.

Mail Copies of Cards to Friends

Diocesan Committee Preaching Mission

Thursday Evenings, at 8 o'clock

February 19th, 1931.

Rt. Rev. James E. Freeman, D. D., Bishop of Washington.

February 26th, 1931.

Rev. J. Howard Melish, D. D., Holy Trinity, Brooklyn.

March 5th, 1931.

Rev. Bernard Iddings Bell, D. D., Warden, St. Stephen's College.

March 12th, 1931.

Rt. Rev. William T. Manning, D. D., Bishop of New York.

March 19th, 1931.

Rev. Frederic S. Fleming, D. D., Inter-session (Trinity), New York.

March 26th, 1931.

Rt. Rev. Charles Edward Woodcock, D. D., Bishop of Kentucky.

Make this Schedule Widely Known

Lenten 1931 Services

In this parish, our practice is to arrange different things for special groups, rather than the routine of one kind only of daily service for a limited group.

Of weekdays services thus arranged, all are important. It is hoped that this arrangement will make its appeal to the largest composite number of people; different services, different groups.

Do not put off the observance of Lent until the season is far advanced. Begin at the beginning. Make up your mind what you desire to do. Then come with consistent regularity.

The novel feature this year is, of course, that of Thursday Evenings. It is true that this plan is not one for our parish in particular but is Diocesan in scope. At the same time, we must set a good example.

Set Aside All Thursday Evenings.

Rector's Letter

To the People of St. Luke and The Epiphany

My dear Friends:

The first thing of which I wish to write, because it is of most importance, is the Lenten Preaching Mission, on Six Thursday Nights, at 8 o'clock. We began this undertaking three years ago, under the guise of the Bishops' Crusade. That movement passed, like so many others, in the Church in general. The next two years however the same thing was continued under the auspices of our own Diocesan Committee on Evangelism. Both years the congregations were impressive, from the point of numbers. Attendance ranged from five hundred to a thousand people, depending on the date in the season, on weather conditions and the personality of the preacher. This year I anticipate that the now established enterprise will go forward even more successfully than heretofore. The list of visiting preachers who have accepted our invitation is certainly impressive, as you will read below.

Thursday Evening, February 19th.

We are fortunate in having secured the acceptance of Rt. Rev. James E. Freeman, D. D., Bishop of Washington, to inaugurate the series. Bishop Freeman's name was associated from the beginning with the original Bishops' Crusade. We have tried each of the past three years to have him as one of our speakers, but only this season have succeeded. He is widely known, not only throughout the General Church but especially in Washington, on account of his laudable efforts to build the National Cathedral there on Mt. St. Alban's, and because of the special work carried on at that center in the so-called College of Preachers. During the Lambeth Conference, he was the one representative of the American Episcopate who preached in London to an international radio audience. He will be among friends in coming to Philadelphia.

Thursday Evening, February 26th.

Rev. J. Howard Melish, D. D., Rector of Holy Trinity Church, Brooklyn, New York, will be in Philadelphia that week as Noon-day Lenten Preacher at St. Stephen's Church. We are able thus, and only thus, to secure him for the Thursday of the same week in the evening. He also has been invited several previous years, but only now finds it possible to accept and that because of this coincidence of dates. He is widely known throughout the Church because of his interest in special lines of Social Welfare and Moral Reform and is a preacher of power and persuasion. Many of those who attend the Noon-day Services when he is here will doubtless be glad of this opportunity to show encouragement and approval by their presence.

Thursday Evening, March 5th.

The preacher will be Rev. Bernard Iddings Bell, D. D., S. T. D., President of St. Stephen's College, Annandale, New York. Dr. Bell's name has recently become well known because of leading articles in the "Atlantic Monthly." More particularly, because of his authorship of a book entitled "Beyond Agnosticism," published by Harper & Bro., N. Y. and London, and enjoying a wide circulation both in this country and in England. Others of his books are "Right and Wrong After the War"; "Common Sense in Education"; etc. He has been college preacher at Princeton, Yale, Williams, Wellesley, Vassar, Harvard, Amherst, Cornell and Columbia. Surely he will find an enthusiastic reception here.

Thursday Evening, March 12th.

We come, on this evening, to The Rt. Rev. William T. Manning, D. D., Bishop of New York. All that has been said in the three paragraphs preceding might be applied to his name.

Everybody knows his exceptional talents, which have led him to his present eminent position. It is an act of courtesy indeed on his part, and it is a signal honor to us, that he is willing upon this date to do what he possibly has not done since his elevation to the Metropolitan Episcopate; that is, make a special visit this far from home to render this one evening's service. We welcome him the more because of what some of us have felt to be unwarranted controversy waged around him in certain late unpleasant episodes.

Thursday Evening, March 19th.

Rev. Frederic S. Fleming, D. D., is Vicar of the Chapel of the Intercession, Trinity Parish, New York. His congregation there has the unique distinction of being probably the largest in its number of communicants of any Episcopal Church in the metropolis. He has been successor, for less than a year, of Rev. Milo H. Gates, D. D., now Dean of the Cathedral of St. John the Divine. Dr. Fleming has been invited purposely, because he represents so definitely an extreme type of churchmanship. It is the purpose in this program to secure representatives of as many types as may be. It will be remembered that, a year or two ago, he was the choice in this Diocese of the extreme High Churchmen, namely the Catholic Club, when it was sought to elect a Bishop Coadjutor. He is an outstanding figure and an eloquent preacher.

Thursday Evening, March 26th.

The Rt. Rev. Charles Edward Woodcock, LL. D., Bishop of Kentucky, will close the series. He has done this each of three years foregoing. His popularity for so many Lenten seasons at the Garrick Theatre has heretofore guaranteed the largest congregation of all on his evening. This year will be his twenty-fifth consecutive visit to Philadelphia. He is a personal friend of all of us and well known by this time practically to everybody in the Diocese. He needs no further comment, eulogy or introduction. It is hoped that, on every one of these nights, the church may be filled to capacity. And it will be, if only we can succeed in getting the project sufficiently announced and widely enough known. All of those who read this can do their part.

Other Features, Lenten Schedule.

On another page of the Parish Helper there is a reprint in facsimile of cards prepared for distribution. They announce, for example, the Monday evenings with the Young People in the Parish House; the Party-Services for Children on Wednesday afternoons; the weekly celebration, on Fridays, of the Holy Communion and the Four o'clock Sunday Afternoon Services in Church. Each one of these last will be distinctive. They are announced in detail elsewhere.

Lenten Monday Evenings.

On Monday evening, February 9th, a group of the young women and girls for so long a time interested in the Monday Night Meetings at the Parish House, assembled to make plans for a Pre-Lenten Party for all the young people, boys and girls together, on the following Monday night, that is, February 16th. This in turn will lead up to the beginning of the Confirmation-Alumni Service-Meetings on the six successive Monday nights in Lent.

Supper is prepared by and for the girls on those evenings, from half-past six onward, so that anyone who wishes may come as far as the Parish House on their way from work, to avoid the long journey home, and yet be present for the hour from eight to nine o'clock. For a number of years past, these times have been delightful and it is hoped that even more members of the Alumni Association, etc., will be present to participate in the little service and enjoy whatever may be in store in the way of studies, information, experiment, instruction.

For some time, year after year, we have attempted to introduce novel features. Just what they are going to be this year it is not possible to announce in advance, but everybody will learn from week to week. Mrs. Treston and Mrs. Betson will have charge of the supper arrangements. The only important point in this connection is that all those who intend to be present should make it known in advance on each Monday night regarding the following Monday. This is the best opportunity we have throughout the year of reassembling everybody in the same way that they have been accustomed to at the Church Farm.

Annual Confirmation Service.

We seldom know, when we make announcement at the beginning of Lent, regarding classes for confirmation, who or how many persons will appear. We know that certain children of the parish have arrived at so-called years of discretion: this is at, say the age of fourteen or thereabouts. We also know that some grown men and women, recently come to the church, or occasional attendants at services, have never been confirmed. But we never know how many of these will appear at the time or times set for so-called confirmation instruction.

Confirmation Class.

It is not necessary to attend a class in order to be confirmed. Especially is this true in the case of adults. Every year some adult says that he or she would like to be confirmed, but that they do not want to attend some class or learn some catechism. Such attendance is not necessary. This is said, even though it might be helpful to make any one more intelligent in regard to the meaning of confirmation. In the case of children, the best confirmation instruction is the continuation of their attendance in the Sunday School. Confirmation is not a finishing course for them, nor a substitute for such a school.

Children and Adults.

The instruction for adults aims to set before those who seek it an intelligent presentation of the religion of Christ. It gives an opportunity for every one to ask questions, to set forth the unfamiliarities or objections in the form of worship of the Episcopal Church and to straighten out some of the difficulties in their thinking about the meaning and purpose of the aforesaid Christian Life.

Confirmation is, in fine, the act of enlistment in the active service of Christ. Both adults and children know pretty well whether or not they want so to enlist. They will learn best, as do soldiers, after enlistment, or as members of a dancing class after they enroll, Sunday by Sunday, year by year, the duties, responsibilities

and privileges of this Christian fellowship. Also they will learn best, simply by coming to church, the details of worship peculiar to the liturgy of the Episcopal Church. There is no such thing, in this connection, any more than in the above, as instruction through a correspondence school. The only way to learn to swim is to get into the water.

Personnel of the Class.

The Rector is anxious to know, as soon as possible, the names of all those who are thinking of confirmation this year. The date is the Fifth Sunday in Lent. That date has been traditional here for forty years. This year it is April 6th, at the Four O'clock Service. Bishop Taitt will be the visitant. For children, a class will meet on Monday evenings, with Miss Wurtele, in the Parish House. Will not any or many others please speak to their Sunday School teachers or speak to or write to or telephone the Rector. He will make any engagement or see them and talk with them at any time or place they may desire.

Four O'clock Sunday Afternoons.

I promised above to speak of this series in detail. Dr. Matthews, the Choirmaster, is laying plans and making special preparation. It only remains for those who read this to make the facts as widely known as possible. The special features of these events will be notable. It is expected of course that the congregations will be, as always, made up largely of people other than our own distinctive members of the parish. We already have a mailing list of as many as six or eight hundred names and addresses of persons who have expressed their willingness and desire to receive notices of special things like these. If they will give others this message, many will come. It is incumbent upon them in their turn to make known the following facts—to others and still others.

Sunday Afternoon, February 22d.

The choral part of this service will be liturgical music of the Russian Church, including "Hospodie Pomolui" and the famous "Credo" by Gretchaninof, one of the present day com-

posers who is to appear in Philadelphia in March in a recital of his own instrumental and vocal compositions, under the auspices of the Philadelphia Forum. The words will be sung in Russian which would be an unusual accomplishment for any group and one that our Choir alone would seem competent to undertake.

Sunday Afternoon, March 1st.

On this day there will follow appropriately, and by contrast, selected liturgical music of the Anglican Church. The numbers will include the "Credo" and the "Sanctus" of the St. Cecilia Mass by the French Composer, Charles Gounod. These excerpts from that Mass are perhaps more popular and better known than any other settings in the whole realm of English Church Music. They find place in our Choir's repertoire annually and preferably and appropriately in Lent. Nowhere else are they rendered so well.

Sunday Afternoon, March 8th.

On this day Mrs. Dorothy Johnstone Baseler, Harpist, will make her annual visit of a Lenten Sunday. The program will consist of Instrumental Numbers by harp and organ, together with solos in both the Prelude and Postludium. The anthem, which lends itself especially to harp accompaniment, "O Lord Most Holy," Cesar Franck, will be rendered by the full chorus choir together with one or two other anthems of the same import.

Sunday Afternoon, March 15th.

Excerpts from the "St. Matthew Passion," including some of the familiar chorales will be rendered. This service will be of timely interest, because the work in its entirety is to be rendered just that week by the Philadelphia Orchestra and a large chorus. An ever growing interest in the music of Bach seems to justify the long time estimate of him as the greatest of all composers of sacred music.

Sunday Afternoon, March 29th.

The first act of Parsifal, the famous "Sacred Festival Music Drama," will be sung by the Choir with organ accompaniment. This includes the "March of the Holy Grail" and some

of the most beautiful music of the whole work is contained in this part of the drama. Such a service has been rendered in this church several times previously; but not for several years past. Its rendition at this time is owing to many requests for its repetition.

Service of Lights.

I have wanted at some point, and perhaps this is the best, to report an incident already past which was so greatly enjoyed by a large congregation; namely, the Service of Lights which we had in the Epiphany Season. In particular, tribute should be paid to the excellent work of the eight young lady ushers and a corresponding number of young men who not only ushered and seated the congregation so efficiently but who being vested took their place in the procession of the choir carrying candles which were the only illumination of the church. The entire service was conducted in this impressive silence and dim lighting with only the chancel illuminated. Now that we have done this for the past two years, it would seem to have become a tradition.

Visiting Preachers.

On Sunday, February 8th, the Rector was compelled to be absent, owing to an engagement made several months ago, preaching to the students and faculty of St. Stephen's College, Annandale, New York. Rev. Royden K. Yerkes, D.D., was good enough to take his place at home. On Sunday, February 1st, we had the privilege of a visit from Rev. Malcolm Peabody, Rector of St. Paul's Church, Chestnut Hill, Chairman of the Field Department, Board of Missions in this Diocese, who edified us greatly by telling the story of the attempted Advance Program of the Church as it involves commitment of this diocese to the task of raising this year \$113,000 to supplement other funds in hand and so make more effective the present agencies of missionary endeavor. This is the second time this season we have been honored by such visits, at the request of the diocesan authorities, etc. The former case was that of the First Sunday in Advent, when we listened to Dr. John W. Wood, Executive Secretary of the National Council, Church Board of Missions, New York.

The Christmas Season.

I know it is late, but I trust it is not too late, to write a few words in retrospect regarding Christmas. There were the many services and manifold activities, both in the church and parish house. I think we are safe in saying that the church itself was more beautifully decorated than usual, thanks to long experience and the aid of a dozen boys who did the work. Likewise, there was more largess distributed and more gifts were exchanged than commonly. More baskets, flowers, fruit, coal and other things were given out.

Christmas Bounty Fund.

In this connection, I think a few words should be said; because certain things were most gratifying. At the usual time, and without making any fuss about it, we sent a letter and a subscription envelope apiece to as many as four hundred families and individuals. Returns came back from as many as three hundred and forty-five of these, in addition to such offerings as may have been made in church at the hours of service. This certainly is enough to make any parish proud of itself. I mean the willingness of so large a number of persons to do their part, without regard to amounts involved.

Sources of Contributions.

The truth is these latter ranged all the way from a check for two hundred dollars to an envelope containing a silver twenty-five-cent piece. The total amount and the analysis of the same, in its designated parts, appears in the column headed Parish Record. But perhaps this summary in the form of a narrative is justified. I know that a great many people have aversion to statistics. They pretend that they cannot add up a column of figures twice and get the same result two times; but they can read that simple school book English.

Special Designations

Among the items included there were such designations as these: "Rector's Discretionary Fund"; "As Mr. Steele desires"; "In Memory

of Mr. and Mrs. William Groves"; "Rector's Discretion"; "Pastor's Discretion"; "Christmas Fund"; "Charity"; "Rector's Discretion"; "Your Own Discretion"; "In Memory of Mrs. Cherry, from the Family"; "In Memory of A. W. Bitner"; "Christmas Flower Fund"; "In Memory of our Baby Teddy"; "In Memoriam"; "Christmas Bounty, or other use which may be needed"; "In Memory of the Traband Family"; "In Memory of M. E. Hirst"; "To the Best Use"; "In Memory of Mrs. J. C. Dawson"; "Rector's Fund"; "Rector's Discretion"; "Divinity Student"; "Diocesan Missions"; "Church Farm"; "For the Farm, from the Yarnall Children's sale of Pumpkin Pies"; "For the Decorations"; "Sunday School Christmas Fund"; "Episcopal Hospital"; "As you desire"; "As you think best"; "For the Poor Families"; "At Rector's Discretion"; "To be used for the Poor"; "In Memoriam, 1904-1930"; "Either for flowers or the poor"; "The Church Farm"; "The Loneliest Person you know"; "Women's Bible Class Offering"; "Those in Need"; "In Memory, Mr. Town"; "Mothers' Meeting Supper"; "For Flowers"; "Christmas Bounty and Rector's Discretion".

Appeal for Clothing.

The Parish Visitor wishes to make an appeal for clothing of any kind and in almost any condition, whether for old or young, for distribution in her work at this winter season. Everyone knows how extreme are conditions, because of unemployment and distress among a large number of families. Appeals for just this kind of articles are being made on all hands of course, but it would be unfortunate if the church should be the chiefest sufferer because of neglect or misunderstanding on the part of our own church people. Miss Wurtele is also being provided, from several sources, with food-supplies in the form of bread for distribution once a week, certain quantities of canned groceries and orders for daily delivery of quarts of milk to a number of families. These are only illustrations of the kind of things that can be done, that need to be done and more of which could be done, if she had more numerous and more regular sources of supply. Send to the Parish House at any time or, for further information, call her on the parish telephone, Pennypacker 2883.



Sermon



Preached Sunday, January 18, 1931

St. Luke and The Epiphany

Text:

"Stand in awe, and sin not; commune with thine own heart and be still." Psalm 4:4.

Preface.

I have recently been reading a book by one, George Stevens, D. D., entitled *The Development of a Christian Soul*, from which some of the points of this sermon are gathered. Especially interesting is the chapter, *Concentration of the Soul on God*. The thought involves two things: viz., the Object on which we concentrate attention, and the mental act of concentrating on the Object. In religion, the Object is God, or some Aspect of His life and work. Our present purpose, however, is with the mental act of fixing attention on Him—its difficulties, methods and results.

Introduction.

In beginning what I have to say, I am at a loss whether first to state at length the substance of my discourse and follow with a list of illustrations; or to marshal these latter first, to introduce an argument. Whichever way one chooses, this is the point I wish to make. Attention is waning at present, as in contrast to the past, attention to the facts and forces of religion. On all hands, it is lamented that more people do not go to church. Wherein lies the fault? Whose failure is it?

Is it because religion and the church are not worthy of more vital thought and interest? Or is it because so many people have become so shallow that they underestimate the value of the things of God? Are they so busy with affairs of lesser worth that they fail to give these their deserved attention? Here would be the

place for illustration. One might cite long lists of silly explanations and excuses. There is no accounting for tastes. The whole matter is one of choice. I want therefore, please, to speak of four things and in progressive order: attention, concentration, meditation, contemplation.

Wastefulness.

The thing that most impresses one who looks about him is the grievous waste that marks the whole church as an institution and the utter trifling with the ordinances of religion. There is waste of money; there is waste of time. Taking the Christian Church the world throughout, its property values, its endowments and emoluments, it is the hugest financial embodiment in existence. Yet it is utilized, to speak broadly, only one day out of seven and, upon the average, only a limited number of hours of that day. In the matter of time, one day out of seven, that is to say one-seventh of all the time there is, is set apart theoretically for religious uses; yet that time is utilized, for its appointed purpose, only fractionally at best, in its number of hours; and those hours are utilized, to their best advantage, by how pitifully small a proportion of people.

Worst of all, the thing that grieves one who takes his religion seriously and to whom it seems that an act of worship ought to be engaged in as actively, as attentively, as absorbedly and with as marked exclusion of all other matters as a football game, a prize-fight or a moving-picture performance, the thing that grieves him, I say, is to see the listlessness, the limited attention to the matter in hand, the lack of concentration, the infrequency of meditation worthy of the name and the al-

most utter absence of anything approaching contemplation, in the practice of the average congregation. So many people in the house of God have no conception of being in the presence of God. Here come we then to the first of our four words,

1. Attention.

There are two ways in which the attention is arrested and fixed. The object to which we attend may be presented, or it may present itself, so strongly and so vividly that the mind is at once turned from everything else and carried to that object. It cannot help attending. An alarm of fire, a very loud noise, a cry in the night-time, or an interesting story will do it. A paragraph in a newspaper may be able to fill the mind and hold our thought. An act of heroic daring will arouse our admiration. A disaster to others will disturb us with serious alarm. In cases of this kind, we have taken no deliberate part ourselves. The deed was done; the tale was told: our attention was involuntary. Some writers, some speakers, have this gift of arresting and holding the mind; those who read their works or listen to their words cannot help attending. This is one way in which attention is arrested and fixed. That way is easy. It is familiar. It is common to all.

On the other hand, attention may arise in this way. We know that we ought to give our mind to some subject or task or duty. It may not be attractive in itself. But it ought to be done, and we will to do it. We deliberately turn to it, and away from what is more clamorous. It is plain that there are two sides to this second act in turn: the side on which we exclude from our mind all other objects which attract us and the side on which we set our mind on the one object of our choice. In ordinary speech, we use these interchangeably. However, they are not the same. We cannot turn the mind away from what is attractive and fix it upon nothing. Indeed, we cannot turn it at all unless we turn it to something. It is futile to ask a man to cease thinking of what

fascinates him and holds his attention, without putting before him something else to think of. A merely negative command in this regard is really no command at all. Nature abhors a mental, as much as any other kind of, vacuum. There is necessary therefore

2. Concentration.

We are speaking now in a very particular way of the concentration of the mind or the attention on God. To worship, it is necessary that we so concentrate. This may be done in one or other of the two ways mentioned. God may be so presented to us that we surrender our whole thought to Him at once. Or we may also, of our own free choice, quietly and thoughtfully, give time to cultivate what is properly called the "Presence of God". Danger, in the spiritual life, lies in the incessant appeals which are made upon our attentions by the outer world. Temptations to do specific acts of evil are but a small part of it. Our temptations take the form rather of keeping the mind too busily occupied with other matters. Some of these are in themselves worthy, important, even necessary. But they are different. They are things, it seems, that must be done. And the matters which must be done seem so to increase in number that the whole of our waking time is filled up. It will be so filled up—if we allow it to be. That is the whole point.

In the spiritual life, the chief necessity, then, is time. Maybe not much time, but definite, specific and appointed time. We must carve out of other engagements a certain period, longer or shorter, which will be devoted exclusively and strenuously to the nurture of the inner life. This becomes an enclosed space, a kind of mental cloister, where we are alone. This solitude we can create anywhere. I say it can be created anywhere; but it seldom is. It would be difficult to do it, for example, in the Broad Street Station. It would be almost as impossible in most people's places of work and at times of their daily occupation. But place and time are appointed and reserved for

this. To occupy that place and pre-empt that time with other matters and still expect the benefits that would accrue from their proper use is as inconsistent as to expect to have one's cake and eat it too. There is stern necessity that, to the affairs of God, time must be given—and in a proper place.

3. Meditation.

There are two spiritual exercises which are dealt with in all works of devotion. One is called meditation. It consists in the application of the whole mind to, say some passage of scripture, some doctrine or grace, some saintly life or some point of religious history. We might say that meditation is a method of reading without printed words before us. Now, as all readers know, reading may be a very lazy act of the mind, involving no serious attention at all, or attention only by fits and starts. On the other hand, we can read with a definite purpose, our whole mind alive and bent on the understanding and mastering of a given subject. This studying, and reflecting, and applying constitute meditation.

In meditation, for example on a given passage or pronouncement, we try to realize as clearly as we can the circumstances of the writer, or the speaker or the person he describes. With knowledge we have already acquired, we figure to ourselves the place or the object or the person. We live through the narrative, in our imagination. We enter into the feelings of the people who appear in it. In this way, we are trying to produce an impression upon our minds such as we should have received had we been present and witnessed what then took place. There is no mental strain in this exercise, and no waste of time. During the moments when we are thus engaged, when our spirit is busy with itself, prayer comes naturally. We are humbled; we are thankful for the mercy of God; we reach out to a better life; we receive courage; we make resolutions and commit ourselves in simplicity to His care and guidance. The purpose of such meditation is threefold: the purifying

of our conscience, the moving of our hearts, and the directing of our wills toward God.

4. Contemplation.

There is another attitude one distinctly advanced, which the soul may take in its approach to God, that of contemplation. Contemplation differs from meditation in this, that it enters into what may be called a closer relation to God. It is the attitude of the soul to God as He is in Himself. One writer describes the difference in this way: "Meditation is detachment from the things of the world in order to attend to the things of God; contemplation is detachment from the things of God in order to attend to God." Waiting upon God, with attention, resignation and self-surrender, this is the note of contemplation. Such is the highest point of concentration; it is the concentration of the whole being in quiet, silent attention, in listening for any indication of His will, together with any reproof or exhortation from Him to our conscience. When we come thus into His Presence; when we thus adore Him with silent reverence, we find ourselves the more ready to obey His voice.

It will be seen from this that the difference between meditation and contemplation is not one of contrast, but one of degree. Meditation, in any sincere heart, rises from time to time into contemplation. Contemplation has its roots in meditation. Contemplation lives and moves in the sense of the indwelling presence of God. It aims at seeing Him. Contemplation is the same kind of sight as the attitude of the poet's soul to nature. The difference is in the object, which makes the difference vast indeed. Just as God transcends His works, so does the effect of the contemplation of God on the soul transcend that of the contemplation of nature. It deepens and purifies the whole spiritual being; it drives back, or rather it annihilates temptation; it detects faults which were before unknown and unsuspected.

Requirement.

For this four-fold exercise of the spirit, quiet is necessary. Said Richard Cecil, "Solitude is

my great ordinance." It would seem that Our Lord Himself required this. If He did, who can dispense with it? But there is another point. The ripest thinking of the finest minds can be achieved only in the hours of solitude. This is for the reason that such thinking springs, not from the understanding or the direct activities of the mind, but from the welling up of the mind's whole experience. In our best moments, we are neither acquiring knowledge nor purposely exercising our minds upon problems; we are rather listening to what our deeper, wiser self is telling us. The flashes of inspiration that come to men, the sudden insight into deep things which have long baffled them, the leap of the soul into light or fine action, are the results of brooding thought. They may even come in times of sadness, or of silent wonder at the thwartings of one's life in God's Providence.

Living as we do in a time of the most intense activity, when it would appear to be almost a crime to spend time in reflection, we must remind ourselves that some one's reflection lies at the source of all activity that is worth the while. Therefore, the more active a generation is, the more needful it is to draw from the deepest wells. The religious life of such a time as this demands that it be nourished and fed, not on the chance thinking of a crowded day, but on the strongest and most massive truths of God. Out of such silent contemplation of God arise the courage and the strength that we sorely need.

Conclusion.

Caroline Stephen, writing on this subject in a book called "Light Arising," has a passage that presents all we have said in summary. Says she, "The inward silence and stillness for the sake of which we value and practice outward silence, is a very different thing from vacuity. It is rather a putting behind of hurrying outward thoughts, and an entering into the region of central calm. And let us remember that it is a condition to be resolutely sought for; it is not a merely passive state into which we may lapse by accident. In seek-

ing to be still, the first step of necessity is to exclude all disturbance and commotion from without. But this is not all: there are inward disturbances and commotions to be subdued. This must be done with a strong hand. There is a natural impulse to fly from the presence of God to a multitude of distractions. This we must resolutely control, if we would taste the blessedness of conscious nearness to Him.

"I believe that the way to achieve this resolute self-control is through a deliberate act of attention to our own highest conceptions of the nature and will of Him with whom we have to do. It may be that, to achieve it, requires a struggle of the will. It is a struggle, not only for steady attention, but for submission. Many and sore conflicts may have to be passed through, before we can be gathered into that peace of God which awaits the humble heart and the contrite soul. Words may help, and silence may help; but the one thing needful is that the heart should turn to its Maker as the needle turns to the pole." For this, four things are necessary: attention, concentration, meditation and contemplation. Thou must stand in awe and sin not. Thou must take time to commune with thine own heart. While doing so, thou must be still. Being still in this way, thou shalt know that I am God.

Collect.

"O Thou, Almighty God, in whom we live and move and have our being, help us to hold fast thy peace that passeth understanding. Thou who seest where we are blind; thou who knowest where we are ignorant; we beseech Thee, hear us in Thy patience and dismiss us with thy blessing. Grant us faith and hope and charity, and in abundant measure. We implore thee, be the crown of all our joys; be our abiding shelter in our every sorrow; and be pleased to pardon, in thy mercy, all our sins. Lead us, we pray thee, through all weariness and trouble and temptation to thy heavenly fold, where peace and joy forever dwell. We ask it for the sake of Jesus Christ, our Lord. Amen."

MEMORIAL ALTAR FLOWERS.

- Dec. 7—In Memory, Mrs. Herbert M. Howe and Mr. John Fell Howe.
 Dec. 14—"In Memoriam."
 Dec. 21—Memory, Mrs. Charles C. Harrison.
 Dec. 25—Mrs. John F. Lewis and Mrs. Edward Ilsley.
 Dec. 28—Mrs. H. M. Howe, Mr. J. F. Howe.
 Jan. 1—Mrs. Frank S. Evans.
 Jan. 4—"In Memoriam."
 Jan. 11—"In Memoriam."
 Jan. 18—"In Memoriam."
 Jan. 25—"In Memoriam."
 Feb. 1—"In Memoriam."
 Feb. 8—Memory, Dr. E. S. Lemoine.
 Feb. 15—Memory, Eleanor J. Fox.
 Feb. 22—Memory, Mr. & Mrs. Malcolm Lloyd.
 Mar. 1—Memory, Mary Howe Robinson.
 Mar. 8—Memory, Mr. & Mrs. Theodore Voorhees.
 Mar. 16—Memory, Rose Marie Gesswein.
 Mar. 23—Memory, Mr. Edward C. Dale.
 Mar. 30—Memory, Mrs. Benj. Ford Orton.
 April 2—Maundy Thursday: Girls' Club.
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 Apr. 12—Memory, Marjorie Thornton Moore.
 Apr. 19—Miss Sidney Lafourcade.
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 May 24—Whitsunday: Mrs. Francis T. Stewart.
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 June 28—Mrs. James Treston.
 Sept. 6—Memory, Anna McCleary Hutchinson.
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 Oct. 25—Miss Martha E. Yerkes.
 Nov. 1—Memory, Mr. & Mrs. Nath. Burt.
 Nov. 8—Women's Bible Class.
 Nov. 15—Mrs. Aubrey H. Gillingham.
 Nov. 22—Memory, J. P. M.
 Nov. 26—Mr. and Mrs. John A. Lewis.
 Nov. 29—Memory, E. H. Y.

RULES FOR HOLY COMMUNION.

1. When you come forward to receive Holy Communion be careful not to crowd other people. Try also to let members of families kneel side by side. It often means much to them. Remember that consideration for others is nowhere so fitting as at the Lord's Table.

2. When you come to the rail try to kneel as near as possible, so that your feet will not obstruct the way of those behind you.

It is a most thoughtful custom to kneel in the proper place and thus not inconvenience those who follow.

3. Receive the Elements into ungloved hands. The rubric directs that they are to be received **into the hands** of the people. It is well to place the palm of one hand on top of the other and receive the bread from the hand of the Priest in the upper hand.

4. **Be sure to take the Cup or Chalice into your hands.** Grasp it firmly and guide it to your lips. The hats of women who kneel often make it impossible for the celebrant to see their faces. Drink from the Chalice without turning it.

5. Pray while you are kneeling at the rail. Strive fully to realize what the service means. Pray especially for greater love to God and for your neighbors. Be sure, too, to offer a prayer of thanksgiving at this time.

6. When you return to your seat continue your prayers and thanksgiving. You should learn to use your Prayer Book to this end.

7. Never leave the Church till the **Benediction** has been pronounced, unless absolutely compelled to do so. You would not leave the house of a friend before the meal was finished except for serious cause. The Lord's Supper is far more important.

8. Be sure to come to Holy Communion regularly, at least once a month, and also on **Christmas Day** and **Easter Day**. These days have long been recognized in the Church as great days of obligation. No religious habit can be of greater spiritual value than that of regular attendance at Holy Communion. As this service best expresses the idea of self-consecration to God, it is bound to bring a peculiar blessing.

Parish Record

The amount of money contributed in Gallery Envelopes, counted and sent to the Accounting Warden, for December was \$322.10; for January, \$132.00

Baptized:

Dorothy Mae Cook.

Transferred:

To Calvary Church, Germantown, Pa.
Mrs. Howell S. Zulick.

Married:

Jan. 10—Alfred Van Osten and Irene Brennan.

Buried:

Dec. 10—Sarah R. Garde.
Dec. 20—William G. Thomson.
Dec. 30—Annie Van Kirk.
Jan. 13—Elizabeth W. Wilcox.
Jan. 16—Jay H. Wilking.
Jan. 21—William Henry Garges.

OFFERINGS IN DECEMBER.

Dec. 7—A. M. Communion Alms ...\$	67.25
Dec. 7—P. M. Diocesan Treasurer..	15.80
Dec. 14—A. M. Diocesan Treasurer ..	48.40
Dec. 14—P. M. Diocesan Treasurer..	25.95
Dec. 21—A. M. Diocesan Treasurer ..	75.00
Dec. 21—P. M. Diocesan Treasurer ..	33.00
Dec. 25—A. M. Christmas Day: Dioc-	
esan Treasurer	112.75
Dec. 28—A. M. Diocesan Treasurer ..	56.30
Dec. 28—P. M. Diocesan Treasurer ..	85.25
Total offerings in De-	
cember	\$519.70
Additional Amounts.	
Diocesan Missions	\$50.00
Grand Total for De-	
cember	\$569.70

OFFERINGS IN JANUARY.

Jan. 4—A. M. Communion Alms	\$81.10
Jan. 4—P. M. Diocesan Treasurer...	63.50
Jan. 11—A. M. Diocesan Treasurer...	57.20
Jan. 11—P. M. Diocesan Treasurer ..	21.75
Jan. 18—A. M. Diocesan Treasurer...	59.40
Jan. 18—P. M. Diocesan Treasurer...	21.15
Jan. 25—A. M. Diocesan Treasurer...	57.95
Jan. 25—P. M. Diocesan Treasurer...	23.25

Total Offerings in	
January	\$385.30

Additional Amounts.

Rector's Discretionary Fund	\$ 100.00
Church Farm	25.00
Poor of the Parish	10.00
Special for two families	10.00
Christmas Moneys:	
Christmas Bounty Proper	\$1,604.08
"Parish Helper"	315.12
Church Farm	132.50
Otherwise Designated ...	50.00
Rector's Discretionary	
Fund	107.80
	\$2,209.50

Total Additional in January	\$2,354.50
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Grand Total in January	\$2,739.80
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The "Parish Visitor" acknowledges with thanks the receipt since the last "Parish Helper" of books, magazines, clothing, flowers, jellies, cakes, all kinds of donations from: Mrs. Joseph Bonn, Mrs. John W. Klopp, Mrs. Mary McNeill, Mrs. Caroline Zintl, Mrs. C. L. Buch, Mrs. Edwin G. Strang, Mrs. A. H. Yarnall, The Misses Burt, Mrs. H. C. Banks, Miss Helen Bonner, Mrs. Rachel McClay, The Misses McClay, Mrs. Charles Currie, Mrs. Jennie Lawn, Mrs. Elizabeth Hanna, Mrs. John F. Lewis, candy; Miss Elizabeth Quinn, Miss Florence Marnie, Mrs. Mary G. Cole, Mrs. Dwight Lowrey, Miss Ella G. Hesser, Mr. H. A. Matthews, Miss Edith Weber and Mrs. Charles Currie large quantities of bread; Robert Crawford, flowers; Mrs. Madlung, Christmas basket; Mr. Chas. Y. Fox, tea and oranges; Mrs. Wm. H. Lloyd.

ANNUAL ACCOUNTING OF ALL FUNDS.

Fiscal Year January 1, 1930-December 31, 1930.

I am well aware, regarding this whole tabulation, how many persons say and honestly feel that they have no head for figures, no knowledge of finance. I beg you, however, to look over these columns with care. They require no great erudition. And a study of them will enlighten any so inclined upon the whole financial status and condition of their parish.

**FISCAL YEAR JANUARY 1, 1930, TO
DECEMBER 31, 1930.**

Current Cash Receipts.

Income from Investments	\$26,850.89
Pew Rents	6,278.87
Gallery Envelope Subscriptions ..	1,967.64
Income, Mortgage, 17th and Summer Sts.	3,000.00
Rental, 332 South 13th St.	1,800.00
Miscellaneous Sources	143.26
	\$40,042.66

Cash Expenditures.

Salaries: Rector, Parish Visitor, Parish Secretary, Verger, Pension Retired Verger, Supply Preaching and Assistance....	\$15,165.00
Parish House Operation: Salary of Janitor, Salary of Janitress, Supplies and necessary purchases	2,031.00
Choir Appropriation	8,500.00
Miscellaneous Music Account: Lenten Services, Choir Library, Care of Vestments, Stipends for occasional services, and sundries	844.84
Care of Organ and Piano	283.00
Electric Light and Power, meaning the lighting system of both Church and Parish House, together with Gas Bill, both meters, generators, etc., of the organ	588.55
Repairs to Property: Carpentry, Plumbing, Boiler, Painting, Electrical Supplies and sundry repairs	395.02
Advertising	820.50
Stationery and Printing	377.74
Telephone	151.75
Episcopal Fund, \$606.33; Convention Fund, \$402.81; and Sustentation Fund, \$196.53, paid to Diocese	1,205.67

Church Pension Premiums	675.00
Automobile Expenses	243.40
Coal, Year's Supply	597.50
Insurance: Fire, Liability and Burglary	1,066.62
Stipend, Assistant to Accounting Warden	250.00
Christmas Greens	49.00
Preaching Mission, Appropriation.	850.00
Rental, Safe Deposit Box.....	50.00
Extra Office Help	530.57
Christmas Prerequisites	150.00
Church Laundry	100.00
Auditing Books	40.00
Water Rent	20.00
Boiler Inspection	43.34
Prayer Books	247.50
Carpentry and Painting	338.29
Typewriter	80.00
Generators for Organ	593.22
Supplementary, "Parish Visitor" ..	600.00
Sundries	580.27

\$37,467.78

Church Farm:

Caretaker and Farmer	1,200.09
Taxes	342.79
Insurance	90.72
Protective Agency	149.45

\$ 1,782.96

Real Estate: 332 So. 13th St.:

Taxes	555.00
Water Rent	26.15
Repairs	16.92

\$ 598.07

\$39,848.81

Total Income\$40,173.15

Total Expenses 39,848.81

\$ 193.85

RECTOR'S ANNUAL REPORT

of

OFFERINGS AND CONTRIBUTIONS

Fiscal Year January 1, 1930, to December 31, 1930.

This form of tabulation is the familiar one of previous years. All items fall under the accustomed headings save that since the change adopted years ago of sending Sunday Offerings in totals month by month to one Diocesan Treasurer at the Church House, there to be allocated, there are few special items apart from that long list of Sundays. It would only consume space to itemize weekly amounts by dates. It will be under-

THE PARISH HELPER

stood that money described as sent to the Diocesan Treasurer includes offerings at services both morning and afternoon.

The exceptional cases were:

Series of Twelve First Sundays in the Month, Communion Alms, Poor Fund\$ 767.87
All other Offerings, Diocesan Treasurer, sent and reported 3,453.31

Total \$ 4,221.18
Except Easter Offerings, as analyzed in "Parish Helper" of 1930, showing:

Designated:
Easter Decorations\$ 300.00
Girls' Club Flowers, Maundy Thursday 30.00
Church Farm Contributions from 13 people 192.00
Income from Harding Fund 60.00
Income, Bond (Anonymous) 65.00
Sunday School Mite Box 50.00
Mothers' Meeting, Church Farm .. 129.46
Bible Class, Church Farm 80.00

Total Designated \$ 906.46
A. M. Rector's Discretionary Fund 2,327.34
P. M. Rector's Discretionary Fund 122.50

Total Easter Offerings \$ 3,356.30

Those were Sunday "Offerings." Besides these there were "Subscriptions" to various Treasurers not passing through the Rector's hands:

Altar Society (reported by Treasurer) Annual Dues from Members and Altar Flowers (Partial)\$ 95.00

There were also various moneys which may best be described "Designated." They all passed through the Rector's hands, but were not placed in the Alms Basin on Sundays:

Special Gift to Church Farm, two donors\$1,000.00
Church Farm, from 70 persons 1,437.00
Printing of "Parish Helper" 303.00
Diocesan Missions 50.00
Episcopal Hospital 25.00
Missionary Quota 100.00
Diocesan Committee 100.00

\$ 3,015.00

Then, too, there were certain "Contributions" made in many ways, impossible at the hour of service in Church; which yet passed through the Rector's hands rather than through the hands of the Treasurer:

Poor Boxes Opened during the year\$ 7.50
Rector's Discretionary Fund 419.00
Coal for Distribution 15.00
Preaching Mission 5.00
Printing Church Vocabulary 90.50
Chestnut Hill S. S. Class 12.00
Children's Work during Lent..... 15.00
Christmas Especially Designated.. 1,060.09
Christmas Bounty Fund 1,398.00

Total \$ 3,022.09

Accrued interest on all accounts in the eight different banks in which the above several accounts are kept \$ 48.29

Grand total of all moneys received, administered and accounted for by the Rector, distinct from moneys elsewhere reported by the Accounting Warden \$13,757.86

To the Vestry of the Church of St. Luke and The Epiphany.

Gentlemen:

I hereby certify that I have examined the books and accounts of the funds which are administered by Rev. David M. Steele, Rector of the Church of St. Luke and The Epiphany, and have found same to be correct.

The audit covered the period of twelve months ending December 31st, 1930, and comprising the following funds: Rector's Discretionary Fund, "Parish Helper" Account, Church Farm Account, St. Luke's Home Fund, Anna Howell Lloyd Memorial Fund, William Henry Barnes Memorial Fund, Louise Harrison Memorial Fund, Helen Kirkbride Morton Memorial Fund, Sunday School Legacy, Joseph Fittzell Legacy, Henry Harding Legacy, Anonymous (Rector's Discretionary) Fund, Alberta Buch Memorial Fund and the Edward T. Dobbins Fund.

Very respectfully yours,

A. W. MARSHALL,
Accountant.

Dated February 2, 1931.

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and

Actions for ringing TOWER
CHIME BELLS from the
Organ keyboard.

Maintenance Contracts.

Rebuilding

Repairing

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Both Phones

Frank E. Wallace

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J. F. Buchanan & Company

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ST. LUKE and THE EPIPHANY

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All Dresses and Plain Coats
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COLES & WURTS

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Bell Telephone: PENnypacker 0811

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52nd St. and Baltimore Ave.
Allegheny 1400

Wilbert O. Springer

SUCCESSOR TO
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CARPENTER BUILDER
CONTRACTOR

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PHILADELPHIA, PA.

The October 1931

Parish Helper



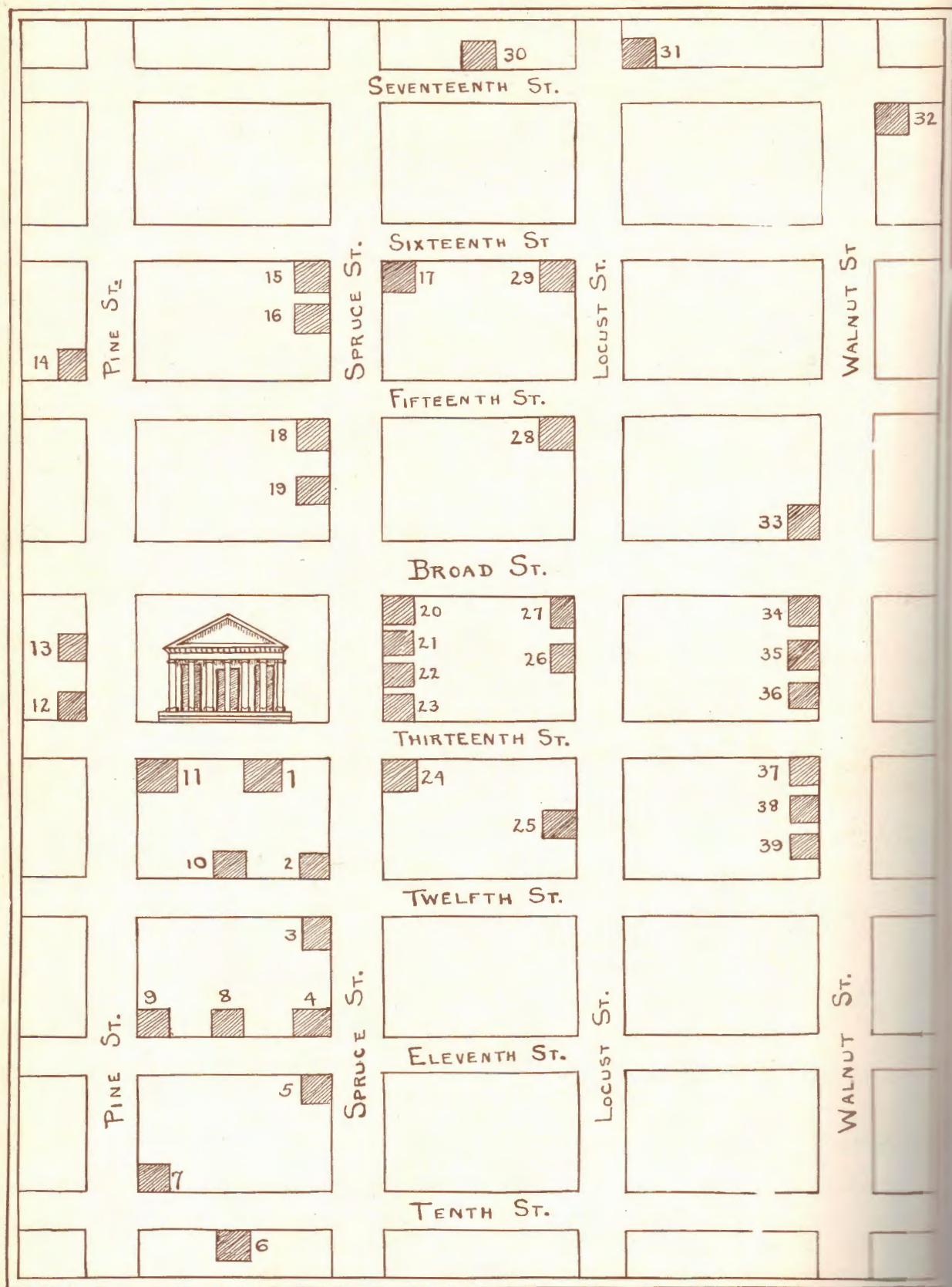
St. Luke and The Epiphany

(Protestant Episcopal Church)

330 South Thirteenth Street - - - Philadelphia, Pa.

Rev. David M. Steele, D. D., Rector

TELEPHONE, 28-83 PENNYPACKER



HOTELS AND APARTMENT HOUSES.

- 1 The Morris, 311-313 S. 13th Street.
- 2 The Manheim, corner 12th and Spruce.
- 3 The Esmond, S. E. corner 12th and Spruce.
- 4 The Colonial, S. W. corner 11th and Spruce.
- 5 Central Apts., S. E. corner 11th and Spruce.
- 6 Hotel Clinton, corner 10th and Clinton.
- 7 The Kenmar, N. W. corner 10th and Pine.
- 8 Sovereign Apts., 324 South 11th.
- 9 The Gladstone, N. W. corner 11th and Pine.
- 10 320-322 South 12th.
- 11 343 South 13th, N. E. corner 13th and Pine.
- 12 The Pequot, S. W. corner 13th and Pine.
- 13 The Kensington, 1330-1332 Pine.
- 14 400 South 15th, S. W. corner 15th and Pine.
- 15 The Newport, S. E. corner 16th and Spruce.
- 16 The Touraine, 1520 Spruce.
- 17 257 South 16th, N. E. corner of Spruce.
- 18 The Bellerich, 301 South 15th.
- 19 The Richelieu, 1414-1416 Spruce.
- 21 The Burlington, 1329-1331 Spruce.
- 22 The Maidstone, 1327 Spruce.
- 23 The Lenox, N. W. corner 13th and Spruce.
- 24 The Spruce, corner 13th and Spruce.
- 25 The Lincoln, S. W. corner Locust and Camac.
- 26 Hotel Sylvania, S. W. corner Locust and Juniper.
- 27 Hotel Walton, Broad and Locust.
- 28 235 South 15th, S. E. corner of Locust.
- 29 1530 Locust, S. E. corner of 16th.
- 30 The Chancellor, 250 South 17th.
- 31 The Warwick, N. W. corner 17th and Locust.
- 32 135 South 17th, N. E. corner of Walnut.
- 33 Bellevue-Stratford Hotel, S. W. corner Broad and Walnut.
- 34 Ritz-Carlton Hotel, Broad and Walnut.
- 35 Hotel Claridge, 1334 Walnut.
- 36 Hotel Sussex, 1312 Walnut.
- 37 St. James Hotel, 13th and Walnut.
- 38 St. James Annex, 1216-1218 Walnut.
- 39 Hotel Strathmore, 1208 Walnut.

CHURCH DIRECTORY.

Corporate Title, "Rector, Church Wardens and Vestrymen of the Church of St. Luke and The Epiphany."

Rector.....**Rev. David M. Steele, D. D.**
 Choirmaster ...H. Alex. Matthews, Mus. Doc.
 Accounting Warden Mr. C. S. Wurfs
 Parish Visitor.....Miss Pauline Wurtele
 Secretary.....Miss Laura E. Gesswein
 Bookkeeper.....Mr. George L. Gaff
 Verger.....Mr. Edwin G. Strang
 Retired.....Mr. John W. Ryan
 Janitor.....James Richardson
 Janitress.....Mrs. Ella Watkins
 Mail Address 330 S. 13th. St.
 Telephone Number.....Pennypacker 2883

HOURS OF SERVICE.

Sundays.

10:00 A. M. Sunday School.
 11:00 A. M. Morning Prayer and Sermon.
 2:30 P. M. Infant Sunday School.
 3:00 P. M. Bible Class.
 4:00 P. M. Afternoon Service.

Holy Communion.

First Sunday each Month, 8:00 A. M. and 11:00 A. M.

Week Days.

Girls' Club, Monday Evenings.
 Mothers' Meeting, Wednesday Evenings.
 Boys' Club, Friday Evenings.
 Choir Rehearsals, Friday Evenings.
 Other Evenings, Special Meetings.

Special.

Schedules vary, as in Lent.
 Announcements at Different Seasons.

The Parish House.

The Parish House is open at all times. The Rector's Study, the Offices of the Clergy, Choirmaster, Parish Visitor, Secretary, Verger and all members of the Staff are here. Any or all of these can be seen or telephoned or written to at any time at the above address. This Church is not a retreat; it is a workshop. Its tasks do not end with Sunday's services; its ministrations are for all those who desire them at any time.

MEMORIAL ALTAR FLOWERS.

- Dec. 7—In Memory, Mrs. Herbert M. Howe
and Mr. John Fell Howe.
Dec. 14—"In Memoriam."
Dec. 21—Memory, Mrs. Charles C. Harrison.
Dec. 25—Mrs. John F. Lewis and Mrs. Edward
Ilsley.
Dec. 28—Mrs. H. M. Howe, Mr. J. F. Howe.
Jan. 1—Mrs. Frank S. Evans.
Jan. 4—"In Memoriam."
Jan. 11—"In Memoriam."
Jan. 18—"In Memoriam."
Jan. 25—"In Memoriam."
Feb. 1—"In Memoriam."
Feb. 8—Memory, Dr. E. S. Lemoine.
Feb. 15—Memory, Eleanor J. Fox.
Feb. 22—Memory, Mr. & Mrs. Malcolm Lloyd.
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Mar. 8—Memory, Mr. & Mrs. Theodore Voor-
hees.
Mar. 15—Memory, Rose Marie Gesswein
Mar. 22—Memory, Mr. Edward C. Dale.
Mar. 29—Memory, Mrs. Benj. Ford Orton.
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Mrs. William H. Lloyd.
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Apr. 19—Miss Sidney Lafourcade.
Apr. 26—Mrs. Louis dePui Vail.
May 3—Mrs. J. B. Hutchinson.
May 10—Memory, Mrs. E. M. Thorne.
May 14—Ascension: Miss Helen Trotter.
May 17—Memory, Mr. Michael Clarkson.
May 24—Whitsunday: Francis T. Stewart.
May 31—Mr. Frank Grey.
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June 14—Memory, Helen C. Belfield.
June 21—"In Memoriam" S. D. H.
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son.
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Sept. 20—Mrs. Graham Woodward.
Sept. 27—Miss Emily W. Gear.
Oct. 4—Mrs. John W. Pepper.
Oct. 11—Memory, Alberta Buch.
Oct. 18—Miss Jennie B. Burns.
Oct. 25—Miss Martha E. Yerkes.
Nov. 1—Memory, Mr. & Mrs. Nath. Burt.
Nov. 8—Women's Bible Class.
Nov. 15—Mrs. Aubrey H. Gillingham.
Nov. 22—Memory, J. P. M.
Nov. 26—Mr. and Mrs. John A. Lewis.
Nov. 29—Memory, E. H. Y.

NAMES AND ADDRESSES.

Anyone who thus enrolls their name and address need have no fear that they will be run after or solicited or asked for money or any such thing. The need for speaking about this so often is that so many names on our mailing list one season lapse before another year. So much mail so addressed is returned. This is due of course to the fact that a large percentage of those who make up this congregation are only temporarily resident in the city or certainly only transiently at the same address. If any new attendants at the afternoon services find these cards in the pews and have not already signed one, please do so. In lieu of that, sign this piece of paper, tear it out of the page and mail it to the Parish House, 330 South 13th Street.

Church of St. Luke and The Epiphany

The Clergy are anxious to know the names and addresses of strangers in the city, who may be visitors in Church, or residents in the community, who are occasional attendants at the Services here, or of any persons unknown to them, who are willing to make themselves known.

Name

Address

If you will write your name and address on this card, and hand it to the Sexton, or place it in the Alms Basin at any service, or mail it to 330 South 13th Street, the Rector will be glad to mail you special notices of special services from time to time, and to send you copies of the Parish Paper month by month.

The Parish Helper

VOL. XL

PHILADELPHIA, PA., OCTOBER, 1931, 330 So. 13TH STREET

No. I

My dear Friends:

So much time has elapsed since the printing of the last Parish Helper that it is difficult to know where to begin any report of these several months, what to omit and what to include. In fact, the last appearance of the Parish Helper was prior to Easter. It is now too late to speak of that or to print in detail statistics of attendance at services or to make acknowledgment of contributions, offerings and memorial flowers. The figures themselves appear in the customary column on another page.

Garden Party.

Early in May, some ladies of the parish, chosen with discretion for the task, sent out invitations of which the below is a reprint. The Rector connived at their action. He enthused in no wise over their proposal for a "Reception" and all that. But he did welcome this opportunity of having as many people as possible finding their way to the Church Farm, learning its location and discovering what it is all about.

The place, in early summer, would be beautiful. The season was ideal. We would give the people opportunity to learn at first hand what we have at Broomall. The fact of Mrs. Wurts being Chairman of the committee guaranteed success no matter what might happen. If, in these perplexing times, somebody wants a candidate for President, I will nominate her.

The first pressing question was: "What will a Garden Party cost?" The next was: "Who will pay for it?" Two generous patrons came forward and offered to defray all the expenses, in order that no draft of a dollar might be made upon the Summer's Fresh Air Budget. They would pay for printing invitations, orchestra, refreshments—in short, everything. They did.

Invitation.

1930 In Honour of 1931

The Rector and Mrs. Steele

The Wives of the Members of the Vestry of the Church of St. Luke and the Epiphany request the pleasure of your company at a

Garden Party at the Church Farm
Broomall, Pennsylvania

Thursday Afternoon, May the Twenty-first
from five until eight o'clock

It was intended that the Committee should be the wives of the Vestry; but, for several reasons, this had to be augmented: therefore these were they, arranged in alphabetical order: Mrs. Charles Stewart Wurts, Chairman; Mrs. Alfred G. Clay, Mrs. Charles A. Currie, Mrs. Charles Y. Fox, Mrs. J. B. Hutchinson, Mrs. Edward J. Klopp, Mrs. John F. Lewis, Mrs. John W. Pepper, Mrs. Horace E. Smith, Mrs. E. Q. Thornton, Mrs. Walter S. Wheeler, Mrs. Arthur V. Morton.

Summer Showers.

The above invitations went out. They went to every member of the parish, far and wide. Everybody was included, big and little, old and young—also a hundred or more friends, acquaintances and other persons nominated. Five hundred acceptances were received. Committee meetings were held. All was in readiness. The day was awaited. The day came. Then it rained. Whatever "IT" is, well it rained. Then it rained some more. It was terrible. Then it became terribler. We had to leave the lawn and take refuge in the barn. But, what of it? We had a good time anyway.

Once I would have thought this rain was an Act of God, as lawyers phrase it. Now I know that lawyers sometimes do not know so much. I would have called this a Work of Satan.

When I was younger, I would have gotten all excited over such a catastrophe. I would have thought that such a tragedy never could be lived down. But, after all, what was the difference? There was disappointment for a lot of people. But nobody cared so much, nor thought so much about it, as we did. It was only the people who stayed at home who had a bad time.

Two hundred people came in any case. We left the garden, ran to the barn, had the time of our lives, and let it rain. Who cared? Certainly not the Dayton children. They taught their grandparents how to behave. Everybody went home in the mud, but in a good humor. All hope to be invited back another day, another year, when the sun is shining and the bees are swarming. For there are days like that. Maybe there will be one next summer. In the meantime, let us get the winter over. Then we will see what we will see.

The Summer.

During the summer things have gone along as usual; perhaps even more so, if one refers to the early scattering of congregations and diminishing attendance at church services through summer months. I used to talk about this a great deal; but I have come to take it more philosophically and to face the inevitable absence of so many who are bound to be away from the city for so long a season. The Angel Gabriel himself as preacher could not keep these people in this church in the hot months of a Philadelphia summer.

Church Open.

What I do find it necessary to repeat over and over again is that the church is always open, however. There is no suspension of Sunday morning service, even through the month of August. It is our custom to allow the members of the Choir that full month's vacation. But one service, of Holy Communion, was held each Sunday in August at eleven o'clock and the regular form of service has been resumed, with both Rector and Choir in attendance, on the first Sunday in September. We are indebted to the Rev. Charles L. Fulforth for his good offices in August and to Rev. William S.

Thomas, Jr., Rector of All Saints Church, Alliquippa, Pa., who supplied in the Rector's absence during the month of July.

Vacation in Europe.

Speaking of that absence, it may be in place to report that the Rector and Mrs. Steele went, about the first of July, on a brief vacation journey abroad. We spent a month on shore, visiting France, Spain, Italy and Switzerland. We returned on August tenth, in order to look after the work at the Church Farm, where we have been living these several weeks since. I might go into learned detail and print a series of observations made upon conditions abroad and contrast present-day life there and at home. But somewhat of this I tried to do at length on the closing Sunday at the Farm, September 13th. I will not weary those present at that time by repetition here.

Fresh Air Farm.

Speaking now of the Church Farm, it is gratifying to report that all the work there has been carried on throughout the summer most successfully. I remember a Catholic priest who was on board our steamer coming home. I asked him where he had been. He replied that he scarcely remembered and that it did not make much difference. He said he had gone on his outing for a special reason. He was in charge of a parish in a distant community and had not been away from his people on vacation for a number of years. Finally the Bishop sent for him. Said he: "I want you to go away and stay away for quite a while." "But," replied the priest, "I am not overworked. I do not need a rest." "No," said the Bishop, "I did not say you did; but the people do."

In my case, I fancy that may have been equally true. Certainly, the people, as represented by the various workers, performed their several duties at the Farm with diligence and marked success. In the order of time, Miss Marnie was ably assisted by Mrs. Gercke, Mrs. Schissler and Miss Beatrice Craig in the early summer, housecleaning and equipping the place with everything it needed. Activities began with the Decoration Day Picnic. Harvey and

Catharine have been in residence as usual and have abundantly fed the live stock at the stable and the inmates of the house. Dr. Yerkes had charge of Sunday Services. Mrs. Treston was present every Saturday night and Sunday to chaperone parties. Miss Wurtele and Miss Frost conducted the Mothers' Meeting picnics and Children's Parties, while Bob Little and Mr. Gaul superintended the culinary department in the outdoor kitchen. If I have omitted anybody else, it is not because of lack of appreciation but because, being so many, they were too numerous to mention individually. The weather, while terribly hot in midsummer, as everyone knows, was propitious so far as allowing fair Sundays of thirteen weeks, save one. The three major picnics were more largely attended than ever before. The Wednesday picnics, Saturday groups and other parties were of a higher average than last season.

\$400 Deficit.

There is one remaining thing, however. And perhaps this is the best point at which to speak of it. We are closing the summer short of money. To be accurate, there is about a four hundred dollar deficit. I may have opportunity to speak of this in church. But I fear too much time will elapse before I can claim your attention in this manner. Therefore, will not some of you who read this please ponder the fact right earnestly.

I have sent out no special letters or requests or appeals all summer. About the usual number of persons have sent contributions of their own volition. If any one has not already done this, I could wish they might right soon. Even if you have, perhaps you can supplement to some extent what you have done earlier. We are literally out of money, both in the Rector's Discretionary Fund and the Farm Fund. All the money this summer's work has cost has been expended carefully and everything has been managed judiciously. Which is the reason I am the more bold to ask the congregation jointly to make up this deficit referred to and replenish the Rector's Discretionary Fund as well.

Come to Church.

And now the time has come once more to ask right earnestly about your coming to church. With next Sunday, the first week of October, our full schedule will be resumed. We have put off reopening both the morning Sunday School and the Four O'clock Afternoon Service until after this week of changing Daylight Saving time. But now we are ready with

8:00 A. M. Holy Communion.

10:00 A. M. Sunday School.

11:00 A. M. Holy Communion and Sermon.

4:00 P. M. Resumption of Afternoon Service.

Parish Calling.

The following is an abridged statement from the Parish News of Holy Trinity Church, Brooklyn, N. Y. It is confessedly an experiment. The same experiment might possibly be tried with profit in this parish. The Rector would be glad of suggestions and advice. He would be glad and willing to try it—or anything else—that would produce the desired result.

"Life in the modern city has outmoded many time-honored customs of the church. One of them is parish calling. Experience shows that four out of five people are out nowadays when the minister calls, with the result that, valuable as it is for him to have personal contacts with his people, he is obliged to give up such visits if they prove utterly fruitless.

"An experiment, therefore, was tried last month with the evening congregation. They were asked to come to the minister instead of the minister going to them. Cards were put on a table in the vestibule of the church, each with an appointment time marked on it, as for example, "Monday, the 13th, at 5:30 P. M."

"The people as they went out were requested to take a card with an appointment marked on it which was convenient for them, and then to come and call on the Rector at the church at that time. The appointments were for a half hour each, and were held in the vestry room or the study.

"Out of a congregation of four hundred, fourteen took cards and left the stubs with their name and address and appointment time so that it was known they were coming. All came but one, who was prevented from coming and sent notice accordingly."

Then follows a list of the objects of their coming and the subjects discussed, ending with:

"Church matters were also discussed, the services, preferences concerning sermons, whether on social questions or on personal problems. Both minister and caller felt at the end of the visit that it should be repeated each year in the same way. Personal contacts like these between preacher and people are essential to a Christian fellowship. Not only the sick, the bereaved, those in trouble, and the stay-aways, but also the hale and happy should be seen by the minister. Perhaps this method of the people calling on the minister by an appointment thus easily made is the solution of the problem."

A Notable Funeral.

At the funeral of Mr. John W. Brock, in the Church, on Saturday, September 19th, with organist and choir, and in the presence of a distinguished company of the deceased's friends and confreres, the Rector spoke briefly as follows:

"Only upon very few occasions have I intruded words of my own into the solemn liturgy itself which, as you know, in the Episcopal Church, appoints no place for stilted words of eulogy or fulsome words of praise. But the circumstances under which we here assemble are exceptional. I cannot follow this, our elder brother, further toward the tomb without pausing to express briefly these few sentiments.

"Do you realize that he whose obsequies we are attending was almost the oldest member of this parish? He was certainly the oldest in term of service in any official capacity. He has been the one remaining member out of twelve, of the Vestry, as composed when I came here, now a quarter century ago. He was one of

fewer than half a dozen remaining, of those who were pew-holders at that time. And—for this is certainly a commentary on changing conditions in this city as in this church—he was the one lone man whom I can think of who, as head of a family, among all those then in the parish, was still living in the same house.

"In his passing, not only is a family bereaved of a singularly fond and devoted parent, but more than one institution here represented by their official boards have lost a faithful servant and an active worker. These several bodies have each lost an honorable member and the community at large has lost a man of probity. In many places, elsewhere than this church, he will be sorely missed now that his place is empty.

"Beyond these, however, I am thinking somewhat selfishly of the loss sustained by this Church and this Rector. When I came to this city and to this parish twenty-seven years ago, as a young man and a stranger, it was in his home within twenty-four hours that I formed my first intimate friendships and at his board on the same day I was first entertained. From that day to the present, I have often turned to him for counsel and advice and never has he failed me in any hour.

"He was a devoted communicant of this church, for forty years a member of its vestry, for ten years past a trustee of its endowment fund and to the day of his death its Rector's Warden. His death is more than a casual incident, among those old and faithful members we have lost so frequently and recently so rapidly. It is a veritable milestone; for it marks almost the closing of an epoch and brings into prominence the gravest problem of the parish as such.

"It is for these reasons all that I have broken a funeral custom in this instance more honored in the breach than the observance. Mr. Brock was a good man. May he rest in peace and may light perpetual shine upon his soul."

Sincerely yours,

David M. Steele

Musical Program

OCTOBER 4, 1931.

EIGHTEENTH SUNDAY AFTER TRINITY.

HOLY COMMUNION AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—452 *Pleyel*
 Kyrie Eleison *Ancient Plain Song*
 Gloria Tibi *Anonymous*
 Offertory Anthem—"Lord, for Thy Tender
 Mercie's Sake" *Farrant*
 Communion Hymn—221 *Wheall*
 Recessional Hymn—506 *Gauntlett*

EVENING PRAYER, ANTHEM AND ADDRESS AT
 FOUR O'CLOCK.

Processional Hymn—510 *Smart*
 Psalm 98 *Gregorian*
 Magnificat in F *Barnes*
 Anthem—"Hide Me Under the Shadow" *Matthews*
 Anthem—"Lord, How Long?" *Mendelssohn*
 Postludium Hymn—19 *Monk*

OCTOBER 18, 1931.

TWENTIETH SUNDAY AFTER TRINITY.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—387 *Cobb*
 Benedictus es *J. S. Matthews*
 Benedictus *Chant*
 Offertory Anthem—"Immortal, Invisible" *Thiman*
 Recessional Hymn—521 *Sullivan*

EVENING PRAYER, ANTHEM AND ADDRESS AT
 FOUR O'CLOCK.

Processional Hymn—482 *Horatio Parker*
 Psalm 121 *Gregorian*
 Magnificat in E *Horatio Parker*
 Soprano Solo
 Anthem—"The Lord Is My Shepherd" *Schubert*
 Sevenfold Amen *Stainer*

OCTOBER 11, 1931.

NINETEENTH SUNDAY AFTER TRINITY.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—403 *Stantfort*
 Benedictus es *Gaul*
 Benedictus *Chant*
 Offertory—Tenor Solo
 Recessional Hymn—444 *Mann*

EVENING PRAYER, ANTHEM AND ADDRESS AT
 FOUR O'CLOCK.

Processional Hymn—490 *Haydn*
 Psalm 24 *Gregorian*
 Nunc Dimittis in F *Barnes*
 Anthem—"Saviour, Thy Children Keep" *Sullivan*
 Anthem—"O Praise Ye" *Tschaikowsky*
 Postludium Hymn—535 *Barnby*

OCTOBER 25, 1931.

TWENTY-FIRST SUNDAY AFTER TRINITY.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—518 *Monk*
 Te Deum in G *Matthews*
 Benedictus *Chant*
 Offertory Anthem—"Praise God" *Shaw*
 Recessional Hymn—523 *Gadsby*

EVENING PRAYER, ANTHEM AND ADDRESS AT
 FOUR O'CLOCK.

Processional Hymn—522 *Mann*
 Psalm 23 *Gregorian*
 Nunc Dimittis in E *Horatio Parker*
 Tenor Solo
 Anthem—"Out of Heaven" *Cowen*
 Postludium Hymn—9 *Stainer*

**Sunday, November First, All Saints Day, the Choir will render
 The Requiem Mass by Faure at the four o'clock service.**

FARM NOTES.

Mr. C. Percy Wilcox made us a generous gift of a piano for use in the Sunday School Room, upon closing his apartment in the early summer.

Another valued contribution was made by Mrs. Francis Belcher, in the form of an upright piano. It has been in use all summer in the country.

Special thanks are due Mrs. Charles Y. Fox for a generous supply of lemons, oranges and sugar for lemonade on the day of the Garden Party.

Mrs. Charles A. Currie was the donor of an ample supply of ice cream for all the children present at the Decoration Day Picnic; while Mr. H. E. Smith donated the ice cream for the Mothers' Meeting Strawberry Festival.

The proceeds of the Mothers' Meeting Strawberry Festival on June 3d amounted to \$66.20, which being supplemented by collections throughout the winter, brought the total to an even \$100.00 for the Summer's work.

An important contribution was made by Mr. John Murney in the form of material for window curtains throughout the Farm House.

Several parties of nurses, both from the probationers class of the Pennsylvania Hospital and from the Visiting Nurse Society, made excursions of their own on week-days throughout the summer at the Farm.

When at about Easter the Rector called attention to a crisis in the annual budget for the Church Farm, owing to the death last year of two \$500.00 contributors, and asked that this amount be made up privately, the appeal was responded to in varying amounts totalling that sum by the following ten persons: Mr. Samuel Bell, Jr., Miss Edith Burt, Miss Theodore Burt, Mrs. A. V. Meigs, Mrs. H. S. Moorhead, Mr. and Mrs. A. V. Morton, Mrs. Howard Roberts, Mr. and Mrs. Arthur W. Sewall.

Delinquent Envelopes.

There is danger that the reading of the same announcement year after year at this season may become tiresome; but, in spite of that risk, it is necessary once again to urge those who may be delinquent in the turning in of their Gallery Subscription Envelopes, to give attention to this matter. It will soon be the first of November. Speedily thereafter the fiscal year will begin drawing to a close. Be it remembered over and over again that, if any have lost their envelopes, they can obtain a new set merely by asking for them. Also, if they have lapsed too long in the summer, they may omit such of these dates as they desire and begin forthwith in the new.

Weekly Subscription—Church Expense

St. Luke and The Epiphany

(Not for Pewholders)

5 Cents	\$2.50
10 Cents	5.00
20 Cents	10.00
25 Cents	12.50
50 Cents	25.00
	WEEKLY
	APPROXIMATES
	YEARLY

Put the amount of your offering in this envelope, and deposit it, sealed, in the Alms Basin. Should you be absent any Sunday or Sundays, bring the omitted amounts when you do attend.

All Saints' Day Roster.

Apropos of the service in church on All Saints' Day, and pursuant to a custom long observed as a part of that service in this parish, there will be publicly read the Roster of the Dead. This comprises names of those buried by the clergy of this parish during the past year.



Sermon



Preached Sunday, April 19, 1931

St. Luke and The Epiphany

Text: "I perceive that in all things ye are too superstitious." Acts 17:22.

Preface.

Will you be surprised to know that this is one of only two places in the Bible where the word superstition occurs? And would you know the two Greek words upon which translations are made? The first means literally "Much given to reverence"; the second is "Reverence of demons." Both are in the Acts of the Apostles. Both are as ancient as the language of St. Paul. And yet the thing itself is almost as prevalent today as it was two thousand years ago. We are, all of us, too superstitious.

Introduction.

For example. Who does not breathe a bit easier every time Friday the thirteenth passes? Many otherwise intelligent people will not take a journey, or begin one, on that particular day. Few hotels have a room number 13. It is strange that a million happy experiences will go unrecorded; but let one disaster arise and it will be attributed to the malevolence that made the thirteenth fall on Friday of the month. So tenaciously do we hold on to superstitions that still survive from childhood, even from the childhood of the race.

What is still more strange is that most of these fantastic notions find themselves, in their origin, closely related to religion. Primitive ancestors dwelt in a world of fear. They were surrounded on every hand with hostile forces in nature which they could not understand. In the beginning, there was fear; fear was in the heart of man; and fear controlled him. He must do something about it.

Origin and Extent.

Earth and sea and sky were set against primitive man. With relentless enmity, with inexplicable hate, they were bent on his destruction. The best man could do was to strive to placate them. So, as Statius said so long ago, "Timor facit Deos"—fear made the gods. And superstition has dogged the footsteps of religion at every stage of its advance. The very story of its advance may be told in man's enlarging conquest of the domain of fear and the increasing substitution of reason and faith for superstition and credulity. We do not need to turn to the Old Testament to discover Saul in the cave of the Witch of Endor, or witness the long conflict between the religion of magic and the power of righteousness. We have it today, in the religion, so-called, of the twentieth century.

For example, a man is not saved unless he is baptized, in a certain way, by a man belonging to a certain sect; prayer is wasted unless it ends with the magic phrase, For the sake of Jesus Christ; a bishop is not a bishop until he is made the recipient of a peculiar grace, by the imposition of three other bishops' hands; making certain signs in front of one's forehead has peculiar efficacy; swinging a censer and mumbling certain Latin words over a dead body has some effect, somewhere, somehow; kissing the worn toe of an image of St. Peter brings a blessing; the words of a priest, whose moral and spiritual life is a matter of indifference, spoken over a wafer of bread and a chalice of wine, transforms these elements into the actual, corporal body and blood of Christ. And so forth and so on.

Nor are there lacking more modern instances. A chain prayer, originating in some indefinite place, must go around the world; if copied and

sent to nine others, it brings a blessing; but, if not copied, look out for the fourth day when some calamity will befall the one who broke the chain. A mercenary evangelist announces himself a faith healer and pathetic crowds of simple folk follow his bizarre evangel until his egotism becomes insufferable. A hundred thousand people in one day visited recently the tomb of a priest in New Jersey, dead these hundred years, because somebody claimed that to touch his tombstone was to be healed of some infirmity. And so on and on we might go in the disturbing recital of how magic and morals are still mixed and superstition and sense lose their differentiating marks. Surely one supreme miracle is needed and that is the miracle of deliverance from the thralldom of superstitious belief in the miraculous and the benumbing power of meaningless magic in religion.

Miracle of the Galilean.

It is just this miracle that we find wrought in the New Testament. I have recently been reading a book by one Paul B. Kern, of San Antonio, entitled *The Miracle of the Galilean*, from which I have taken much of the material of this sermon and most of the illustrations. The table of contents runs: The miracle in personality, in revelation, in redemption, in ethics . . . and chiefly, The miracle of the mind: the conquest of superstition. This last is our theme.

Just the miracle we want, I say, we find in the New Testament. It is the miracle of the cure of superstitious belief in the miraculous. The evangelists who wrote the Gospels were confronted with the difficult task of narrating the life history of God moving and acting under human environment. As we study the artistry of the Gospels, we find that it is perfect, though unconscious. It can be explained only by the supposition that these men were dwelling in the presence of reality. They told simply, with guileless naïveté, what they saw and heard. The literature of the New Testament bears upon its surface the marks of naturalness and realism. Its homely phrases, its simplicity of expression, its frank recognition of lapses in

moral conduct, its freedom from labored argument meant to bolster up a dubious cause—all these go far toward stamping the literature of the early Christian movement as free from mythical extravagance and hasten the conclusion that these writings are the records of events and characters that moved in the white sunlight of men's gaze and not in the dim, unlighted corners of imagination, where vaporous spirits play hide and seek with fictitious gods.

A Sane Belief.

Not that I believe all the stories there recorded; but I do believe this: that Jesus himself is the best antidote for superstition in religion. If we find ourselves lost amid the traditions of religion, we can always go back to the Gospels and find truth that is clear and understandable. Look at the picture of Him presented in the Synoptic Gospels. No saint in the whole calendar is less distinguished by what is termed "The apparatus of religion." What we have is a study from life, the picture of a man as he actually lived among men.

He grew up as any normal religious-minded youth might be expected to grow up. In his active life, he bore the marks of humanity and shared its common weaknesses. He is pictured as hungry, as weary, as thirsty, as angry, as suffering, as in need of sympathy, as shrinking from death, as dying, as dead. And yet, in spite of this human naturalness, to each of the evangelists, he was the Son of God as well as the son of man, with power to judge mankind. The remarkable thing about all this is that we are not conscious of any conflict in his personality by reason of these varied acts and attitudes. What he did was consonant with what he was. His acts seem perfectly natural—in view of his personality.

Works and Words.

And, apart from his works, his words lay the same strong emphasis upon sanity. His words were eagerly understood by the average man. The common people heard him gladly. He spoke their language because he lived their life. He rebuked the Pharisees, because they shut

the door in the face of honest seekers after truth and lost, in the detours of traditionalism, those who would follow them. He talked to a sinning woman and to a leader in Israel with a persuasive naturalness that sent each of them away, awed by the majesty of his words, but gripped by the winsomeness of his appeal.

He taught in parables, that men might use the implements of imagination to dig up the treasures of truth. He took the common terms of life to reveal the mysteries of the spiritual world. God is a father; men are children; he is their brother; they are fellow-workers with him. The duties He imposed are equally concise and intelligible. Follow me; love one another; love your enemy; pray without ceasing; feed the hungry; visit the poor; clothe the naked. There is no deep-veiled mystery about these ethical demands. One does not need to go to a fortune teller or a necromancer to know what he wants a follower of his to do.

Major Gospel Miracles.

If this argument for the wholesome effect of Jesus upon the weird and superstitious in religion were to break down anywhere, it would obviously be at the point of his relation to the supernatural. Here is the border line between fact and fancy, between magic and spiritual might. Mythical miracles are commonplaces in most imaginative religious literature; and it is not to be wondered at that many modern readers approach the Gospel miracles with distinct mental reservations. And yet there is difference between the supernaturalism of the New Testament and the uncanny magic of apocryphal religious literature. Take, for example, the writings of Gregory, one of the most sagacious of the early popes. He tells, in his *Four Dialogues*, of how pieces of gold, fresh as from the mint, fell out of the heavens upon the priests; how floods which rose even to the roofs of churches did not enter the doors, though they stood open; how the arm of an executioner, raised to strike off a monk's head, remained erect and fixed, sword and all in the air, but power was restored to it on the promise never to use it against a Christian.

If we compare these products of the mythical faculty of ignorant men with the major miracles of the Gospels, we see clearly the difference and appreciate the moral sanity and intellectual sobriety of the accounts in the New Testament. The miracles of Jesus constitute a sane supernaturalism which is actively expressive of his own inmost character. Study especially his restraint in using his peculiar power. The people were constantly urging him to do a sign in their presence; but he refused to appease their morbid appetite for the extraordinary. There is nothing so alien to the feeling of the Gospels as the love of wonder for wonder's sake.

Notice also that He never used his peculiar gift for his own comfort or protection. He would not feed himself in the wilderness by turning stones into bread; he would not strike his midnight accusers dumb or dead; he would not call upon legions of angels to protect his life. He would die an untimely death rather than escape by miraculous maneuvers from the hands of his murderers. As Dr. Fairbairn says, in his *Philosophy of the Christian Religion*: "The unusual acts which are ascribed to Jesus have qualities which curiously correspond to his character; they so duplicate and reflect it that the moral attributes which are most distinctive of him appear in his acts."

Religion and Knowledge.

Now let us see into what all this leads. Religion rests at last upon knowledge. Its basis is revelation, not mystery. I would not underestimate the vastness of our ignorance of the world without us and the world within; but our real life depends, not on the things that we are ignorant of but on the things we know. The difficulties that arise out of our ignorance are not in any proper sense religious difficulties. They may be theological or philosophical, but they are not religious. There is only one real religious difficulty, and that is the difficulty of being religious; just as there is only one real difficulty about the Word of God, that is, the difficulty of keeping it. The way of life is plain; it is a beaten trail that started back beyond Galilee and runs straight through to our mod-

ern times. If men have not walked in it, it is not because they have lost their way; it is because they have lost their spiritual nerve. Long, long ago, the words of the lawgiver and prophet in Deuteronomy blazed that road ahead: "The secret things belong unto the Lord our God; but those that are revealed belong unto us and to our children forever, that we may do all the words of this law."

Jesus rests his Gospel and his cause upon knowledge, I say, not upon ignorance; upon intelligent understanding, not superstitious credulity. But, what is knowledge? And whence comes it? Is it simply the perception of the five senses and the inferences from these perceptions? So the materialist would have us believe. Or is knowledge wholly the result of the reasoning faculty, making all truths simply caravansaries of the mind in the endless pilgrimage of the intellect from the known into the unknown? So the rationalist would suggest. But neither answer is enough. Man is not simply an organized bundle of sense reactions. Nor is he simply a thinking animal. Man is a spirit and is akin to God, not in his physical but in his spiritual nature. Knowledge then is not simply a matter of sense perception but of soul perception. It is the result, not alone of a rationalizing process but is a venture in faith. It is because our generation has been so insensitive to the brooding presence of spiritual reality that we have plunged headlong into the soulless exploitation of a material civilization.

Knowledge and Soul Power.

Jesus definitely depended upon this soul power in men to apprehend and further his kingdom. It rests upon knowledge. But it is knowledge so comprehensive that it includes the perception of spiritual realities just as keenly as, and even more than, the understanding of intellectual processes. He never meant it to be intellectually difficult for a man to be a disciple. Else he would never have called crude Galilean fishermen to be his chief apostles and interpreters. Those early disciples were what the world called uncultured persons. That is to say, they did not belong to the intelligentsia of

their time nor to the ecclesiastical hierarchy. It must not be inferred however that they were ignorant men, in the sense of being simple-minded; they were merely unlearned in, and innocent of, the current, standardized forms of knowledge accepted in the synagogues and the academic porches of their time. And yet it was these men to whom He chose to intrust his revolutionary enterprise. And his confidence was not misplaced.

Conclusion.

So we come to our conclusion. Which is this. The world has long been ruled too much by superstition. And too much of this superstition is still allied to religion. Miracles are only a necessary evil, at best; at the worst, the right ones are believed in the wrong way and the others have no ground for credence at all. Ignorance is not the path to piety, but knowledge is the way to truth. Not all knowledge, however, is either of the senses or of the mind. There is an instinct of the heart and there is a venture of faith. This is the kind to which the Master committed the growth of sane, not superstitious religion. The same is still the safest method to follow. In other words:

"Let knowledge grow from more to more,
But more of reverence in it dwell;
That heart and mind, according well,
May make one music as before—but vaster."

Today, as in the days of St. Paul's address to the Athenians, on Mar's Hill, too many people are, in all things, too superstitious.

PRAYER FOR PARISH.

"Almighty and everlasting God, Who dost govern all things in heaven and earth, mercifully hear our prayers and grant to our Parish all things needful for its spiritual welfare. Strengthen and confirm the faithful, visit and relieve the sick, soften the hearts of the wicked, arouse the careless, recover the fallen, restore the penitent. Remove all hindrances to the advancement of Thy truth, and bring all men and everywhere to be of one heart and one mind to the honor and glory of Thy Name, through Jesus Christ our Lord. Amen."

RULES FOR HOLY COMMUNION.

1. When you come forward to receive Holy Communion be careful not to crowd other people. Try also to let members of families kneel side by side. It often means much to them. Remember that consideration for others is nowhere so fitting as at the Lord's Table.

2. When you come to the rail try to kneel as near as possible, so that your feet will not obstruct the way of those behind you.

It is a most thoughtful custom to kneel in the proper place and thus not inconvenience those who follow.

3. Receive the Elements into ungloved hands. The rubric directs that they are to be received **into the hands** of the people. It is well to place the palm of one hand on top of the other and receive the bread from the hand of the Priest in the upper hand.

4. **Be sure to take the Cup or Chalice into your hands.** Grasp it firmly and guide it to your lips. The hats of women who kneel often make it impossible for the celebrant to see their faces. Drink from the Chalice without turning it.

5. Pray while you are kneeling at the rail. Strive fully to realize what the service means. Pray especially for greater love to God and for your neighbors. Be sure, too, to offer a prayer of thanksgiving at this time.

6. When you return to your seat continue your prayers and thanksgiving. You should learn to use your Prayer Book to this end.

7. Never leave the Church till the **Benediction** has been pronounced, unless absolutely compelled to do so. You would not leave the house of a friend before the meal was finished except for serious cause. The Lord's Supper is far more important.

8. Be sure to come to Holy Communion regularly, at least once a month, and also on **Christmas Day** and **Easter Day**. These days have long been recognized in the Church as great days of obligation. No religious habit can be of greater spiritual value than that of regular attendance at Holy Communion. As this service best expresses the idea of self-consecration to God, it is bound to bring a peculiar blessing.

WHO AM I?

I am more powerful than the combined armies of the world.

I have destroyed more men than all the wars of the world.

I am more deadly than bullets. I have wrecked more homes than the mightiest of siege guns.

I steal in the United States alone over \$300,000,000 each year.

I spare no one, and find my victims among the rich and poor alike; the young and the old; the strong and the weak.

I loom up to such proportions that I cast my shadow over every field of labor, from the turning of the grindstone to the moving of every train.

I massacre thousands upon thousands of wage earners in a year.

I lurk in unseen places, and do most of my work silently. You are warned against me, but you heed not.

I am everywhere—in the home, on the street, in the factory, at railroad crossings, and on the sea.

I bring sickness, degradation and death, and yet few seek to avoid me.

I am your worst enemy.

I AM CARELESSNESS.

PRAYER.

"If Radio's slim fingers can pluck a melody from the night

And toss it over continent or sea,

If the petaled white notes of a violin

Can be blown across a mountain or a city's din,

If songs, like crimson roses, are culled from the thin, blue air,

Why should mortals wonder that God hears prayer!"

Writer Unknown.

COLLECTS.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee; through Jesus Christ our Lord. Amen.

Unto God's gracious mercy and protection we commit you. The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace, both now and evermore. Amen.

Parish Record

The amount of money contributed in Subscription Envelopes, counted and sent in to the Accounting Warden, for February was \$191.05; for March, \$177.70; for April, \$148.28; for May, \$158.75; for June, \$121.75; for July and August, \$68.00.

Baptized:

Mar. 15—Abraham Wayne Bitner.
 Mar. 16—Joseph Edward Varney.
 Mar. 16—Mildred Ellen Watson.
 Mar. 29—Marion Clare Pugh.
 Mar. 29—Gloria Glenn Pugh.
 Mar. 29—Kathryn Eleanor Mosler.
 Mar. 29—Margaret Elizabeth McCauley.

Varney, Joseph Edward.
 Watson, Mildred Ellen.
 Webster, Jean.
 Yearsley, William Greenley.

Transferred:

Feb. 24—To St. James's Church, Philadelphia, Pa.
 Miss Martha E. Parks.
 Mar. 9—To Memorial Church of St. Paul, Philadelphia, Pa.
 Mr. and Mrs. Robert Jenkins.
 Mar. 17—From All Saints' Church, Darby, Pa.
 Mrs. E. Payson Carpenter.
 Apr. 30—To Good Samaritan Church, Paoli, Pa.
 Miss Mary Bentley.
 May 11—From New Britain, Conn.
 Miss Lillian Ethel Williams.

Confirmed:

March 22—Rt. Rev. Francis M. Taitt, S. T. D.
 Aukett, Miriam Ellen.
 Aukett, Helen Ruth.
 Bieberbach, Lester Grove.
 Bitner, Abraham Wayne.
 Beekler, Elizabeth Meyer.
 Callahan, Evalena Margaret.
 Callahan, Anna Louise.
 Callahan, Anna Boulton.
 Caner, Uytendale Emily Wayne.
 Holton, Francis Martin.
 Johnston, William George.
 Manson, Annie Elizabeth.
 Maury, Louise Sanders.
 Powell, Virginia Kinkade.
 Pratt, Mary Helen Allen.
 Pugh, Gloria Regina Glenn.
 Pugh, Jonathan Howe.
 Rametta, Marion.

Married:

Feb. 5—Thomas P. Stovel and Alice B. Wilson.
 Apr. 6—Nicholas F. Lenssen and Edith Barratt.
 Apr. 11—Walter A. Danielson and Eleanor M. Ross.
 June 24—George Henrici and Emily Johnston.
 Sept. 5—Max Wilhelm Bieberbach and Regina Villa.
 Sept. 26—Allen L. Huet and Elizabeth F. Tresto.

Buried:

Dec. 11—Emily Woodbury Dana.
 Feb. 21—Margaretta Cunningham.
 Mar. 5—Miriam Good Allen.
 Mar. 21—Anne Hampton Barnes.
 Apr. 11—Mary Bartow Cooke Dulles.
 May 4—Margaret Thacher Pierce.
 May 9—Charles A. Lehman.
 May 19—Catherine Meredith Biddle.
 May 19—Charles W. MacFarlane.
 May 26—Anna T. Massey.
 June 25—Thomas B. Flud.
 July 18—Sarah A. White.
 Sept. 18—Mary E. Miller.
 Sept. 19—John William Brock.

OFFERINGS IN FEBRUARY.

Feb. 1—A. M. Communion Alms ...	\$83.55
Feb. 1—P. M. Diocesan Treasurer..	17.45
Feb. 8—A. M. Diocesan Treasurer..	40.28
Feb. 8—P. M. Diocesan Treasurer..	11.44
Feb. 15—A. M. Diocesan Treasurer..	63.30
Feb. 15—P. M. Diocesan Treasurer..	14.35
Feb. 19—A. M. Ash Wed., Diocesan Treasurer	27.10
Feb. 22—A. M. Diocesan Treasurer..	55.55
Feb. 22—P. M. Diocesan Treasurer..	30.10

Total Offerings in February \$ 343.12

Additional Amounts.

Rector's Discretionary Fund	\$ 30.00
Printing of "Parish Helper"	200.00
Advance Program (Reported)	37.00
Unemployment Relief (Reported)	115.00
Chapel Altar Prayer Book	20.00
Rector's Chancel Prayer Book	20.00
Total Additional in February ..	422.00
Grand Total in February	\$ 765.12

OFFERINGS IN MARCH.

Mar. 1—A. M. Communion Alms ..	\$ 73.50
Mar. 1—P. M. Diocesan Treasurer..	22.20
Mar. 8—A. M. Diocesan Treasurer..	58.59
Mar. 8—P. M. Diocesan Treasurer..	26.28
Mar. 12—P. M. Preaching Mission— Offering taken for Unemployment Relief	204.30
Mar. 15—A. M. Diocesan Treasurer..	53.15
Mar. 15—P. M. Diocesan Treasurer..	21.50
Mar. 19—P. M. Preaching Mission— Offering taken for Unemployment Relief	56.65
Mar. 22—A. M. Diocesan Treasurer..	66.22
Mar. 22—P. M. Diocesan Treasurer, Bishop's Fund	29.30
Mar. 26—P. M. Preaching Mission— Offering taken for Unemployment Relief	125.90
Mar. 29—A. M. Diocesan Treasurer..	71.30
Mar. 29—P. M. Diocesan Treasurer..	73.10
Total Offerings in March	\$ 881.99

Additional Amounts.

Rector's Discretionary Fund	\$ 25.00
Church Farm, Memory of Mrs. King- ston	25.00
Church Farm, Three contributors	350.00
Relief of Poor (Reported)	5.00
Total Additional in March	405.00
Grand Total in March	\$1,286.99

OFFERINGS IN APRIL.

Apr. 2—P. M. Maundy Thursday, Diocesan Treasurer	\$ 45.00
Apr. 3—A. M. Good Friday, Diocesan Treasurer	60.00
Apr. 5—A. M. Easter Analysis— Designated: Easter Decorations	\$300.00

Girls' Club, Flowers, Maundy Thursday	35.00
Church Farm, 10 Contribu- tions	793.00
Income, Harding Fund	60.00
Income, Bond (Anonymous)	65.00
Sunday School Mite Boxes	50.00
Mothers' Meeting, Church Farm	40.00
Girls' Club, Special Contri- bution	1.00

Total Designated	1,344.00
Balance Easter Discretionary Fund	1,969.32

Apr. 5—P. M. Rector's Discretion- ary Fund	75.00
Apr. 12—A. M. Diocesan Treasurer.	57.50
Apr. 12—P. M. Diocesan Treasurer.	27.00
Apr. 19—A. M. Diocesan Treasurer.	71.00
Apr. 19—P. M. Diocesan Treasurer.	20.00
Apr. 26—A. M. Diocesan Treasurer.	33.70
Apr. 26—P. M. Diocesan Treasurer.	8.70

Total Offerings in April	\$3,711.22
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Additional Amounts.

Printing of "Parish Helper"	\$ 1.00
Colored Missions (Reported)	25.00

Total Additional in April	26.00
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Grand Total in April	\$3,737.22
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OFFERINGS IN MAY.

May 3—A. M. Communion Alms ..	\$71.75
May 3—P. M. Diocesan Treasurer..	10.95
May 10—A. M. Diocesan Treasurer..	27.50
May 10—P. M. Diocesan Treasurer..	13.45
May 17—A. M. Diocesan Treasurer..	35.75
May 24—A. M. Diocesan Treasurer..	36.65
May 31—A. M. Diocesan Treasurer..	23.40

Total Offerings in May	\$ 219.45
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Additional Amounts.

Church Farm	412.00

Grand Total for May	\$ 631.45
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OFFERINGS IN JUNE.

June 7—A. M. Communion Alms ..	\$ 48.55
June 14—A. M. Diocesan Treasurer..	37.37
June 21—A. M. Diocesan Treasurer..	17.20
June 28—A. M. Diocesan Treasurer..	9.45

Total Offerings in June	\$ 112.57
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Additional Amounts.

Church Farm	\$147.00
Proceeds Strawberry Festival	100.00
Total Additional in June	247.00
Grand Total in June	\$ 359.57

OFFERINGS IN JULY AND AUGUST.

July 5—A. M. Communion Alms ...	\$20.70
Aug. 2—A. M. Communion Alms ...	9.35
All other Sundays, July and August..	31.60
Total Offerings in July and August	\$ 61.65
Additional Amounts.	
Church Farm	350.00
Grand Total July and August	\$ 411.65

OFFERINGS IN SEPTEMBER.

Sept. 6—A. M. Communion Alms ..	\$ 25.90
Sept. 13—A. M. Diocesan Treasurer..	11.80
Sept. 20—A. M. Diocesan Treasurer..	23.45
Total Offerings in September ...	\$ 61.15

Additional Amounts.

Church Farm	\$305.00
Milk for Children	6.00
Total Additional in September ..	311.00
Grand Total for September	\$372.15
(These figures are to the third Sunday of September.)	

ACKNOWLEDGMENTS.

The Parish Visitor acknowledges with thanks the receipt since the last "Parish Helper" of books, magazines, clothing, flowers, etc., from the following: Mrs. James E. Treston, Mrs. John Maher, Mrs. H. S. Moorhead, Mrs. H. C. Banks, Miss Mary Rump, The Misses Frost, large quantities of bread and rolls from Dr. and Mrs. Charles Currie, Mrs. E. P. Scattergood, Mrs. John Maher, Mrs. Watson Ambruster, Mrs. Jessie Templeton, Mrs. Helen Collins, Miss Ella Hesser, Mrs. William H. Lloyd, Money for the Relief of the Poor from Mrs. John F. Lewis, and Mr. and Mrs. Charles Y. Fox; Mrs. Charles Kleinfelder, Anonymous, Miss Louise Reyer, an upright piano from Mr. C. Percy Wilcox, Miss Jennie Lawn, Miss Elsie Lowrey, Mrs. C. P. Prichard, Mr. Arthur W. Sewall, Mrs. Dwight Lowrey, Mrs. C. F. Godshall, Miss Dorothy Garrod, Miss Emily Curran, Mrs. E. Q. Thornton, Anonymous, Mrs. A. McNeill, Anonymous, The Misses Burt, Miss Lucy Owen, Mrs. John Klopp, Flowers from H. H. Battles and from Crawfords,

Florists; Curtain material for the Farm from Mr. John Murney; Mrs. G. C. Woodward, Miss H. Ashurst, Miss Dorothy Garrod, Oranges, Lemons, Grape Juice, etc., for Garden Party from Mrs. Charles Y. Fox; Mrs. John B. Wonsettler, Thirty quarts of Ice Cream for the Strawberry Festival from Mr. Horace E. Smith; Twenty quarts of Ice Cream for Memorial Day Picnic from Mrs. Charles Currie; Rose Bushes and magazines from Mrs. J. B. Hutchinson; Flowers, Mrs. Caroline Zintl; Furniture for the farm house, mirrors and curtains from Mrs. D. M. Steele; Mrs. Dwight Lowrey; Anonymous, Mrs. Julian Story, The Misses Burt; Chestnut Hill S. S. Class, Milk for the children at farm; Miss Edith Weber; \$10.00 for a two weeks' vacation at Boys' Camp from Mrs. Edward J. Klopp, Mrs. Charles Y. Fox, a croquet set for the farm, and Mrs. Caroline Zintl, many flowers. (This list is up to date of printing, September 20th.)

STATISTICS.

"Numerical standings of the organized religions of the world, according to statistics printed in *Time*—~~the~~ *News* magazine:

Roman Catholics	331,500,000
Orthodox Catholics	144,000,000
Protestants	206,900,000
Total Christians	682,400,000
Jews	15,630,000
Mohammedans	209,020,000
Buddhists	150,180,000
Hindus	230,150,000
Confucianists, Taoists	350,600,000
Shintoists	25,000,000
Animists	135,650,000
Miscellaneous	50,870,000
Total Non-Christians	1,167,100,000"

Churches in the United States have reported a membership of fifty million in 1930, which is a gain of 88,350 over the figures for 1929, although the advance is the smallest in many years.

The Rev. Dr. G. L. Kieffer, church statistician of the "Christian Herald," presents this picture in the annual church census report for that publication announced today.

In 1929 the total gain was 242,748, and in 1928 over a million. Twelve denominations decreased during the past year. The Methodists were among the group reporting a loss in 1929 for the first time in 100 years, and suffered a further loss of 43,211 in 1930.

The Presbyterians fell off 22,763 during the past year, and the Disciples of Christ 18,567. The Baptists were the largest gainers, adding 74,700, with the Lutherans following with 56,180. The Catholics are credited with a gain of 17,526, and the Protestant Episcopalians with 16,532.

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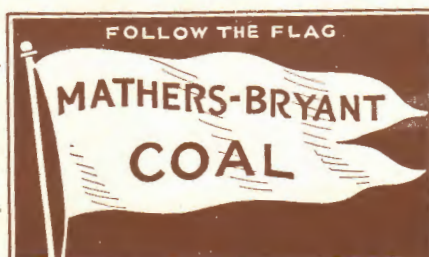
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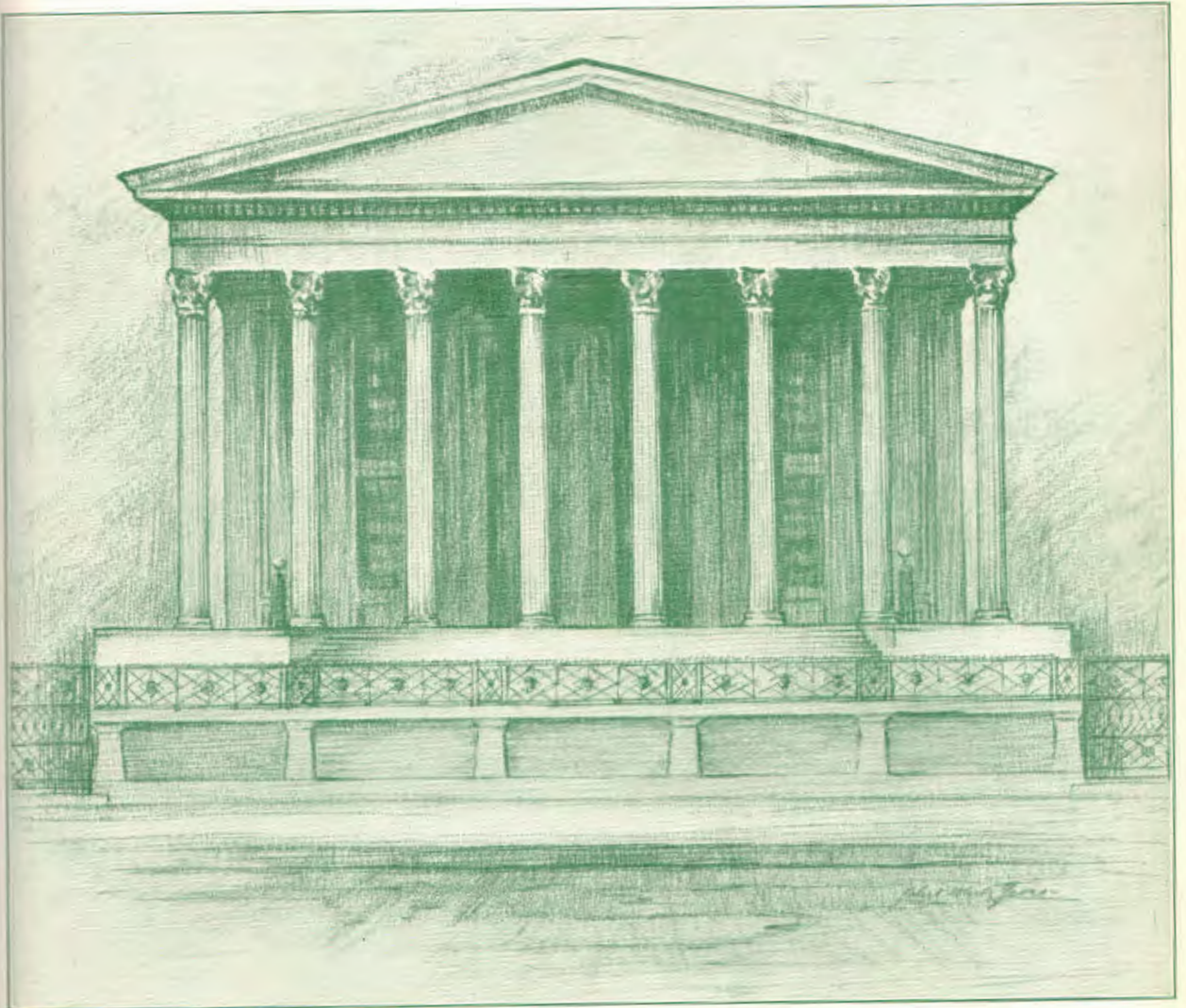
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Parish Helper



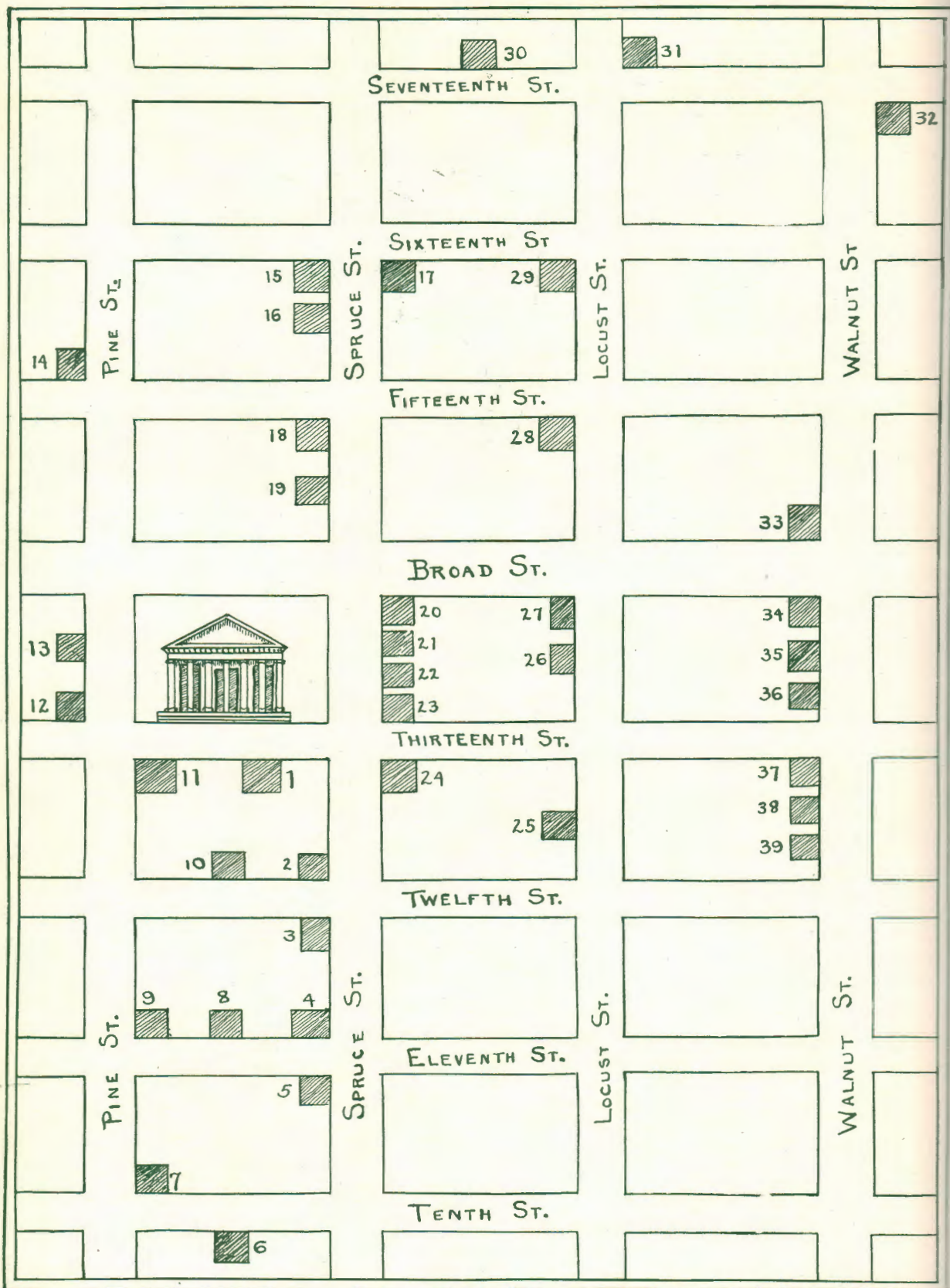
St. Luke and The Epiphany

(Protestant Episcopal Church)

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Rev. David M. Steele, D. D., Rector -

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- 1 The Morris, 311-313 S. 13th Street.
- 2 The Manheim, corner 12th and Spruce.
- 3 The Esmond, S. E. corner 12th and Spruce.
- 4 The Colonial, S. W. corner 11th and Spruce.
- 5 Central Apts., S. E. corner 11th and Spruce.
- 6 Hotel Clinton, corner 10th and Clinton.
- 7 The Kenmar, N. W. corner 10th and Pine.
- 8 Sovereign Apts., 324 South 11th.
- 9 The Gladstone, N. W. cor. 11th and Pine.
- 10 320-322 South 12th.
- 11 343 South 13th, N. E. corner 13th and Pine.
- 12 The Pequot, S. W. corner 13th and Pine.
- 13 The Kensington, 1330-1332 Pine.
- 14 400 South 15th, S. W. corner 15th and Pine.
- 15 The Newport, S. E. corner 16th and Spruce.
- 16 The Touraine, 1520 Spruce.
- 17 257 South 16th, N. E. corner of Spruce.
- 18 The Bellerich, 301 South 15th.
- 19 The Richelieu, 1414-1416 Spruce.
- 21 The Burlington, 1329-1331 Spruce.
- 22 The Maidstone, 1327 Spruce.
- 23 The Lenox, N. W. corner 13th and Spruce.
- 24 The Spruce, corner 13th and Spruce.
- 25 The Lincoln, S. W. corner Locust and Camac.
- 26 Hotel Sylvia, S. W. corner Locust and Juniper.
- 27 Hotel Walton, Broad and Locust.
- 28 235 South 15th, S. E. corner of Locust.
- 29 1530 Locust, S. E. corner of 16th.
- 30 The Chancellor, 250 South 17th.
- 31 The Warwick, N. W. corner 17th and Locust.
- 32 135 South 17th, N. E. corner of Walnut.
- 33 Bellevue-Stratford Hotel, S. W. corner Broad and Walnut.
- 34 Ritz-Carlton Hotel, Broad and Walnut.
- 35 Hotel Claridge, 1334 Walnut.
- 36 Hotel Sussex, 1312 Walnut.
- 37 St. James Hotel, 13th and Walnut.
- 38 St. James Annex, 1216-1218 Walnut.
- 39 Hotel Strathmore, 1208 Walnut.

CHURCH DIRECTORY.

Corporate Title, "Rector, Church Wardens and Vestrymen of the Church of St. Luke and The Epiphany."

Rector.....**Rev. David M. Steele, D. D.**
 Choirmaster....H. Alex. Matthews, Mus. Doc.
 Accounting Warden.Mr. Chas. Stewart Wurts
 Parish Visitor Miss Pauline Wurtele
 Secretary Miss Laura E. Gesswein
 Bookkeeper.....Mr. George L. Gaff
 Verger.....Mr. Edwin G. Strang
 Retired.....Mr. John W. Ryan
 Janitor James Richardson
 Janitress.....Mrs. Ella Watkins
 Mail Address.....330 S. 13th St.
 Telephone Number.....Pennypacker 2883

HOURS OF SERVICE.**Sundays.**

10:00 A. M. Sunday School.
 11:00 A. M. Morning Prayer and Sermon.
 4:00 P. M. Afternoon Service.

Holy Communion.

First Sunday each Month, 8:00 A. M. and 11:00 A. M.

The Parish House.

The Parish House is open at all times. The Rector's Study, the Offices of the Clergy, Choirmaster, Parish Visitor, Secretary, Verger and all members of the Staff are here. Any or all of these can be seen or telephoned or written to at any time at the above address. This Church is not a retreat; it is a workshop. Its tasks do not end with Sunday's services; its ministrations are for all those who desire them at any time.

MEMORIAL ALTAR FLOWERS.

- Dec. 6—In Memory, Mrs. Herbert M. Howe and John Fell Howe.
 Dec. 13—"In Memoriam."
 Dec. 20—Memory, Mrs. Charles C. Harrison.
 Dec. 25—Mrs. John F. Lewis and Mrs. Edward Ilsley.
 Dec. 27—Mrs. H. M. Howe, F. F. Howe.
 Jan. 1—Mrs. Frank S. Evans.
 Jan. 3—"In Memoriam."
 Jan. 10—"In Memoriam."
 Jan. 17—"In Memoriam."
 Jan. 24—"In Memoriam."
 Jan. 31—Memory, Mr. Edward C. Dale.
 Feb. 7—"In Memoriam."
 Feb. 14—Memory, Eleanor J. Fox.
 Feb. 21—Memory Mr. and Mrs. Malcolm Lloyd.
 Feb. 28—Memory, Dr. E. S. Lemoine.
 Mar. 6—Memory, Margaret Howe Robinson.
 Mar. 13—Memory, Mr. and Mrs. Theodore Voorhees.
 Mar. 20—Memory, Mrs. Benj. Ford Orton.
 Mar. 27—Easter; Mrs. Edward Ilsley and Mrs. William H. Lloyd.
 Apr. 3—Memory, Marjorie Thornton Moore.
 Apr. 10—Miss Sidney Lafourcade.
 Apr. 17—Memory, Rose Marie Gesswein.
 Apr. 24—Mrs. Louis dePui Vail.
 May 1—Mrs. J. B. Hutchinson.
 May 5—Ascension: Miss Helen Trotter.
 May 8—Memory, Mrs. E. M. Thorne.
 May 15—Whitsunday: Memory, Francis T. Stewart.
 May 22—Memory, Michael Clarkson.
 May 29—Mr. Franklin Gray.
 June 5—"In Memoriam," S. D. H.
 June 12—Memory, Helen C. Belfield.
 June 19—Memory, Minerva and George L. Slook.
 June 26—Mrs. James Treston.
 Sept. 4—Memory, Anna McCleary Hutchinson.
 Sept. 11—Mrs. William A. Donley.
 Sept. 18—Mrs. Graham Woodward.
 Sept. 25—Miss Emily W. Grear.
 Oct. 2—Mrs. John W. Pepper.
 Oct. 9—Memory, Alberta Buch.
 Oct. 16—Miss Jennie B. Burns.
 Oct. 23—Miss Martha E. Yerkes.
 Oct. 30—Memory, Anna Katherine Beck.
 Nov. 1—Memory, Mr. and Mrs. Nath. Burt.
 Nov. 6—Mothers' Meeting.
 Nov. 13—Mrs. Aubrey H. Gillingham.
 Nov. 20—"In Memoriam," J. P. M.
 Nov. 24—Memory, Mr. and Mrs. John A. Lewis.
 Nov. 27—Memory, E. H. Y.

ALL SAINTS' DAY ROSTER.

Apropos of the service in church on All Saints' Day, and pursuant to a custom long observed as a part of that service in this parish, there is here printed the Roster of the Dead. This comprises names of those buried by the clergy of this parish during the past year.

- Nov. 5—Sarah C. Biddle.
 Dec. 10—Sarah R. Garde.
 Dec. 11—Emily Woodbury Dana.
 Dec. 20—William G. Thomson.
 Dec. 30—C. Annie Van Kirk.
 Jan. 13—Elizabeth W. Wilcox.
 Jan. 16—Jay H. Wilking.
 Jan. 21—William Henry Garges.
 Feb. 2—J. Hutchinson S. Scott.
 Feb. 3d—Theodore Cook.
 Feb. 6—George Frederick Keene.
 Feb. 10—Anna Katherine Beck.
 Feb. 21—Margaretta Cunningham.
 Mar. 5—Miriam Good Allen.
 Mar. 21—Anne Hampton Barnes.
 Apr. 11—Mary Bartow Cooke Dulles.
 May 4—Margaret Thacker Pierce.
 May 9—Charles A. Lehman.
 May 19—Catherine Meredith Biddle.
 May 19—Charles W. Macfarlane.
 May 26—Anna T. Massey.
 June 25—Thomas B. Flud.
 July 18—Sarah A. White.
 Sept. 18—Mary E. Miller.
 Sept. 19—John William Brock.
 Sept. 20—John Blair Deaver.
 Oct. 5—William Steel Schellenger.
 Oct. 6—John Madison Taylor.
 Oct. 20—Isabel Cresson Ambruster.
 Oct. 29—Clarissa C. McCutcheon.

Collect.

Most merciful Father, who hast been pleased to take unto thyself the souls of these thy servants; Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth, we may be joined hereafter with thy blessed saints in glory everlasting; through Jesus Christ our Lord. Amen.

Rector's Letter

To the People of St. Luke and The Epiphany

I am anxious to omit this month as far as possible personal notes, not even to make report of recent parish work, in order to save space for other matters. Indeed I am averse, beginning thus early, to speak about Christmas and its approach. We are not going to print this year at that season any special Christmas "Parish Helper." We have done that frequently; but this year we are planning to use Christmas Cards for souvenirs instead. Therefore, please be reminded only that the Yuletide is rapidly approaching. We will have the customary services in church as well as all the usual activities in the parish house. Some special notices will be sent for these later.

Sample Christmas Envelope.

Reprint of
Christmas Bounty Envelope

Annual Offering St. Luke and The Epiphany Christmas Bounty Fund or for	Designated..... From..... (or Anonymously) Christmas 1931
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Thanksgiving Party.

On behalf of the Young People, I have devoted considerable space on the pages that follow to report of their thoroughly successful Thanksgiving Season Party. This is the largest project they have ever undertaken on their own behalf. They deserve the utmost credit because of the extent to which they planned and carried out everything themselves. Besides, they are to be congratulated upon their success in raising precisely the amount of money they set for themselves as a quota. This figure is reported elsewhere and the names of contributors of special articles enumerated under the head of Acknowledgments. The four hundred and forty odd dollars assembled allows for the deduction of all expenses and leaves the exact \$400.00 set them as a task, i. e., making up the deficit in the year's Annual Budget for the Church Farm.

This week I have mailed several hundred copies of the letter reproduced below:

Copy of Letter.

"My dear Friends:

There are a thousand persons, Pewholders, Envelope Subscribers and Communicants of this Parish. Our lists are unusually accurate. This many addresses are correct. We enroll that many people.

This week is Advent. It is the beginning of the Church Year. Next Sunday is the first one of December. It is Communion Sunday. The Church-going Season is upon us. Where are you?

So far, from September first to date this autumn, attendance of all this thousand persons put together, at Sunday morning service, has been less than 200. In other words, at the normal Sunday morning Church-going hour, fifty

per cent. of these people simply are never here at all. Seventy-five per cent. are never here with consistency. Not more than twenty-five per cent. are here with regularity. Clergy and Choir do their best. But the people do not.

Such a condition of things ought not to, it simply cannot, longer continue. Rather, I should say, this Church cannot continue, if something is not done to change this state of things. It is no pleasure for me to speak about this. But I must. You who make up this majority are killing a perfectly good Church. By your absence, whether voluntary or not, you are bringing about a situation which, if not corrected, will close the Church's doors. This would be too bad. It would automatically close the Church Farm.

One group, that is, of Pewholders, have valid excuse. They are invalid, aged, or live at long distance. In the past two or three years, an unusual number have died. Some pews, still held in these names or by those owners, are unoccupied. This is for perfectly good reason.

Of this group, there are others however who are nothing but dead wood. They would be an incubus to any institution. Ask them where they go to Church. They would say they go here. But that is just what they do not. They ought either to come to Church or stop being counted. They are proud of their connection. We are not proud of them. They should give up their pews.

There is a larger group of you, however, about whom I am most concerned. You are here at every other time in the week, and for every other purpose, except on Sunday and to say your prayers. You are members of the Sunday School, the Mothers' Meeting, the Girls' Club, the Boys' Club. You are Envelope Subscribers. Many of you are the Clientele of the Church Farm. Where are you on Sunday mornings at eleven o'clock? Everybody else is asking. This matter has been causing much comment. We cannot go on, maintaining and

supporting these things above mentioned, unless you show us by your presence in Church that you belong to this Church. Otherwise, we will simply have to close the Parish House. What's the use?

I have spoken of this matter repeatedly, to separate groups. But, on next Sunday morning, I want to speak pointedly, and to everybody. I recommend that you be here. If this condition is my fault, I want to be advised how to correct it. If it is your fault, it is time to ask you to correct it. Are you coming to Church or are you not?

I am mailing this letter very generally. It probably does not apply equally to all who receive it. But I trust you will be here next Sunday to hear some things I have to say in very plain English. If what I say does not apply to you, then you can listen while I speak to others.

I know you will sympathize and want to help. The reason for this is that I know you are fond of me personally. I certainly am devotedly fond of you. I am not going to scold anybody. I love you too much for that. But I love this Church more. And I think you do. What is the reason for this state of things? And what is the answer?"

Wishing everyone a Merry Christmas and a Happy New Year, when the season comes, I am,

Very sincerely yours,

David M. Steele.

O God, the strength of all that put their trust in Thee, we thank and bless Thee that Thou hast shown us Thyself in Jesus Christ Thy Son, that we may never again think of Thee as aloof from the joys and sorrows of Thy children.

Teach us, O God, that the Spirit of Christ in us is eternal life: and that if we go out with Him into the wilderness His love will turn to joy all pains we suffer for his sake. Amen.



UNIQUE

Thanksgiving Season Party

PARISH HOUSE
ST. LUKE & THE EPIPHANY
MONDAY EVENING, NOV. 23, 1931

OLD FASHIONED
COSTUMES, DANCES
SONGS AND REFRESHMENTS
8 P.M. UNTIL DEPENDS.

EXHORTATION.

Thanksgiving time approaches
And we have something planned
To get you all together
To lend a helping hand.

The funds that care for our farm
Are very low indeed,
And it is up to all to help
Make up the sum we need.

An ole time celebration
Is what we have in mind,
So get up to the attic
And see what you can find.

The high boots and the bustle
That Gran'ma used to wear,
The Charlie hats and hoop skirts
And "leg o' mutton" flare.

Brush off the ole brown derby
And don the swallow-tail,
The lace jabot and—well, you know
Just dress up without fail.

You need not come from home—dressed
Unless you so desire,
We'll have a room provided
For changing your attire.

Of course there'll be refreshments
And ole time songs we'll sing,
And dance for your approval
The "Quadrille" in full swing.

The envelope you will receive
Admits you at the door,
And since the cause is worthy
We'll ask just one thing more.

If you, by chance, can't get there
To play and dance and sing,
Would like so much to have you mail
Your "Thank You" offering.

The date is Monday Evening
November 23d,
The Grand March starts at 8 o'clock
The Exit—(sh-h) not a word.

Kitty Ross.

INVITATION.

Notice. This Party is over. Do not ~~confuse~~
the date. It was last Monday Night. ~~Eliza-~~
beth Treston (Mrs. Huet) very cleverly ~~drew~~
the cut from which pictures were made. ~~Kath-~~
eryn Ross (Mrs. Bahm) composed the poetry.
The Committee mailed these and two days later
the Rector followed with the letter below to the
same addresses.

My dear Friends:

We need \$400.00 to close this year's Budget
for the Church Farm.

The Girls and Boys have undertaken to ~~raise~~
this amount. The situation is critical. We
have to have it.

At first, they planned to sell things to ~~eat~~.
But they gave this up and decided to ~~sell the~~
Party itself instead.

They cannot fix a price and charge ~~admis-~~
sion. But these envelopes, your contribution
enclosed, will be your Tickets-of-Admission.

This lays some task on everybody. But it
leaves everybody free to fix an amount of ~~their~~
own. Every one is **Thankful** for **Something**.

The notice you have already received ~~explains~~
the project. It is going to be a **Wonderful**
Party. Don't miss it. Be on time.

There will be no refreshments—to sell. But,
incidentally, there will be pork and sausage,
from the Farm—to buy.

How late will the Party continue?

If there is \$200.00....until ten o'clock

If there is \$300.00....until eleven o'clock

If there is \$400.00....until Midnight.

Big Job? But Big Party! They want ~~con-~~
tributions, big or little, from everybody, ~~from~~
10 cents to 10 dollars.

This is the largest task the Young People
have ever undertaken by themselves. **Come**
along. Bring or send. What are you **thankful**
for—and how thankful?

Very sincerely yours,

November 13, 1931.

P. S.—Nobody admitted unless invited ~~nor~~
without a "Thankful-for" Envelope-Ticket-of
Admission.

The Party Itself.

The evening came. So did three hundred people. Plans had first been proposed by a group of the lady ushers. Then a meeting had been held of sixteen members of this group, past and present. The boys fell in with the idea and paid for material for costumes for the Old-fashioned Dances. Miss Marnie, with a number of willing helpers, along with the girls, labored to make all these. Newell and Leona rehearsed the dozen couples diligently for a number of evenings and deserve the limit of our thanks. Mrs. Yarnall trained everybody in the singing of Old-fashioned Songs and taught the cute Baldino Children their special song and tableau. Bob Little and Mr. Gaul lent valued assistance to Anna Benson, the cashier. Miss Gesswein took charge of marketing the country pork and sausage. Mrs. Sholler engineered the drawing for the prize turkey. Peggy and Anna presided at the little mystery-package table. The half dozen boys of Mrs. Klopp's Class impersonated perfectly the wildest Indians in captivity. Mrs. Steele furnished a huge turkey for whoever might be most fortunate. Mr. DeLuca sent a gold chain and locket for a prize, and Mrs. Edna Apfelbach, appropriately dressed, secreted in a tent, told fortunes with the greatest expectations for the smallest fees.

In the matter of refreshments, Mr. Frank Meehan contributed a keg of cider; Mrs. Klopp, an abundance of mixed nuts; Ellen made the lemonade, and the following contributed cakes and other edibles: Miss Emily Curran, Miss May Holt, Mrs. Almira Sholler, Mrs. Robert Callahan, Mrs. Robert Callahan, Jr., Mrs. Catherine Gercke, Mrs. Taylor, Mrs. Louise Garrod, Mrs. Margaret Smith, Mrs. Catherine Haines, Mrs. E. Vollmer, Mrs. Harold Bills, Mrs. A. H. Yarnall, Miss Florence Marnie, Mrs. E. L. Buch, Mrs. Edwin G. Strang, Mrs. Harry C. Banks, Mrs. Sophie Brannewell, Miss Laura E. Gesswein; Money from Mrs. Kate Rambo; such money as the Girls' Club contributed, and proceeds from the sale of gingerbread from Jean, Eleanor and Helen Yarnall.

Below is a reprint of the form of envelope sent along with the above letter.

THANKSGIVING PARTY

I am thankful for

This Envelope, with money enclosed, sealed or unsealed, signed or unsigned, is my ticket of admission to the Party on Monday Evening, November 23, 1931. If I cannot come and bring, I will try to send.

Name

Address

Results Were as Follows:

Envelopes by Mail	36
Brought in, Signed	105
Turned in, Anonymous	41
With Special "Thankful for" Phrases ..	75
	256

(Some of these were for couples or families. Everybody did something, 300 in all.)

Amount of Money.

Contents of Envelopes	\$342.89
Sale, Pork and Sausage	54.00
Sale, Turkey Tickets	24.00
Proceeds From Locket	5.00
Sale of Farm Honey	6.15
Sale of Mystery Packages	6.75
Fortune Teller's Booth	2.35

\$451.14

Music for Christmas and Epiphany

DECEMBER 20, 1931.

FOURTH SUNDAY IN ADVENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—43 *Lausanne Psalter*
Benedicite *Stokowski*
Benedictus *Chant*
Offertory Anthem—"Behold the Days Come". *Matthews*
Recessional Hymn—329 *Hayne*

SPECIAL PRE-CHRISTMAS SERVICE

AT FOUR O'CLOCK.

Cantata—"The Story of Christmas," by H. Alexander Matthews.

First Rendition in This Church.

Features will be announced. Words in full to be printed in special program when the day arrives.

DECEMBER 27, 1931.

FIRST SUNDAY AFTER CHRISTMAS.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—60	<i>Smart</i>
Te Deum in G	<i>Matthews</i>
Benedictus	<i>Chant</i>
Offertory Anthem—"The Holly and the Ivy"—	<i>Old English</i>
Recessional Hymn—476	<i>Montgomery</i>

CHRISTMAS CAROL SERVICE

AT FOUR O'CLOCK.

"The Spotless Rose"	Howells
"The Three Kings"	Willan
"Silent Night"	Gruber
"The Holly and the Ivy"	Old English
"Through the Dark the Dreamers Came"—	Mabel Daniels

CHRISTMAS DAY, DECEMBER 25, 1931.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—51	<i>Mendelssohn</i>
Benedictus es	<i>Harvey Gaul</i>
Benedictus	<i>Chant</i>
Offertory—"Through the Dark the Dreamers Came"	<i>Mabel Daniels</i>
Hymn 58	<i>Redner</i>
Recessional Hymn—49	<i>Reading</i>

JANUARY 3, 1932.

SECOND SUNDAY AFTER CHRISTMAS.

HOLY COMMUNION AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—519	<i>Morley</i>
Kyrie Eleison	<i>Stainer</i>
Gloria Tibi	<i>Stanford</i>
Gratia Tibi	<i>Stanford</i>
Offertory—Soprano Solo—"O Lovely Voices of the Sky"	<i>Matthews</i>
Recessional Hymn—321	<i>Oriel</i>

SPECIAL SERVICE FOR NEW YEAR

AT FOUR O'CLOCK.

ANTHEMS AND CAROLS:

"Ring Out Wild Bells," by Gounod.

"Hushed and Still," by Nageli.

And Other Seasonable Selections.

JANUARY 10, 1932.

FIRST SUNDAY AFTER EPIPHANY.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—65	<i>Kocher</i>
Benedictus es	<i>Marks</i>
Benedictus	<i>Chant</i>
Offertory Anthem—"The Three Kings"	<i>Willan</i>
Recessional Hymn—62	<i>Mann</i>

SERVICE OF LIGHTS

AT FOUR O'CLOCK.

SPECIAL EPIPHANY CAROLS:

"The Three Kings," by Willan.

"Through the Dark the Dreamers Came," by
Mabel Daniels.

"The March of the Magi," by Matthews.

DELINQUENT ENVELOPES.

There is danger that the reading of the same announcement year after year at this season may become tiresome; but, in spite of that risk, it is necessary once again to urge those who may be delinquent in the turning in of their Gallery Subscription Envelopes, to give attention to this matter. It will soon be the first of November. Speedily thereafter the fiscal year will begin drawing to a close. Be it remembered over and over again that, if any have lost their envelopes, they can obtain a new set merely by asking for them. Also, if they have lapsed too long in the summer, they may omit such of these dates as they desire and begin forthwith in the new.

Weekly Subscription—Church Expense

St. Luke and The Epiphany

(Not for Pewholders)

WEEKLY	APPROXIMATES	YEARLY
5 Cents		\$2.50
10 Cents		5.00
20 Cents		10.00
25 Cents		12.50
50 Cents		25.00

Put the amount of your offering in this envelope, and deposit it, sealed, in the Alms Basin. Should you be absent any Sunday or Sundays, bring the omitted amounts when you do attend.

St. Luke and The Epiphany

FIVE SPECIAL SERVICES DURING THE SEASON OF ADVENT, 1931.

November 22—Sunday Before Thanksgiving.

Special Thanksgiving Season Service.

Anthem—"Turn Back O Man," Holst, and Other Appropriate Selections.

November 29—First Sunday in Advent.

Special Advent Season Service.

Anthem—"A Song in the Night," Woodman. Mildred Faas, Soprano Soloist.

December 6—Second Sunday in Advent.

Seasonable Selections: Works of Mendelssohn.

Anthem—"Judge Me O God," and Solo. Oswald Blake, Tenor Soloist.

December 13—Third Sunday in Advent.

Compositions by J. Sebastian Bach.

Chorale Anthems—"O Saviour Sweet" and Other Selections, Instrumental Features.

December 20—Fourth Sunday in Advent.

Pre-Christmas Service.

Cantata—"The Story of Christmas."

H. Alexander Matthews, Mus. Doc.

"WHEN YOU'RE AWAY."

The preacher does better when you are there;
'Tis hard to preach to an empty chair.
But your seat is not empty when you're away,
For Satan's imps are there that day.
They are making faces at the preacher's text.
They are nudging the folks who are sitting
next.

They are showing them how the church is
"down"

And it's all because you're out of town.

W. B. McEldowny.



Sermon



"There is nothing . . . Go again."

(From this sermon, preached some time ago by the Rev. Merton S. Rice, D. D., of the Metropolitan Methodist Church in Detroit, I have appropriated an outline and included some of the illustrations, in order to set forth in print what seems to me an appropriate study for the times.—D. M. S.)

Text.

"And (he) said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times." I Kings XVIII, 43.

Preface.

We are all of us conscious that we are living in an era of change and uncertainty. There is a kind of perplexity that breeds timidity. Many persons are apprehensive of worse times to come. There is almost a frame of panic in the minds of many good people. I am thinking for the moment, not of commercial or financial panic but of moral and religious doubt. It is not surprising that this should be felt most keenly by those who are most gentle by disposition, whose lives have been most sheltered and whose forms of faith are most conventional. Strong words of reassurance are needed and wanted by them. In this old familiar Bible story, so it sees to me, there is just the peculiar kind of stern assurance they require.

Introduction.

The servant said, There is nothing . . . And the prophet said, Go again. That is the point of real interest in this pseudo-historical narrative. It is a quick-drawn sketch of faith, faced by a lack of evidence. Such faith refuses to allow one such negative report to be final.

There is always this illogical element in faith. It is forever drawing its conclusions from beyond its observations. These are days of expert observation. Never were men so sure of what they could see, or could not see, as they are at present. Strictly scientific report has authority that brooks no dispute. It has presumed upon its accuracy with a conduct that has made marked impression upon religion. There is nothing? That sounds so conclusive. There is a clear call today for a vision that will catch the true testimony of an evidence not seen.

Questions and Answers.

One of the most interesting, and surely one of the most indicative-of-the-times books that has been published within the recent past, carries the apt title: A Faith That Enquires. It is a book in defense of a faith that eagerly hunts for a reason for its position. That is good. Religion can never be built up on the idea that anything true can ever hurt it. A policy of concealment is not permissible. There is, however, something unsatisfactory in such an attitude of faith. There seems ever to be an element of suspicion and a lack of confidence in the manifest eagerness of such inquiry. There is a finer conduct of faith than inquiry. Faith is not at its best with a question-mark for its guide. There is an uncompromising confidence that characterizes faith at its best.

This Particular Incident.

The attraction in this incident lies in our use of it as an approach in a study of the content of faith. Faith stands challenged by facts. Can I hold my faith when all signs fail? That is a fair question. It is all right to inquire.

Send the servant out to look. Tell him to look well. But do not hold your faith with so slight a grip as to endanger it, if the inquiry brings one negative report. Go again—even seven times. There is nothing? That is the short, conclusive report of the servant of Elijah, who has been sent out to a favorable point of observation, to look for a cloud in the sky. There was not much enthusiasm in the servant as he went; for he could see enough of the sky from where he was to draw his own conclusions. It was a listless sort of a report he brought back the first time. He was doubtless startled at the sharp answer: Go again.

A Remarkable Story.

Written all around this text is the tragic story of one of the most crucial periods of Elijah's life. For more than three years, the people had turned their sun-browned faces up to a brazen sky, hoping for some sign of rain. The earth had been swept clean of all vegetation by the hot breath of a continuous drought. The springs and pools had all been licked dry. The King had given Obadiah his servant, and the governor of his house, a special commission to seek out all fountains and pools—peradventure grass enough might be found to save the lives of the horses and mules of the royal stables. Day after day, month after month, the skies refused to bring relief. The people, at first angry with Elijah, began to wear down to a distressed appreciation of their helplessness. But distress has often been a constructive process in religious inclination. It seems so easy to forget God while brooks run full and flowers bloom and rich crops hang heavy afield. It may be a necessary process, in the growing of character, to drive folk at times out of their pastures of selfishness into which their prosperity has blindly led them.

Until Seven Times.

Events came now on hurrying feet. The great meeting in challenge with the false prophets was convincingly concluded. The acclaimed victor arose, and said in startling con-

fidence: Behold, there is a sound of abundance of rain in the land. It was surely the word of a prophet. For the ear of faith alone could hear rain then. None other could detect it. They looked intently, but there was not a sign. They would believe such a testimony when they could see lowering clouds and hear the welcome roar of thunder on the hills. But the man of God withdrew himself to the top of Mount Carmel to pray. In a matter-of-fact manner, he said to his servant: Go now, and look over toward the sea for the coming of a cloud. The servant was not gone long. He swept the heavens with an easy glance that was sure before he looked, and came back to say: My Master, there is nothing. Go back and look again. I fear you did not look with care. To his knees the prophet fell, and as he awaited the returning message, he poured out his soul to God. It was not long, however; for, to the servant, the trip was a mere confirmation of what he had already reported. He came back, this time with an inflection in his sentence that carried somewhat a sense of triumph as he said: Master, there is nothing.

Is There Not?

Go again! came the command of challenged faith. Maybe you have been too expectant. Do not look now for a storm. Remember you are only looking for a cloud. After a somewhat longer absence, the servant came and said for the fourth time, in the manner of carefully formed conviction: Master, I tell you there is nothing. Go again, was the unfaltering word. I have thought, as the servant climbed anew to the point of lookout, that there might have been in his soul a wondering how he could find somehow an encouragement for his famous master. But the brazen sky held no sign. There is nothing. Once more the same report was made.

There is an ancient tradition that this servant was the son of the widow of Zarepath, the boy who Elijah had raised from the dead. I like the story anyhow. The way the boy acted in this repetitious test bears evidence that he

was no ordinary servant. Again the fifth time he went to look, while his master prayed. The returning feet of the messenger startled Elijah and he looked up to ask: What did you see? There is nothing. Well, said the prophet, you know it takes a cloud some time to form into visible shape. By the time you get back there again you will likely make out the outline of a cloud. There is one forming out there. It is either not quite dense enough to see, or else you have grown so used to a bare sky that you look for no other sort. Go again.

Confidence Exhausted.

Shortly he came stumbling back, almost carelessly now. Mocked perhaps he felt by the constant repetition of cloudless skies; and he said, this time with utter weariness: There is nothing. Go again, answered the faith whose challenge had been but the means of brightening it. Go now and look carefully along that misty line where sky and sea meet yonder. You know there are some clouds that lie below the horizon. Maybe you can find a point of higher vantage. Yonder, on the very highest point he stands. Away to the west lies the sea. The sun is sinking as it had for so many months toward a cloudless evening. Suddenly the eye of the tired watcher caught something not visible before. Just a bit of unevenness on the horizon's edge. He shaded his face from the reflecting glare. It is a cloud. Not a big cloud. No larger than a man's hand. But he had not been cautioned as to size. All he was to report on is facts. It is a cloud. He will report. Hurrying back, he ran this time, as his faith increased. He interrupted his master even at his prayer and said with a new inflection in his voice: I see a cloud. It is no larger than my hand. But it is coming up out of the sea. This is the point. Elijah cared nothing about the size of the cloud. He knew that God is forever growing great things out of seeming littles. Without even going to look for himself, or to confirm the report, he said in active comment: Arise quickly. Run and tell Ahab the King that he get his chariots and rush

home, for there is going to be abundance of rain.

Insignificance of Signs.

I learn here three things. First, that even in the face of explicit promises, God for a time may allow us to see no sign. Elijah had been told that rain would come again only on his own word, and he had only the reason of his faith to believe it. But, cherishing that assurance, he must still linger, and wait, and pray, and believe, straight into the repeated report of a negative observation. There is significant truth in this for our day, that prides itself on its ability to discern the sky. There is oppressive influence on spiritual life in every scientific negative. Faith seems to have grown faint in many places, and to accept ordinary observations of the sky as conclusive reports for religion as well. There may be, in most of us, an instinctive impulse that will express itself in prayer once, for something. Maybe in anxiety, and in hope that is born of anxiety, we can pray twice. But when three and four times we have had to be told there is visible absolutely nothing, we are ready to quit. It is a great thing to hear Elijah say, as he looked out over those parched fields, and up into those dried out skies, I hear the sound of abundance of rain. We must never get delay and denial confused in our interpretation of faith. It is not a denial for answers to be delayed.

Credential Versus Cause.

The second deduction I would make here is that confidence in God is better than a sign in the sky. The real spirit of faith is concerned but very little with signs. It knows the sign will come, not as a cause of faith, but as a credential of faith. Do not get these two things crossed. Confidence in God is our incentive. On it we take no denial though all reports agree against us. If men were looking only for signs, a cloud as large as a man's hand would be a mockery. That drouth had lain across three whole years. The agent that brings relief to such desperation must not be a little thing.

Maybe we have been watching too diligently for signs. If so, our endeavors have been considerably hampered by a demanded encouragement. We want religious business to be made as humanly plain in its action as any other business. If the Christian Church had moved only on signs, it would still be in the narrow place of its birth. You remember how, during one of the most trying and desperate days in the early period of American history, a man wrote to Benjamin Franklin in pessimistic conclusion: The sun of liberty has set. The old patriot, who was not afraid of the dark, wrote back: Then light up the candles. Sometimes God may hold back all signs and yet strengthen our better faith.

Faith in God.

My final observation is, that failure is an unknown experience for faith. Faith is always the same, sign or no sign. The report comes: There is nothing. Faith answers: There is God—and that is enough. This is faith's test. Can it wring confidence out of a cloudless sky? Can it be so unfaltering that, even the seventh time, it can calmly reply to the messenger: Go again; for surely, if you want to see a cloud, there is one there to see. We are not to have faith in God because of a cloud-sign. Anybody could do that. We are to have faith which will insist that signs must come because of faith. The sky is sure one day to have the credentials of faith stamped upon it. Our faith must be strong enough to stand secure without a sign in sight.

I am not called upon to explain the actions of my God according to the laws of nature I have thus far been able to decipher, and of which I feel reasonably sure. Very many of the explanations we have tried to read would make God out as a sleight-of-hand worker, who makes use of natural laws just beyond our range of knowledge, and that he merely de-

ceives our vision. Explainers thus have busied themselves drawing parallels in what we know today that would have been incredible to the generation just gone. Thus by human process they seek to reduce the works of God to the simple acts of a master-mechanic before a class of dull pupils. As for me, I have never expected to find out God with human wisdom. When I believe him to be God, my idea of understanding him vanishes.

Conclusion.

And so we come back to the old-time story. And so we sing this old-time hymn:

O God, our help in ages past,
Our hope for years to come.
Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone
And our defense is sure.
Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

ACKNOWLEDGMENTS.

The "Parish Visitor" acknowledges with thanks the receipt since the last "Parish Helper" of books, magazines, clothing, flowers, jellies, cakes, all kinds of donations from: Mrs. Ella P. Scattergood, Miss Edith Weber, Children's Clothing from Fort Worden, Washington; Anonymous; Mrs. Caroline Zintl; Mrs. James Treston; Mrs. Jennie M. Lawn; Mrs. John Maher; Mrs. Dwight Lowrey; Miss Mary C. Smith; Mrs. Caroline Zintl; Mrs. A. H. Yarnall; Mrs. A. B. Wilson; Mrs. William H. Lloyd; Mrs. Charles deGeer; The Misses Burt; Mr. Arthur W. Sewall; Mrs. Rachel McClay and The Misses McClay, large quantity of canned vegetables and potatoes; Mrs. Emma Buch; Mrs. C. L. Peirson; The Philadelphia Branch of the Needlework of America; Sliding board and swing from Rev. Jarden Guenther; large fifty pound bag of mixed nuts from Mrs. E. J. Klopp; Money from Mr. and Mrs. Charles Y. Fox; Money from Mrs. John F. Lewis for printing of the "Parish Helper" and contribution in the name of Anna Rush Lewis and John Frederick Lewis, 3d, Mrs. Howard Lewis and Mrs. Mary G. Cole.

JOHN BLAIR DEAVER, M.D.

The funeral of Dr. John Blair Deaver, who died at his home in Wyncote, on September 25, 1931, was held in the Church of St. Luke and The Epiphany, Thirteenth Street, below Spruce, Philadelphia, Pa., on Monday, September 28, 1931, at three o'clock. It was one of the most impressive services ever held in Philadelphia. The Church was crowded to its capacity of 1,200 people, the vestibule was filled to standing room and perhaps five hundred additional people crowded in the street. The ritual of the Episcopal Church was read by the rector, Rev. David M. Steele, D.D., assisted by the Rev. Philip J. Steinmetz, D.D., of St. Paul's Church, Ogontz. Pausing in the service after the Lesson, Dr. Steele pronounced the following brief eulogy:

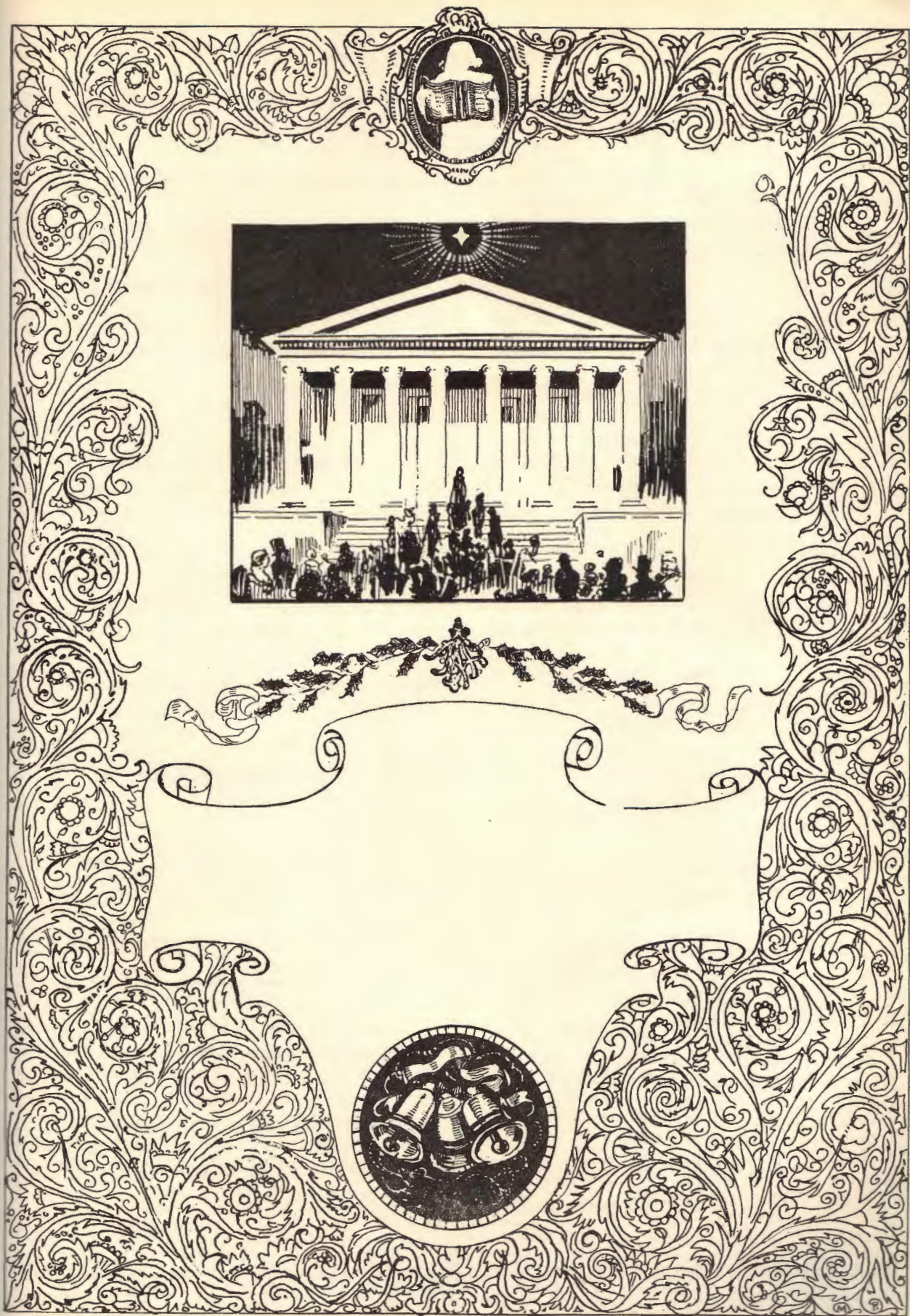
"Many of you know—but of course some do not—that the Episcopal Church provides no place and appoints no opportunity, in its Ritual of Burial, for the preaching of funeral sermons. This is well—in ordinary circumstances. There should be no fulsome praise nor unearned eulogy pronounced over the dead any more than the living. But these circumstances are not ordinary. He, today deceased, lives on so fondly in our memories and is so deeply enshrined in the hearts and the affections of this multitude, that I make bold to recite briefly these two sentences so apropos. They are from two such ancient books Apocryphal as Ecclesiasticus and the Wisdom of Solomon.

"First, honor, among all men, a physician, with the honor due him, for the uses ye have had of him. For the Lord hath created him. The physician receiveth wisdom from the Most High. Therefore, he receiveth honor of those whom he healeth. The skill of the physician doth lift up his head, and in the sight of great men he is held in admiration. But it is the Lord that hath given such skill. It is He who is honored in the marvelous works of their hands. For, with their aid, it is He that healeth men and taketh away their pains.

"Again, let us hesitate not to praise famous men; for the Lord hath wrought great glory by them, through His power from the beginning. Such as did bear rule in their peculiar provinces. Men renowned for their power, giving counsel by their understanding. Leaders of the people, by their counsel and their learning meet for the people, wise and eloquent in their instructions. All these are honored in their generations. They are the glory of their times. There be some of them that leave a name behind them, that their praises may be long reported. Merciful men, whose kindness shall never be forgotten. Their memorial standeth fast and their glory shall not be blotted out. Their bodies are buried in peace; but their name liveth on. Many people shall tell of their wisdom and a great congregation will show forth their praise.

"These words, although composed more than two thousand years ago, are still a fitting commentary on the life exemplary and work so extraordinary of John Blair Deaver, scientist, citizen, author, instructor, surgeon-emeritus, surgeon-par-excellence, known for his kindness to men of all sorts and conditions, friend of his fellows, servant of his Maker. May he rest in peace and may light perpetual shine upon his soul."

(From the "Weekly Roster and Medical Digest.")



Parish Record

The amount of money contributed in Subscription Envelopes, counted and sent in to the Accounting Warden for September, was \$97.00; for October, \$310.75; for November, \$182.56.

Baptized:

- Oct. 4—Joseph McKee Charlton.
- Oct. 4—John Louis Schiller.
- Oct. 18—Roy Nelson Spencer, Jr.
- Oct. 18—Louis Rudolph Beck, Jr.
- Oct. 25—Irene Emma Van Osten.
- Oct. 25—Kenneth Graham Cook.
- Oct. 25—Guilielma Penn-Gaskell White.
- Nov. 1—Alfred Hadden Gebhardt.
- Nov. 1—Howard Simone Detwiler, Jr.

Additional Amounts.

Rector's Discretionary Fund	\$ 61.00
Church Farm	326.00
Printing of "Parish Helper"	200.00
Total Additional	587.00
Grand Total	\$ 870.74

Transferred:

- Sept. 26—To Holy Trinity Church, Tiverton, Rhode Island:
Mrs. Ellen Birch Livesey.

Buried:

- Feb. 2—J. Hutchinson S. Scott.
- Feb. 3—Theodore Cook.
- Feb. 6—George Frederick Keene.
- Feb. 10—Anna Katherine Beck.
- Sept. 28—John Blair Deaver.
- Oct. 5—William Steel Schellenger.
- Oct. 6—J. Madison Taylor.
- Oct. 20—Isabel Cresson Ambruster.
- Oct. 29—Clarissa C. McCutcheon.

OFFERINGS IN NOVEMBER.

Nov. 1—A. M. Communion Alms ...	\$ 73.25
Nov. 1—P. M. Communion Alms ...	119.54
Nov. 8—A. M. Diocesan Treasurer ..	54.05
Nov. 8—P. M. Diocesan Treasurer ..	17.10
Nov. 15—A. M. Diocesan Treasurer ..	48.35
Nov. 15—P. M. Diocesan Treasurer ..	12.65
Nov. 22—A. M. Diocesan Treasurer ..	36.10
Nov. 22—P. M. Diocesan Treasurer ..	14.05
Nov. 26—Thanksgiving Day: Episcopal Hospital	142.18
Nov. 29—A. M. Diocesan Treasurer ..	48.10
Nov. 29—P. M. Diocesan Treasurer ..	16.47
Total Offerings	\$ 581.84

Additional Amounts.

Rector's Discretionary Fund	\$206.00
Church Farm	56.00
Proceeds Young People's Thanksgiving Party	441.14
Printing of "Parish Helper"	203.00
Poor Fund	6.00
Total Additional	912.14
Grand Total	\$1,493.98

OFFERINGS IN OCTOBER.

Sept. 28—A. M. Diocesan Treasurer ..	\$ 38.65
Oct. 4—A. M. Communion Alms ...	53.25
Oct. 4—P. M. Diocesan Treasurer ..	10.15
Oct. 11—A. M. Diocesan Treasurer ..	45.39
Oct. 11—P. M. Diocesan Treasurer ..	9.10
Oct. 18—A. M. Diocesan Treasurer ..	57.65
Oct. 18—P. M. Diocesan Treasurer ..	18.25
Oct. 25—A. M. Diocesan Treasurer ..	41.95
Oct. 25—P. M. Diocesan Treasurer ..	9.35

Total Offerings in October \$ 283.74

COLLECT.

O God who maketh us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

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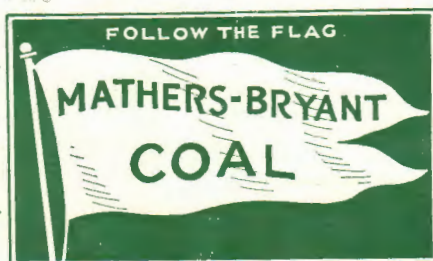
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(PREACHING MISSION; THURSDAY EVENINGS, Page 8)

The February, 1932

Parish Helper



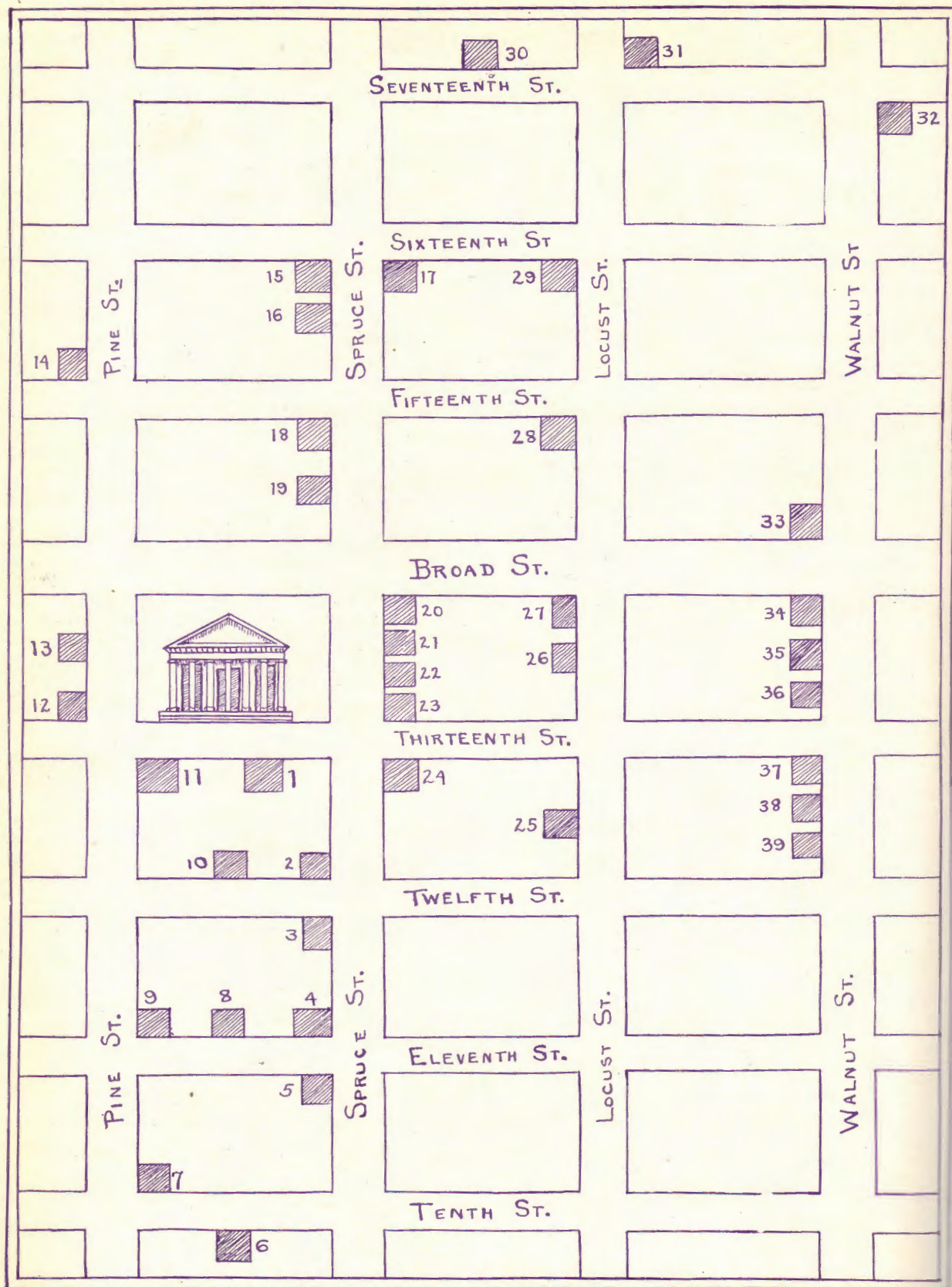
St. Luke and The Epiphany

(Protestant Episcopal Church)

330 South Thirteenth Street - - - Philadelphia, Pa.

Rev. David M. Steele, D. D., Rector

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- 4 The Colonial, S. W. corner 11th and Spruce.
- 5 Central Apts., S. E. corner 11th and Spruce.
- 6 Hotel Clinton, corner 10th and Clinton.
- 7 The Kenmar, N. W. corner 10th and Pine.
- 8 Sovereign Apts., 324 South 11th.
- 9 The Gladstone, N. W. cor. 11th and Pine.
- 10 320-322 South 12th.
- 11 343 South 13th, N. E. corner 13th and Pine.
- 12 The Pequot, S. W. corner 13th and Pine.
- 13 The Kensington, 1330-1332 Pine.
- 14 400 South 15th, S. W. corner 15th and Pine.
- 15 The Newport, S. E. corner 16th and Spruce.
- 16 The Touraine, 1520 Spruce.
- 17 257 South 16th, N. E. corner of Spruce.
- 18 The Bellerich, 301 South 15th.
- 19 The Richelieu, 1414-1416 Spruce.
- 20 The Burlington, 1329-1331 Spruce.
- 21 The Maidstone, 1327 Spruce.
- 22 The Lenox, N. W. corner 13th and Spruce.
- 23 The Spruce, corner 13th and Spruce.
- 24 The Lincoln, S. W. corner Locust and Camac.
- 25 Hotel Sylvania, S. W. corner Locust and Juniper.
- 26 Hotel Walton, Broad and Locust.
- 27 235 South 15th, S. E. corner of Locust.
- 28 1530 Locust, S. E. corner of 16th.
- 29 The Chancellor, 250 South 17th.
- 30 The Warwick, N. W. corner 17th and Locust.
- 31 135 South 17th, N. E. corner of Walnut.
- 32 Bellevue-Stratford Hotel, S. W. corner Broad and Walnut.
- 33 Ritz-Carlton Hotel, Broad and Walnut.
- 34 Hotel Claridge, 1334 Walnut.
- 35 Hotel Sussex, 1312 Walnut.
- 36 St. James Hotel, 13th and Walnut.
- 37 St. James Annex, 1216-1218 Walnut.
- 38 Hotel Strathmore, 1208 Walnut.

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 Accounting Warden.Mr. Chas. Stewart Wurts
 Parish Visitor Miss Pauline Wurtele
 Secretary Miss Laura E. Gesswein
 Bookkeeper.....Mr. George L. Gaff
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Asa Wed., Feb. 10 Rt. Rev. Francis M. Taft, D.D., LL.D.
 Bishop of Pennsylvania.
 Thurs.-Fri., Feb. 11-12 ..Rev. Llewellyn N. Caley, D.D.
 Rector of St. Martin's Church, Oak Lane.
 Saturday, Feb. 13 Rev. Morgan Griffith
 Mon.-Sat., Feb. 15-20 Very Rev. Kirk B. O'Ferrall
 Dean of St. Paul's Cathedral, Detroit, Michigan.
 Mon.-Fri., Feb. 22-26 ...Rt. Rev. R. E. Strider, D.D., LL.D.
 Bishop Coadjutor of West Virginia.
 Saturday, Feb. 27 Rev. N. B. Groton
 Rector of St. Thomas' Church, Whittemarsh, Pennsylvania.
 Monday, Feb. 29, to } Rev. Joseph Fort Newton, D.D., Litt.D.
 Saturday, Mar. 5} St. James's Church, Philadelphia.
 Mon.-Fri., Mar. 7-11 Rt. Rev. Charles Fiske, S.T.D., LL.D.
 Bishop of Central New York.
 Saturday, Mar. 12 Rev. Samuel Draper Ringrose
 Rector of Church of the Resurrection, Mayfair.
 Mon.-Fri., Mar. 14-18 Rt. Rev. Charles E. Woodcock, D.D., LL.D.
 Bishop of Kentucky.
 Saturday, Mar. 19 Rev. John R. Hart, Chaplain
 Chapel of Transfiguration, University of Pennsylvania.
 Mon.-Fri., Mar. 21-25 ...Rt. Rev. Thomas C. Darst, D.D., LL.D.
 Bishop of East Carolina.
 Easter Even, Mar. 26 ...Rev. Floyd W. Tomkins, Jr.
 Assistant Minister, Church of the Holy Trinity, Philadelphia.

Seats on ground floor of the Theatre will be
 SPECIALLY RESERVED FOR MEN

You are cordially invited to attend all of these services
 and requested to BRING A FRIEND

MEMORIAL ALTAR FLOWERS.

- Dec. 6—In Memory, Mrs. Herbert M. Howe and John Fell Howe.
 Dec. 13—"In Memoriam."
 Dec. 20—Memory, Mrs. Charles C. Harrison.
 Dec. 25—Mrs. John F. Lewis and Mrs. Edward Ilsley.
 Dec. 27—Mrs. Mary Howe Robinson.
 Jan. 1—Mrs. Frank S. Evans.
 Jan. 3—"In Memoriam."
 Jan. 10—"In Memoriam."
 Jan. 17—"In Memoriam."
 Jan. 24—"In Memoriam."
 Jan. 31—Memory, Mr. Edward C. Dale.
 Feb. 7—"In Memoriam."
 Feb. 14—Memory, Eleanor J. Fox.
 Feb. 21—Memory Mr. and Mrs. Malcolm Lloyd.
 Feb. 28—Memory, Dr. E. S. Lemoine.
 Mar. 6—Memory, Margaret Howe Robinson.
 Mar. 13—Memory, Mr. and Mrs. Theodore Voorhees.
 Mar. 20—Memory, Mrs. Benj. Ford Orton.
 Mar. 27—Easter; Mrs. Edward Ilsley and Mrs. William H. Lloyd.
 Apr. 3—Memory, Marjorie Thornton Moore.
 Apr. 10—Miss Sidney Lafourcade.
 Apr. 17—Memory, Rose Marie Gesswein.
 Apr. 24—Mrs. Louis dePui Vail.
 May 1—Mrs. J. B. Hutchinson.
 May 5—Ascension: Miss Helen Trotter.
 May 8—Memory, Mrs. E. M. Thorne.
 May 15—Whitsunday: Memory, Francis T. Stewart.
 May 22—Memory, Michael Clarkson.
 May 29—Mr. Franklin Gray.
 June 5—"In Memoriam," S. D. H.
 June 12—Memory, Helen C. Belfield.
 June 19—Memory, Minerva and George L. Slook.
 June 26—Mrs. James Treston.
 Sept. 4—Memory, Anna McCleary Hutchinson.
 Sept. 11—Mrs. William A. Donley.
 Sept. 18—Mrs. Graham Woodward.
 Sept. 25—Miss Emily W. Gear.
 Oct. 2—Mrs. John W. Pepper.
 Oct. 9—Memory, Alberta Buch.
 Oct. 16—Miss Jennie B. Burns.
 Oct. 23—Miss Martha E. Yerkes.
 Oct. 30—Memory, Anna Katherine Beck.
 Nov. 1—Memory, Mr. and Mrs. Nath. Burt.
 Nov. 6—Mothers' Meeting.
 Nov. 13—Mrs. Aubrey H. Gillingham.
 Nov. 20—"In Memoriam," J. P. M.
 Nov. 24—Memory, Mr. and Mrs. John A. Lewis.
 Nov. 27—Memory, E. H. Y.

RULES FOR HOLY COMMUNION.

1. When you come forward to receive Holy Communion be careful not to crowd other people. Try also to let members of families kneel side by side. It often means much to them. Remember that consideration for others is nowhere so fitting as at the Lord's Table.

2. When you come to the rail try to kneel as near as possible, so that your feet will not obstruct the way of those behind you.

It is a most thoughtful custom to kneel in the proper place and thus not inconvenience those who follow.

3. Receive the Elements into ungloved hands. The rubric directs that they are to be received **into the hands** of the people. It is well to place the palm of one hand on top of the other and receive the bread from the hand of the Priest in the upper hand.

4. **Be sure to take the Cup or Chalice into your hands.** Grasp it firmly and guide it to your lips. The hats of women who kneel often make it impossible for the celebrant to see their faces. Drink from the Chalice without turning it.

5. Pray while you are kneeling at the rail. Strive fully to realize what the service means. Pray especially for greater love to God and for your neighbors. Be sure, too, to offer a prayer of thanksgiving at this time.

6. When you return to your seat continue your prayers and thanksgiving. You should learn to use your Prayer Book to this end.

7. Never leave the Church till the **Benediction** has been pronounced, unless absolutely compelled to do so. You would not leave the house of a friend before the meal was finished except for serious cause. The Lord's Supper is far more important.

8. Be sure to come to Holy Communion regularly, at least once a month, and also on **Christmas Day** and **Easter Day**. These days have long been recognized in the Church as great days of obligation. No religious habit can be of greater spiritual value than that of regular attendance at Holy Communion. As this service best expresses the idea of self-consecration to God, it is bound to bring a peculiar blessing.

The Parish Helper

VOL. XL

PHILADELPHIA, PA., FEBRUARY, 1932, 330 SO. 13TH STREET

No. 3

My Dear Friends:

Every once in a while somebody writes in to ask for belated copies of the "Parish Helper." They feel neglected because, while they know they are on our mailing list, they have not had a copy month by month. Perhaps I should more frequently make announcement that we do not any longer print monthly issues; but only three or four times a year.

Inasmuch as this is the only issue between Christmas and Easter, it is probable that our interest will turn about equally in two directions; backward toward the services, activities and benevolences of the former season and forward toward Lent and Holy Week, with their proper meetings and customary services.

One other word I would like to say in preface. This issue is going to look very full of figures and statistics. It will seem to contain much reference to money. That need not be apologized for and, in this case, it cannot be helped.

Recalling Christmas.

In connection with Christmas itself, we had larger numbers of people at all the services, festivals and functions in the Church and Parish House than last year. Distribution of more largess was made and more families were ministered to, as naturally would be expected, because of the exigencies of the present serious times. In the matter of the Christmas Bounty Fund, we sent out the usual envelopes. As many as 336 of these were returned by mail, in amounts ranging from as low as twenty-five cents to \$25.00, \$50.00 and in two cases \$100.00 each. I have been at pains this year to tabulate both Income and Expenses of that approximate \$2000.00. It seems like a good deal of money, but please remember that this is one

of only two occasions in the year, the other being Easter, when we reserve any collections or contributions for our own use, sending all Sunday collections to the Church House. Besides five hundred additional dollars of this was Rector's Discretionary Fund.

Christmas Parties.

Among the affairs at the Parish House during Christmas Week, the most novel this year was the Young People's Party. A committee had been appointed. They took up the task themselves of arranging, not a dance or entertainment, anybody professional or other, but a supper to which special invitations were sent and replies received in advance. Special thanks for much hard work in preparation of the supper itself are due to Mrs. Treston and Mrs. Betson, Miss Marnie and Mrs. Lotz, while the names follow of the Committee on Arrangements (names alphabetically arranged): Mr. John Bahm, representing Men's Group; Mr. James H. Bell, representing Sunday School; Mr. Albert Benson, in charge of decorations; Mr. William Gaul, representing Mrs. Klopp's Boys; Mr. Newell Harris, in charge of Music; Mr. Robert Little, representing Farm Crowd; Mrs. Madeline Fairweather, representing Girls' Club; Miss Lillian Webb, representing the Ushers; Miss Emily Greer, representing Confirmation Alumni; Mrs. Peggy Wechter, representing Young Married Members; Miss Virginia Wright, representing Sunday School; Mrs. Helen Yarnall, representing everything and everybody else. In addition to this, there were the Mothers' Meeting Supper and the Children's Festivals, together with the two Sunday afternoon Christmas Carol Services and, on the Sunday following the Epiphany, our own unique form of the Service of Lights. This last was attended by six hundred people.

THE PARISH HELPER

CHRISTMAS BOUNTY FUND.

1931 Analysis.

Received.

Income from Fitzell Fund	\$ 80.00
For Mothers' Meeting, One gift	100.00
Sunday School Parties (Special)	115.00
For Young People	100.00
Divinity Student (Anonymous)	10.00
For a "Lonely Person"	5.00
"For the Poor"	35.00
"Charity"	10.00
"Christmas Baskets"	10.00
Girls' Club, Baskets	11.25
For "Miss Wurtele's Work"	5.00
Church Farm, Five designations	37.00
Memorials: Memory, Teddy Cook, Mrs. Cherry, Wayne Bitner, Eliza- beth Ford, Groves' Parents, and Mrs. Mary Hirst	21.00
Christmas Bounty, General	937.56
* * * * *	
Rector's Discretionary Fund, Special	538.50
	\$2,015.31

Expended.

Paid currently these items: Coal, clerical as- sistance, expressage, fruit and nuts, per- quisites, cards, tags, seals, candy, phono- graph records, flowers, decorations for Mothers' Meeting Supper, Young People's Party, etc., postman, entertainer from West Chester, cakes, invitations, folders, divinity student, and some postage	\$592.44
Frank Meehan; Provisions for thirty baskets, food for distribution and for all Christmas Parties	284.15
William Saunders, Caterer; Mothers' Meeting Supper	90.00
Abbotts' Dairies; Ice cream, Children's Party	14.10
Young People's Party, refreshments ..	63.51
Cakes, cookies, nuts, pears, from Herr- mann's, Durham's, Dexter's, Hol- land's	54.64
James Armstrong; Printing cards, programs, etc.	29.50
Christmas folders, cards, candy in bags	71.37
Crawford's, and Battles; flowers and plants for sick and shut-ins	41.50
International Printing Company; Cards and all printing incident to the season's mailing	108.50
George Sturm; Candy for Children ..	17.00
Dennison's Store; decorations, seals, etc.	38.60

John Wanamaker; Candlesticks for Service of Lights	8.50
J. H. Williams; Hiring chairs	5.00
Memorials, chancel	21.00
Church Farm, designated	37.00
* * * * *	
Rector's Discretionary Fund	538.50
	\$2,015.31

Lent and Confirmation.

It now remains to formulate our plans for Lent. These are already under way and cards will be sent out with schedules of dates and hours of services. A reprint of all these appears on another page of this issue. In particular, I ought to speak of Confirmation. The class will be organized and the meetings will begin the first week in Lent. The actual date of Confirmation is Sunday afternoon, March 13th, at four o'clock. Bishop Taitt is expected. We already know of the usual number of children and young people; but we are very anxious to have anybody else join in with these and add their names to the number comprising the year's class. Opportunity will be made by the Rector to consult with anybody privately and personally upon this matter, apart from the classes for regular instruction which will be on Monday evenings.

Sunday Afternoon Services.

Dr. Matthews, the Choirmaster, is making special preparation for the series of six Sunday afternoons in Lent, and we are anxious to make the facts as widely known as possible. If you who regularly attend, or who read this announcement, will spread the message, you will do many other persons a favor.

Sunday, February 14th, Mrs. Dorothy Johnstone, Baseler, harpist, will make her annual visit. The program will consist of instrumental numbers by harp and organ, together with solos both in the prelude and postlude. The anthem, which lends itself especially to harp accompaniment, Kremser's "Hymn of Faith," will be rendered by the full chorus choir together with one or two other anthems of the same import.

Sunday, February 21st, there will be the annual service of Negro Spiritual music. Several of the numbers will be novel, not having been sung heretofore by this choir. The appeal which this music makes is quite unique and many features have become familiar to people over the radio. Mr. Oswald Blake will be the tenor soloist.

February 28th, there will be a symposium of music especially appropriate in Lent by several of the old masters, Palestrina, Bach, Haydn and others. Mildred Faas will be the soprano soloist.

March 6th will be the date of the annual Russian Music Service, including among other anthems the great "Credo" by Gretchaninoff. The visiting soloist for that day will be Ruth Montague, contralto.

March 20th is Palm Sunday. The first act of Parsifal, the famous sacred music drama will be sung by the Choir with organ accompaniment. This includes the March of the Holy Grail. Some of the most beautiful music of the whole work is contained in this part of the drama.

Preaching Mission.

The Preaching Mission, on Thursday nights in Lent, at 8 o'clock, will continue this season for its fifth year. Two full pages elsewhere are devoted to this, one bearing a series of photographs of the six speakers, the other being a reprint from this month's Diocesan Church News setting forth all the facts. The names on the schedule are so familiar and their oratorical gifts so well known and appreciated that little comment is needed.

It will be a pleasure to welcome Dr. Phillips, who opens the series, on this visit back to his former Diocese, where he is being congratulated on his recent honor as President of the House of Deputies at the late General Convention, and also Chaplain of the United States Senate.

Dr. Melish repeats a visit of last year. His Thursday will be that of the same week when he is making his annual visit at the Noon-Day Services at St. Stephen's Church. He has a large circle of friends and admirers in Philadelphia.

The Rev. Dr. Williams comes to us for the first time this year from the nationally famous Church of St. Mary the Virgin, in New York, where he is a recognized leader in the ecclesiastical life of the Metropolis.

Bishop Strider likewise comes to us this year for the first time. But, at the Noon-Day Services at the Garrick Theatre, he has been a familiar figure in recent years as well as at individual parishes, where he has conducted missions.

Dr. Bernard Iddings Bell repeats his visits of the last two years. He is quite as well known to Philadelphia through his magazine writing as his success is known in the Wardenship of St. Stephen's College, Annandale, New York.

Bishop Woodcock has his customary place, as closing speaker of the series. This he has held for the past five years. His Thursday evening, like one or two of those above, is that of the week when he is preacher at the Garrick Theatre. This year is his twenty-fifth consecutive Lent in Philadelphia.

Death of Mr. Ryan.

In the death of Mr. John W. Ryan, on December 9, 1931, the parish lost a faithful friend and long time servant. For the past two or three years he had been incapacitated and a great sufferer; but, before that date he had been Verger of this Church, prior to that Verger at Epiphany Chapel and prior to that he served in the same capacity the old Church of the Epiphany, Fifteenth and Chestnut Streets, since his very young manhood, in fact since 1872. Thereby he had accomplished all but a few months of fifty years as custodian somewhere in the House of the Lord.

His funeral was held in the Church on December 12th, with the Choir in attendance, the Rector being assisted by the Rev. Dr. Phillip J. Steinmetz, at one time Verger of Epiphany Chapel. His many friends followed him to his last resting place in Mount Moriah Cemetery. These two old parishes have been singularly fortunate, over that half century of their histories, in the personality of their Sextons. Together with Mr. Montgomery's long term of service here, Mr. Ryan's was one of equal fidelity and, in the two of them, the entire series of Rectors at both places have had devoted personal friends. Our sympathy goes out to his family, of whom there remain two sons and a daughter.

Sunday, January 31st.

Inasmuch as the copy for this paper has to go to the printer before Sunday and will not appear until the week following, I cannot speak at length regarding the outcome of the endeavor about to be made. You will, by the time you read this, if you have been in Church on the last Sunday in January, know what it is all about. I am putting this item last, not of course because I consider it of least importance, but because I have been trying to lead up to it in the order of climax. It is of the utmost importance. I think all I will do for the moment, and upon this public page, is simply to print the letter itself.

"The Vestry join me in urgently requesting that every member of the congregation make a special effort to be in Church on next Sunday morning, January 31, at the eleven o'clock service.

"They and I together want to lay some facts before you that are of the very gravest import. Owing to the same state of things financial that effects almost every institution in the city, the Church is facing a strange situation.

"Some \$75,000 worth of property from which we have received rental and mortgage interest has suddenly become vacant and unproductive.

Certain investment securities also have defaulted in the past year.

"Some readjustment must be made upon the Expense side of our Budget. But how? Some effort must be made likewise, by means of special contributions, to bring up the Income side. How far can or should either or both of these things be done?

"We all hope that this state of things is temporary; but, so far as it exists and so long as it continues, it is serious beyond anything this parish has faced in thirty years.

"Please put aside anything else and be in Church next Sunday morning, January 31st.

Very sincerely yours,

David M. Steele."

WHY I GO TO CHURCH.

"My eyes can see because of God and I go to Him when my vision becomes blurred. I go to Him whenever I need aid of any description, and I go to the place wherein I shall find the closest union possibly, my church.

"I go to church because in it alone do I find consummate tranquillity. In it alone do I find that peace which puts my mind and spirit at rest.

"I go to church because I have an abstract, if not concrete, belief in my God. Always I can depend on it, as the pilot does the beacon.

"I go to church because in return for my seeming loyalty and love, there comes the compensation of a clear conscience, a happy soul, and a clean slate!

"The above is a copy of a Freshman's theme. He is a student at Colorado University, Boulder, Col. It happened my way and I was interested. I have withheld his name."

(A Freshman's English Theme.)

St. Luke and the Epiphany

330 South Thirteenth Street

Philadelphia, Pa.

Rev. David M. Steele, D. D.

SCHEDULE—1932—LENT

Monday—8 P. M. Girls' Club and Confirmation Alumni.

Meetings in Parish House. Address by the Rector. Confirmation Candidates included.

Wednesday—4 P. M. Children's Service.
Mothers also expected. Children come on their way home from School.

Thursday—8 P. M. Preaching Mission.
Six Visiting Preachers, Diocesan Committee. See list of names and dates.

Friday—10 A. M. Holy Communion.
This takes the place of former afternoon services on that day.

Sunday Services—11 A. M. and 4 P. M.
These will be especially emphasized. Afternoon programs will be printed.

Important Dates of Lent, 1932.
Ash Wednesday, February 10th; Confirmation, Sunday, March 13th; Easter Day, March 27th.

Keep a Card at Hand for Reference.

Sunday Afternoons

at 4 o'clock.

February 14th—First Sunday in Lent.
Instrumental Features and Accompaniment. Harpist, Dorothy Johnstone Baseler.
Anthem, "Hymn of Faith," Kremser.

February 21st—Second Sunday in Lent.
Service of Negro Spirituals.
"Deep River," and Others.
Oswald Blake, Tenor Soloist.

February 28th—Third Sunday in Lent.
Lenten Music by the Old Masters.
Palestrina, Bach, Haydn, and Others.
Mildred Faas, Soprano Soloist.

March 6th—Fourth Sunday in Lent.
Annual Russian Music Service.
"Credo," by Gretchaninoff.
Ruth Montague, Contralto Soloist.

March 13th—Fifth Sunday in Lent.
Confirmation Service, Bishop Taitt.
Anthem, "Veni Creator Spiritus."

March 20th—Palm Sunday.
The First Act of "Parsifal."
"Sacred Festival Music Drama," Wagner.

Mail Copies of Cards to Friends.

Diocesan Committee Preaching Mission

Thursday Evenings, at 8 o'clock.

February 11th, 1932.

Rev. ZeBarney T. Phillips, D. D., Epiphany Parish, Washington, D. C.

February 18th, 1932.

Rev. J. Howard Melish, D. D., Holy Trinity, Brooklyn, N. Y.

February 25th, 1932.

Rev. Granville M. Williams, S. T. D., St. Mary the Virgin, New York City.

March 3d, 1932.

Rt. Rev. Robert E. L. Strider, D. D., Bishop Coadjutor, West Virginia.

March 10th, 1932.

Rev. Bernard Iddings Bell, D. D., Warden, St. Stephen's College, Annandale, N. Y.

March 17th, 1932.

Rt. Rev. Charles Edward Woodcock, D. D., Bishop of Kentucky.

Make This Schedule Widely Known.

Lenten 1932 Services

In this parish, our practice is to arrange different things for special groups, rather than the routine of one kind only of daily service for a limited group.

Of weekday services thus arranged, all are important. It is hoped that this arrangement will make its appeal to the largest composite number of people; different services, different groups.

Do not put off the observance of Lent until the season is far advanced. Begin at the beginning. Make up your mind what you desire to do. Then come with consistent regularity.

The exceptional feature this year as last is, of course, that of Thursday Evenings. It is true that this plan is not one for our parish in particular but is Diocesan in scope. At the same time, we must set a good example.

Set Aside All Thursday Evenings.

LENTEN PREACHING MISSION: CONVENIENT DIOCESAN CENTER

St. Luke and The Epiphany

Thirteenth Street below Spruce

Fifth Consecutive Series of Impressive Services with Distinguished Preachers

The undertaking entered upon five years ago, in the form of the Diocesan Preaching Mission, will be continued this year in Lent, when two Bishops and four clergy, each from a different city and Diocese, will comprise the series of speakers on Thursday evenings, at eight o'clock, in the Church of St. Luke and The Epiphany.

This venture was at first a part of the Bishops' Crusade; but it has outgrown that name and now has become a recognized activity of the whole Diocese. It will continue this year as last to be under the auspices and with the sanction of the Diocesan Commission on Evangelism. The Schedule of Dates and Names of Visiting Preachers follows:

SCHEDULE—Thursdays in Lent, 8 P. M.

February 11th

REV. ZEBARNEY T. PHILLIPS, D.D.
Epiphany Parish, Washington, D. C.

February 18th

REV. J. HOWARD MELISH, D.D.
Holy Trinity, Brooklyn, N. Y.

February 25th

REV. GRANVILLE M. WILLIAMS, S.T.D.
St. Mary the Virgin, New York City

March 3rd

RT. REV. ROBERT E. L. STRIDER, D.D.
Bishop Coadjutor, West Virginia

March 10th

REV. BERNARD IDDIGS BELL, D.D.
Warden, St. Stephen's College, N. Y.

March 17th

RT. REV. CHARLES EDWARD WOODCOCK, D.D.
Bishop of Kentucky

The success of these services throughout the years they have been held in the past has been abundantly evidenced by the large attendance and the growing interest on the part of the people from far-scattered districts of the Diocese who have foregathered at this centrally located city church. The place is easy of access; the building is spacious, seating twelve hundred people: congregations have ranged anywhere from six hundred to twelve hundred, depending at times on the clemency of the weather, the advancing dates of the Lenten weeks or the personnel of the preachers.

Defraying all expenses of heating, lighting, printing, advertising and special fees to secure the best preachers available has been the particular contribution of the Rector of this Parish and his Vestry, toward Diocesan Observance of Lent.

These services in no way interfere with or take the place of ordinary parochial services at the customary hours in particular parishes, nor yet with

the series of popular Noon-day Services in other churches and at the Garrick Theatre. They are rather a supplement to these, dates being arranged as far as possible so that some or all of these preachers may be secured for that evening hour of the same week that they are best known while here preaching at noon-day and other engagements.

A double male quartette of St. Luke and Epiphany Choir, accompanying the new organ, leads the congregational singing of three or four rousing hymns. Ample time is allowed the speaker. Dr. Steele has protested from the beginning against any offering being taken; so that the whole period, being compressed within about an hour, has been characterized by a deep sense of devotion. Each year an interesting number of people have come to feel the uplift and inspiration of so large a company of our church people and others who thus participate together and listen to such outstanding preachers.

These services are conducted as heretofore under the auspices of the Diocesan Commission on Evangelism. Members of the Commission are: Rev. J. K. Shryock, Rev. Floyd W. Tomkins, Rev. L. N. Caley, Rev. Charles E. Eder, Mr. Leon C. Palmer, Mr. George Randall, and Mrs. Charles H. Arndt.



Sermon

NATURE AND VALUE OF LENT

Preached Last Year, Ash Wednesday



(Some of the language and certain of the illustrations herein contained are from a sermon on the subject "A Godly Lent" by Rev. T. H. Barlow, author of "The Upward Calling," "At Home in the Bible," etc.—D. M. S.)

Text:

"God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar."—Psalm 118:27.

Preface.

In one fashion or another, the majority of Christians in the world keep Lent. We cannot be unmoved when so many millions of our fellowmen set themselves unitedly to face the same duty, at the same time, the duty of self-denial. For this is what Lent implies and involves, if it be taken seriously. It looks forward to Passion Week. In prospect of that commemoration, Christians naturally seek to arm themselves with the same mind. As they realize once more that their redemption is rooted in the Divine self-sacrifice, they recoil from human self-indulgence.

Introduction.

A few words may be in place regarding the history of the season; for there are many questions in regard to its original purpose and observance in the life of the Church. The word "Lent" comes from the word "Lencten," meaning "Spring," because of the lengthening days. The name only gradually established itself as a time of penitence and fasting and then came to be generally observed throughout the Church. Originally the term had little or no ecclesiastical significance. When it did come to have this, it was only gradually that the

observance settled down to the conventional forty days and so became symbolic of our Lord's Temptation in the Wilderness.

History of Origin.

In the second century A. D., or, to be more explicit, in the time of Irenaeus, Bishop of Lyons in Gaul, we find the practice of keeping Lent already established. In the Church History of Eusebius, there is a passage referring to the diversity in usage of keeping Easter in the Primitive Church: "For the Controversy," writes Irenaeus, "is not only concerning the day (i. e., Easter) but also concerning the manner of the Fast before Easter. Some think that they should fast one day, others two, others yet more. And this variety in its observance has not originated in our time, but long before, in that of our ancestors."

Irenaeus, the writer of this letter, was born about 130 A. D., and had sat at the feet of Polycarp, who himself had been a disciple of St. John. This gives us a hint of the very early origin of some such fast and establishes a probable connection of that fast with St. John himself. It is interesting however to note some of the earliest names given to this fasting season: Septuagesima, Sexagesima, Quinquagesima, Quadragesima. The earliest seems to be Quadragesima, forty, referring to its length; but whether forty days or forty hours is uncertain.

Length of the Season.

Early historians lead us to think that the season was originally but forty hours long, i. e., it began at twelve o'clock on Friday before Easter and continued until Sunday morning, the time of our Lord's resurrection. By the

end of the third century and the beginning of the fourth, the Lenten fast had greatly lengthened, but there was no uniformity as to its duration. The Romans fasted three weeks before Easter, the Sabbaths and Lord's Days excepted. Greece and Alexandria fasted six weeks. The Eastern Church kept seven weeks, but did not fast on Saturdays and Sundays (the Saturday before Easter being excepted). Thus thirteen days were deducted, making the fast thirty-six days. In other churches, six weeks were kept. Deducting Sundays, the same thirty-six days would remain.

Why a fast of thirty-six days? The answer was one-tenth of a year. Thus the early church insisted on tithing to the extent of a tenth part of the people's time as well as their money. Gradually, however, it was felt that uniformity was necessary and, by the middle of the sixth, or certainly by the beginning of the seventh century, it was customary to observe forty days of Lent, the number becoming associated with the period of our Lord's temptation. This brief historical excursion is made simply to remind ourselves that there was no uniformity and that the origin was not wholly religious.

Forms of Observance.

Often indeed the attempt at observance has taken, and still takes, fantastic shapes. In many places it has run to seed, in practices which appear to us childish or superstitious or even grossly material. Too many Lenten observances obscure the sacred idea which they strive to embody. They pervert the very simplicity and spirituality that was intended. Abstinence in itself can be advocated and carried out in ways which turn it into a parody of genuine self-denial. Some forms of fasting are no better than refined self-indulgence. For example, a man who lives surrounded with luxuries can take positive pleasure in doing without them for a little while, in order that he may go back to them with all the keener zest.

So again, on aesthetic grounds, an artist will condemn profusion, and declare that it is worse

than wicked, that it is vulgar. And, on intellectual grounds, we may believe that a rigid fast from novels and newspapers would revive in many jaded minds the taste for great literature. None of these motives can be called distinctly Christian. But there is a ground for keeping Lent which multitudes have held and still hold strenuously. They cling to the ascetic ideal which has exerted such immense influence over Christendom. They believe, broadly speaking, that one chief enemy of the soul is the body and that, in proportion as they mortify their physical appetites and impulses, they will attain spiritual vigor and victory. By this belief they justify the austere discipline of the flesh which the Roman Church has encouraged, if not enjoined.

Theory and Practice.

We hold with the Reformers, that this theory and this practice are founded upon a false dualism. We reject the doctrine that fasting per se has meritorious value; and we question whether it really aids devotional feeling. Habitual practice is more wholesome, and more religious, than recurrent austerities. Normally, the conditions most favorable to holiness result from the healthy, well-balanced interaction of the body and the mind. Yet, while we reject the ascetic theory as mistaken, we dare not therefore think scornfully of the devout men and women innumerable who have embraced such stern methods for self-discipline and self-conquest.

To hold fast the one thing needful involves the letting go of other things. In thought, as well as in action, one must steadily narrow his way, forsaking the good for the best. Thus Christian asceticism does not war against pleasure, but against disturbing passions and artificial wants and a dependence upon things external and accidental. We know only too well how easily we can accustom ourselves to mere comfort, and how difficult it is to tear ourselves away from comforts which have become habitual and, little by little, indispensable.

Spiritual Problem of Lent.

Yet to say all this only touches the fringe of the spiritual problem which Lent propounds. We need not, indeed, bring texts or arguments to demonstrate that self-denial is a Christian duty. It is more than a duty: it is an imperious instinct. Confronted with the simplicity and severity of Jesus, self-indulgence appears more than ingratitude; it is sacrilege. But, when we consider more deeply, we begin to understand that the essence of self-denial lies, not in embracing bodily hardships, or forsaking outward possessions, but ultimately in the surrender of the will. The secret of every pure and acceptable service, breathing through all its litanies, is the whispered undertone of Christ's own prayer: Not my will, but Thine be done. Today, as of old, the sacrifices of God are a broken spirit—that, nothing else, and nothing less.

We come back therefore to the text, and associate sacrifice with the altar. Readers of Mark Rutherford will recall the sermon which Mr. Bradshaw preached in Pike Street Chapel on the text: Take Heed to Thyself that thou offer not thy burnt offering, in every place that thou seest. But, in the place which the Lord hath chosen, there shalt thou offer thy burnt offerings, and there shalt thou do all that I command thee.

Willfulness or Surrender.

Transcending the ancient Hebrew ritual, that text sets up a piercing truth. For it warns us against the willfulness which taints and spoils our very sacrifice of self. Christian sacrifice, in spirit and in truth, means surrender to the living will of the living God. We dare not pour out our hearts on objects chosen at our own pleasure. God himself appoints the place where sacrifice must be offered. To Abraham, his friend, God said: Take now Thy Son, thine only son whom thou lovest, and offer him upon one of the mountains that I will tell thee of. As God Himself must be the supreme object of spiritual surrender, so God Himself shows that sacrifice must be complete,

not only in motive but in detail. He Who claims the offering also chooses the altar.

Here lies the ultimate test of loyalty, the final proof of submission. Many a man feels that he would not shrink from martyrdom, if only he might arrange the stage and the spectators, and make a glorious, heroic, pathetic end. But, in common experience, God calls most of us to bear the pang without the palm. He ordains for you and me some hidden agony which we must endure in silence and alone. No one else suspects that we are giving up a treasure which is dearer than our life. No one else notices that we are being nailed to a cross.

Test of Devotion.

Herein is the hardest ordeal of a faithful soul. To devote one's time and fortune to some public charity may become the pride of the philanthropist. It is not so hard to go crusading under a banner already gilded by the sunrise of victory. But God may allot to us nothing but a sentinel's post in the holy war. He may bid us consecrate ourselves to some obscure and humble duty. He may appoint for us some forlorn venture, some unpopular cause; so that, while we are alive, we can never see it succeed. He may link our mission with men who disappoint or betray us, who make our labor of love appear like a pitiful, sordid failure. It is our appointed lot to bind our sacrifice upon a God-appointed altar.

Again, many a Christian would rejoice to spend himself in helping people whom he cares for, especially if he may do it in a way which appeals to him. But what if God bind up our lot with the loveless and the thankless? What if he call us to dedicate our best years to some fretful invalid, to some selfish relatives, who never realize how much they exact and seem barely grateful? Remember that human devotion remains impure so long as it depends upon human gratitude. When we have grace to lavish our spikenard ungrudgingly upon those whom the Lord hath given us to cherish—not because they are attractive or hopeful or even

thankful, but simply because He has put them into our keeping—then, we bind the sacrifice to the horns of the altar that God hath appointed.

Conclusion.

The tokens of the divine will are seldom doubtful to those who humbly seek God's guiding in order that they may obey Him with full purpose of heart. The same Voice which claims the sacrifice reveals the altar. We need not say lo! here, or lo! there. Generally it is not far distant—it is here, by our very doorway. It is there, among our own kith and kin. But the essence of God's election is that, although the altar does not stand where we expect, and although the offering is not what we would choose, yet we find the sacrifice where He appoints it. The joyful acceptance of His awful and blessed will becomes part of our surrender. No consecration is complete, so long as we make it reluctantly. General Gordon penetrated to the root of the matter when he said: I learned that, to be like God, I must not only have my will subordinated to His, but I must be delighted to have it so. Thus we bind each sacrifice with cords, even until the very horns of the altar.

Collect, the Poor.

O God, Almighty and merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy; Let thy fatherly goodness be upon all that thou hast made, Remember in pity such as are this day destitute, homeless, or forgotten of their fellow-men. Bless the congregation of thy poor. Uplift those who are cast down. Mightily befriend innocent sufferers, and sanctify to them the endurance of their wrongs, Cheer with hope all discouraged and unhappy people, and by thy heavenly grace preserve from falling those whose penury tempteth them to sin; though they be troubled on every side, suffer them not to be distressed; though they be perplexed, save

them from despair. Grant this, O Lord, for the love of him, who for our sakes became poor, thy Son, our Saviour Jesus Christ. Amen.

New Envelope Subscribers.

I am writing this letter today in duplicate to several dozen people. There are that number of our bona fide communicants (not Pew Holders) who have either never been on the so-called Envelope Subscription List or who, having once been contributors, have dropped out. This ought not to be.

Three hundred and fifty persons, members of the Confirmation Alumni Association, like Communicants with you, are enrolled, in amounts ranging from ten cents a week upward. Will you not please sign the enclosed card and let us enroll you and count you and send you a package of Envelopes for 1932. You will feel better—and so will we.

Weekly Subscription—Church Expenses St. Luke and The Epiphany

(Not for Pewholders)

	WEEKLY	APPROXIMATES	YEARLY
5 Cents			\$2.50
10 Cents			5.00
20 Cents			10.00
25 Cents			12.50
50 Cents			25.00

Put the amount of your offering week by week in an envelope, and deposit it, sealed, in the Alms Basin at either service on Sunday. Should you be absent any Sunday or Sundays, bring the omitted envelopes when you do attend.

(TURN THE CARD OVER. READ THE OTHER SIDE.)

Tune in on Radio for music and important announcements regarding Lent on WIP-WFAN on Wednesday Evening, February 10th, from 8:30 to 8:45 P. M.; and on WFI on Saturday Evening, February 13th, from 7:45 to 8:00 P. M.

Parish Record

The amount of money contributed in Subscription Envelopes and sent in to the Accounting Warden for December was \$310.60; for January, \$259.52.

Transferred:

Jan. 28—To St. Mark's Church, Philadelphia,
Helen Angela Hoover.

Married:

Dec. 10—Edward M. Ewer and Emelyn F. McC.
Story.
Dec. 15—Myron Glaser and Carolyn C. Bucknell.
Jan. 8—Ralph B. H. Noble and Agnes Taylor.

Buried:

Nov. 13—Dr. S. Merrill Weeks.
Dec. 12—John W. Ryan.
Dec. 12—Kate Hyland.
Dec. 23—Elizabeth Annetta Smith.
Jan. 4—Susan Amelia Masters.
Jan. 8—Lucy Gray Owen.

OFFERINGS IN DECEMBER.

Dec. 6—A. M. Communion Alms ...	\$ 86.62
Dec. 6—P. M. Diocesan Treasurer..	17.05
Dec. 13—A. M. Diocesan Treasurer..	56.70
Dec. 13—P. M. Diocesan Treasurer..	11.20
Dec. 20—A. M. Diocesan Treasurer..	51.05
Dec. 20—P. M. Diocesan Treasurer..	41.60
Dec. 25—Christmas Day	80.00
Dec. 27—A. M. Diocesan Treasurer..	95.00
Dec. 27—P. M. Diocesan Treasurer..	97.00

Total Offerings in December \$ 536.22

Additional Amounts.

Rector's Discretionary Fund	\$135.00
Episcopal Hospital	25.00
Church Farm	25.00
Thanksgiving Party, Supplement	5.00
Diocesan Quota	120.00

Total Additional 310.00

Grand Total for December \$ 846.22

(This is apart from Christmas Moneys.)

OFFERINGS IN JANUARY.

Jan. 3—A. M. Communion Alms ...	\$ 87.85
Jan. 3—P. M. Diocesan Treasurer ..	35.50

Jan. 10—A. M. Diocesan Treasurer ..	60.50
Jan. 10—P. M. Diocesan Treasurer ..	65.03
Jan. 17—A. M. Diocesan Treasurer ..	50.15
Jan. 17—P. M. Diocesan Treasurer ..	17.40
Jan. 24—A. M. Diocesan Treasurer ..	60.30
Jan. 24—P. M. Diocesan Treasurer ..	16.10
Jan. 31—A. M. Diocesan Treasurer ..	79.15
Jan. 31—P. M. Diocesan Treasurer ..	13.30

Total Offerings in January \$ 485.28

Additional Amounts.

Rector's Discretionary Fund	\$ 15.00
Church Farm	37.00
Christmas Moneys:	
Christmas Bounty Proper ..	\$1,104.81
Church Farm	37.00
Otherwise Designated ...	335.00
Rector's Discretionary	
Fund	538.50

2,015.31

Total Additional \$2,067.31

Grand Total for January \$2,552.59

ACKNOWLEDGMENTS.

The Parish Visitor acknowledges with thanks the receipt since the last "Parish Helper" of books, magazines, clothing, flowers, jellies, cakes, all kinds of donations from: Dr. and Mrs. Howard Lewis, Miss S. Ruddock, Herrmann's, cakes for Mothers' Meeting, Mrs. E. L. Buch, Miss Jennie Lawn, Miss Edith Weber, Mrs. C. Zintl, Mrs. Edwin G. Strang, Mrs. A. H. Matthews, Mrs. John W. Pepper, Mrs. Dwight Lowrey, Mrs. F. W. Phisterer, Mrs. H. Ellis, Mrs. Hovey, Mrs. Foss; Miss Lucy Owen, filled Santa Claus bags; Anonymous; Christmas books from Abbotts' Ice Cream Company; Miss Trotter, Golden Glen Books, toys, dolls, coloring outfits, books, baby blanket; Miss Louise Reyer, candied fruit, Young People's Party; Mr. Charles Y. Fox, box of oranges and box of tea; Mrs. John F. Lewis, many boxes of home-made caramels; Girls' Club for Christmas baskets; Miss Wurtele's S. S. Class, Sunshine bags for Shut-in; Miss Mary Smith, money for the Mothers; Mrs. James Treston and Mrs. John L. Redman.

ACCOUNTING WARDEN'S REPORT.

Fiscal Year January 1, 1931, to December 31, 1931.

Current Cash Receipts.

Investments	\$25,790.08
Pew Rents	5,656.07
Envelope Subscriptions	1,898.54
Interest on Mortgage	1,500.00
Rent, 332 South 13th Street	825.00
Miscellaneous Sources	130.85
	\$35,800.54

Cash Expenditures.

Salaries: Rector, Parish Visitor, Secretary and Verger	\$13,800.00
Pension, Retired Verger (de- ceased)	600.00
Supply Preaching and Other As- sistance	940.00
Parish House Expenses: Sala- ries, Janitor and Housekeeper, and Supplies, etc.	2,098.50
Choir appropriation, thirty-four members	8,500.00
Miscellaneous Music Account: Lenten Music, Care of Vest- ments, Purchase of Music, Hymn Books and Sundry Sup- plies	759.28
Care of Organ and Tuning Pianos	285.00
Electric Light, Power and Gas Bill	738.09
Repairs to Property	445.40
Advertising	660.55
Stationery and Printing	169.79
Telephone	125.90
Episcopal, Convention and Sus- tentation Funds	1,446.15
Pension Fund Premium	810.00
Automobile Expenses	269.04
Coal Supply for the Year	905.50
Insurance: Fire, Liability and Burglary	578.00
Stipend, Assistant Accounting Warden	250.00
Christmas Greens	49.00
Preaching Mission	800.00
Rental Safe Deposit Box	50.00
Extra Office Help	396.95
Laundry for Altar Society	25.00
Auditing Books	40.00
Water Rent	20.00
Special Carpentry Work	42.19
Hotel Church Advertising	52.50
Purchase of Cottas	127.50

Gas Range, Parish House	68.25
Sacramental Wine	45.00
Allowance, Rental half year	900.00
Hauling Ashes	32.00
Sundries	427.92
Church Farm: Wages of Farmer, Caretaker, Taxes, Insurance, and Sun- dry Repairs and Improve- ments	1,769.93
Expenses on 332 S. 13th Street, Water Rent and Electrical Repairs	22.25

Total Expenditures	\$38,249.69
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RECTOR'S ANNUAL REPORT

of

OFFERINGS AND CONTRIBUTIONS.

Fiscal Year January 1, 1931, to December 31, 1931.

This form of tabulation is the familiar one of previous years. All items fall under the accustomed headings save that since the change adopted years ago of sending Sunday Offerings in totals month by month to one Diocesan Treasurer at the Church House, there to be allocated, there are few special items apart from that long list of Sundays. It would only consume space to itemize weekly amounts by dates. It will be understood that money described as sent to the Diocesan Treasurer includes offerings at services both morning and afternoon.

The exceptional cases were:

Series of Twelve First Sundays in the Month, Communion Alms, Poor Fund	\$ 747.06
All other Offerings, Diocesan Treasurer, sent and reported ...	3,177.12
Bishop's Fund	29.30

Total	\$3,953.48
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Except Easter Offerings, as ana-
lyzed in "Parish Helper" of 1931,
Showing:

Designated:

Easter Decorations	\$ 300.00
Girls' Club, Flowers, Maundy Thursday	35.00
Church Farm, 10 Contribu- tions	793.00
Income, Harding Fund	60.00
Income, Bond (Anonymous)...	65.00
Sunday School Mite Boxes....	50.00
Mothers' Meeting, Church Farm	40.00

THE PARISH HELPER

ME AND MY DOG.

Girls' Club, Special Contribution	1.00	
Total Designated		\$1,344.00
Rector's Discretionary Fund..		1,969.32
Apr. 5—P. M. Rector's Discretionary Fund	75.00	
		<u>\$3,388.32</u>

Those were Sunday "Offerings" Besides these there were "Subscriptions" to various Treasurers not passing through the Rector's hands:

Altar Society (reported by Treasurer) Annual Dues from Members and Altar Flowers (Partial) \$	95.00	
Chapel Altar Prayer Book	20.00	
Rector's Chancel Prayer Book ..	20.00	
		<u>\$ 135.00</u>

There were also various moneys which may best be described "Designated." They all passed through the Rector's hands, but were not placed in the Alms Basin on Sundays:

Proceeds, Strawberry Festival ...	\$ 100.00	
Church Farm, from 56 persons ..	2,021.00	
Printing of "Parish Helper"	604.00	
Episcopal Hospital	25.00	
Missionary Quota	120.00	
Colored Missions	25.00	
		<u>\$ 2,895.00</u>

Then, too, there were certain "Contributions" made in many ways, impossible at the hour of service in Church; which yet passed through the Rector's hands rather than through the hands of the Treasurer:

Poor, Especially Designated	\$ 15.00	
Rector's Discretionary Fund	572.00	
Milk for Children	6.00	
Chestnut Hill S. S. Class	6.00	
Advance Programme	37.00	
Christmas Especially Designated..	605.42	
Christmas Bounty Fund, 1931 ...	1,604.08	

Total \$ 2,845.50

Accrued interest on all accounts in the eight different banks in which the above several accounts are kept 17.39

Grand total of all moneys received, administered and accounted for by the Rector, distinct from moneys elsewhere reported by the Accounting Warden \$13,234.69

"I do not know how many of you feel about animals. I have a great respect for animals and I can find moral virtues in a good dog which I do not always observe in men and women. Some dogs are able to love a whole family, but there are others who live only for one person. They are the monotheists of the animal world. In the eyes of such a dog you may see a love which, with all his joy when you appear and his sorrow when he sees you about to depart, he can express only in his glance. He is always cheerful, vital and interested and therefore consoling. If you move, he is at your side, whether to protect you or for the mere pleasure of being near you. His eyes scan your face and he understands and sympathizes with all your moods. Other persons he merely tolerates, but his heart beats for you.

"He would rather fast with you than feast by himself. It is nothing to him whether you are rich or poor, beautiful or ugly. No matter how cold and dark the night or how long the way, he joyfully attends you, and should your life be in jeopardy there is one ready at all times to lay down his life for yours. Such a dog has a god. He adores a spiritual being whom he loves and serves far more willingly and faithfully than we serve ours, and though no one has died for him, yet many a dog has died to save a man, a woman or child. There is not a greater difference between such a noble being and a poor, masterless animal in fear of all things, than there is between a truly religious man and an egotist who acknowledges no God."

(Selected.)

Collect.

Most merciful Father, who hast been pleased to take unto thyself the souls of these thy servants; Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth, we may be joined hereafter with thy blessed saints in glory everlasting; through Jesus Christ our Lord Amen.

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The November, 1932

Parish Helper



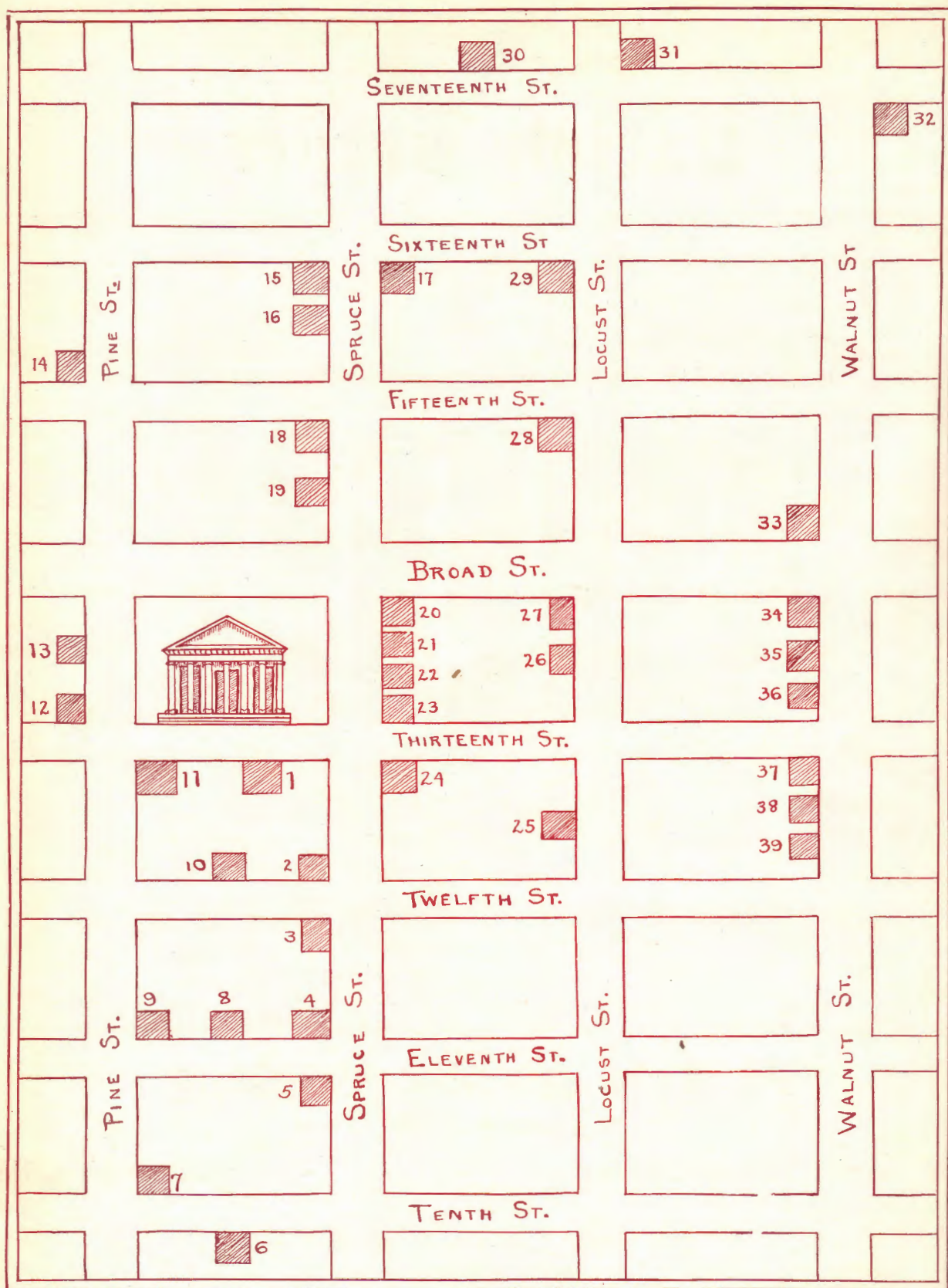
St. Luke and The Epiphany

(Protestant Episcopal Church)

330 South Thirteenth Street - - - Philadelphia, Pa.

Rev. David M. Steele, D. D., Rector

TELEPHONE, 28-83 PENNYPACKER



FLOWERS FOR 1932-1933.

1933

- Jan. 1—Circumcision: Mrs. Frank S. Evans.
 Jan. 8—In Memoriam.
 Jan. 15—In Memoriam.
 Jan. 22—In Memoriam.
 Jan. 29—In Memoriam.
 Feb. 5—In Memoriam.
 Feb. 12—In Memory of Eleanor J. Fox.
 Feb. 19—In Memory, Mr. and Mrs. Malcolm Lloyd.
 Feb. 26—In Memory, Dr. E. S. Lemoine.
 Mar. 5—In Memory, Mary Howe Robinson.
 Mar. 12—In Memory, Mr. and Mrs. Theodore Voorhees.
 Mar. 19—Miss L. E. Gesswein, In Memoriam.
 Mar. 26—In Memory of Edward C. Dale.
 Apr. 2—Miss Sidney Lafourcade.
 Apr. 9—Palm Sunday: In Memory, Mrs. Benjamin F. Orton.
 Apr. 13—Maundy Thursday: Girls' Club.
 Apr. 16—Easter Day: Mrs. Ilsley, Mrs. William H. Lloyd.
 Apr. 23—Mrs. Louis dePui Vail.
 Apr. 30—In Memory, Marjorie Thornton Moore.
 May 7—Mrs. J. B. Hutchinson.
 May 14—In Memory, Mrs. E. M. Thorne.
 May 21—In Memory, Michael Clarkson
 May 24—Ascension: Miss Helen Trotter.
 May 28—In Memory, George H. Slook.
 June 4—Whitsunday: In Memory, Francis T. Stewart.
 June 11—Trinity: In Memory, Helen C. Belfield.
 June 18—In Memory, Minerva Slook.
 June 25—Mrs. James Treston.
 Sept. 3—
 Sept. 10—Mrs. James Donley.
 Sept. 18—Mrs. Graham Woodward.
 Sept. 24—In Memory of Anna McCleary Hutchinson.
 Oct. 1—Mrs. John W. Pepper.
 Oct. 8—In Memory of Alberta Buch.
 Oct. 15—Miss Jennie B. Burns.
 Oct. 22—Miss Martha E. Yerkes.
 Oct. 29—In Memory, Anna Katherine Beck.
 Nov. 1—All Saints: In Memory, Mr. and Mrs. Nathaniel Burt.
 Nov. 5—Mothers' Meeting.
 Nov. 12—Mrs. Aubrey J. Gillingham.
 Nov. 19—In Memoriam, J. F. M.
 Nov. 26—In Memory, E. H. Y.
 Nov. 30—Thanksgiving: In Memory, Mr. and Mrs. John F. Lewis.

ALL SAINTS' DAY ROSTER.

Apropos of the service in church on All Saints' Day, and pursuant to a custom long observed as a part of that service in this Parish, there is here printed the Roster of the Dead. This comprises names of those buried by the clergy of this Parish during the past year.

1931

- Nov. 13—S. Merrill Weeks
 Dec. 12—John W. Ryan
 Dec. 12—Kate Hyland
 Dec. 23—Elizabeth Annette Smith

1932

- Jan. 4—Susan Amelia Masters
 Jan. 8—Lucy Gray Owen
 Feb. 1—Mildred Ellen Watson
 Feb. 23—Laura Wallace Keene
 Mar. 7—Charles M. Montgomery
 Mar. 29—Robert Little, Sr.
 Apr. 6—Reba Ralston Morrison
 Apr. 8—Seymour B. Neff
 Apr. 19—Mary A. Brice
 Apr. 22—Joseph McClain
 Apr. 25—John Ashhurst
 June 9—J. Harry Brooke
 June 12—Reid Pritchard Kenworthy
 Aug. 2—Mary Eustis Hazlehurst
 Aug. 9—Mary A. Faulkner
 Sept. 1—Amelia Werner
 Sept. 19—Augustus Korndorfer
 Sept. 21—Astley P. C. Ashhurst
 Sept. 22—Maria Anna Gesswein
 Oct. 5—Elizabeth Hermans
 Oct. 8—Elizabeth Willard Lake
 Oct. 10—Charles Carver
 Oct. 25—George Foreman
 Oct. 26—Sarah Hamilton Bell

COLLECT.

Most merciful Father, who hast been pleased to take unto thyself the souls of these thy servants; Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth we may be joined hereafter with thy blessed saints in glory everlasting; through Jesus Christ our Lord. Amen.

Musical Program

NOVEMBER 6, 1932.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

HOLY COMMUNION AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—398	<i>Barnby</i>
Introit	
Kyrie Eleison	<i>Merbecke</i>
Gloria Tibi	<i>Stanford</i>
Offertory Anthem—"There Is a Land"	<i>Smieton</i>
Sanctus	<i>Field</i>
Communion Hymn—221	<i>Wheall</i>
Recessional Hymn—506	<i>Gawtlett</i>

EVENING PRAYER AND ADDRESS

AT FOUR O'CLOCK.

SPECIAL OBSERVANCE OF SEASON OF
ALL SAINTS.

REQUIEM*Fauré*

(See Program When Day Arrives.)

NOVEMBER 20, 1932.

SUNDAY NEXT BEFORE ADVENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—387 Cobb
Benedictus es J. S. Matthews
Benedictus Chant
Offertory—Soprano Solo
Recessional Hymn—521 Sullivan

EVENING PRAYER, ANTHEM AND ADDRESS.

AT FOUR O'CLOCK.

Anthem—"O Come Let Us Worship" *Mendelssohn*

OSWALD BLAKE, Tenor Soloist, and Special Organ Features.

(See Program When Day Arrives.)

NOVEMBER 13, 1932.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—408	<i>Elvey</i>
Benedictus es	<i>Gaul</i>
Benedictus	<i>Chant</i>
Offertory Anthem—"He Watching Over Israel,"	<i>Mendelssohn</i>
Recessional Hymn—444	<i>Mann</i>

EVENING PRAYER, ANTHEM AND ADDRESS.

AT FOUR O'CLOCK.

Anthem—"How Lovely Are Thy Dwellings" ... *Brahms*

SPECIAL INSTRUMENTAL FEATURES.

LUCIUS COLE. Violinist.

(See Program When Day Arrives.)

NOVEMBER 27, 1932.

FIRST SUNDAY IN ADVENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—482	<i>Parker</i>
Te Deum in B Flat	<i>Willan</i>
Benedictus	<i>Chant</i>
Offertory Anthem—"Let All the World in Every Corner Sing"	<i>Thimian</i>
Recessional Hymn—391	<i>Dykes</i>

EVENING PRAYER, ANTHEM AND ADDRESS.

AT FOUR O'CLOCK.

SPECIAL OBSERVANCE OF THE SEASON OF
THANKSGIVING.

Anthem—"150th Psalm" *César Franck*

And Other Seasonable Numbers.

(See Program When Day Arrives.)

There will be an Instrumental Prelude before each afternoon Service beginning at 3.40 P. M.

The Parish Helper

VOL. XLI

PHILADELPHIA, PA., NOVEMBER, 1932, 330 SO. 13TH STREET

No. I

Rector's Letter

To the People of St. Luke and The Epiphany

My Dear Friends:

Because this is the first Parish Helper printed since last February, there will naturally be considerable space taken up with statistics, finances and figures on the later pages devoted to Rosters, Parish Register, etc.; but this is unavoidable. We have suspended printing for this long in order to save money so that it is necessary, when the time comes, to incorporate all these things in order to keep the yearly record full and clear. That report begins away back before Easter. Therefore, news items have to be included as well as acknowledgments made of things occurring during that long season and throughout the summer. Do not be disturbed about this. Read from the beginning.

Financial Troubles.

I think this is the first letter I have ever addressed to you that began by speaking of troubles. But this parish at present is in trouble and of course, like everywhere else, the trouble is financial. In this I do not suppose we differ from any other institution or for that matter from any individual, except perhaps in degree. You have doubtless heard of the alleged "Depression."

At the outset of the year, away back before Lent, we held as many as three Vestry Meetings to consider our difficulties. "What to do?" Our budget, even at that point, would not balance and worse things were upon us. To be specific, they were these:

First, at the turn of the year, we had to take over a piece of property on which heretofore we had held a \$50,000 mortgage and upon which there was \$3000 a year income. There was not immediate hope of either selling it or renting it and by the fact of ownership we became responsible for \$2400 taxes for the year. That alone totaled \$5400 to the bad.

Secondly, up to that point and since, as many as \$125,000 worth of bonds held in various funds have defaulted, thereby cutting down say an additional \$5000 of income. What was to do? I urged the Vestry, or at least selected members thereof, to make an address to the congregation and tell them these facts. Their reply, naturally perhaps, was "After you, Alphonse." You do it. That was why, on January 31st, I addressed the congregation and told them all the facts. Now it is plain to all men reading holy fathers and ancient authors that, in such a case, there are only three alternatives.

The first would be to ask the people to make up income by voluntary contributions in the sum of ten or twelve thousand dollars. That was a pretty large order. The second would be to cut down our income by an equivalent amount. That, as every one who runs might read, would be difficult in any parish; but especially in this one where there are as many as forty-odd people all put together on what might be called a payroll; and, inasmuch as no single one of their salaries or stipends had been changed or increased in a dozen years.

The third alternative reminded us of the famous definition of a pessimist "a person who when confronted with a choice between two evils takes them both." In other words, could we cut down expenditures say by half that amount and build up income by perhaps another half. This we undertook to do. And this we accomplished, for this year to date, by the following method.

Letter, Finance Committee.

On Ash Wednesday the Finance Committee of the Vestry wrote the Pewholders, as parishioners on that selected list, the following letter:

"To the Pewholders of St. Luke and The Epiphany:

For the first time in many years we are in serious difficulty over finances. Our Church Income, as you know, is derived from Pew Rents, Interest on Endowment and from Rentals of Real Estate. Pew Rents remain about constant. But very suddenly, in this distressed period, some \$75,000 of real estate became vacant and unproductive, and several issues of bonds, in different amounts, are in default. (One house has since been rented, though not until September first.)

Our Income has been large, to be sure. But our Expenditure also is large. Heretofore we have been able to balance these. We are not in debt for last year. That date is past. But, with the outset of this year, we cannot balance our Budget for the coming twelve months by about \$10,000. We hope this condition of things will pass. But there is a serious temporary emergency.

We have faced the Expense side and have cut that by \$3000. The Vestry believe they have shown their good faith by subscribing jointly \$2000 toward the Income side. For these two reasons they feel the more free to appeal to the congregation to make up the very substantial deficit.

This has nothing to do with the normal semi-annual pew bills which will go out as

usual on March first. Nor, we hope, will it in any way conflict with the normal Easter Offering for the Rector's Discretionary Fund, which is for Church Benevolences the year throughout. Please study this letter and the enclosed card and act as your best judgment prompts and as your means permit.

Finance Committee of the Vestry,

(Signed) Malcolm Lloyd, Jr.,
Chairman.

Arthur W. Sewall,
Charles Y. Fox,
Endowment Trustees.
Alfred G. Clay,
C. Stewart Wurts,
Accounting Warden."

The result of this appeal was that as many as one hundred and six persons responded, sending contributions and subscriptions in total \$4645.50. The names of those responding in this fashion follow and our thanks in general are due to all of them.

Contributors, Emergency Fund

Rev. David M. Steele, Dr. H. Alexander Matthews, Miss Laura E. Gesswein, Miss Pauline Wurtele, Mr. Edwin G. Strang, Mr. H. E. Smith, Mrs. C. Y. Fox, Dr. E. J. Klopp, Dr. E. Q. Thornton, Mr. A. W. Sewall, Dr. Charles Currie, Mrs. C. Currie, Miss Frances Bowers, Mr. Arthur I. Meigs, Mrs. John F. Lewis, Porter family, Mrs. David M. Steele, Miss Margaret Tobin, Mrs. A. V. Meigs, Mrs. J. C. Stillwell, Mrs. Helen Collins, Lindsey family, Mr. and Mrs. A. V. Morton, Mrs. A. H. Gillingham, Miss Dorothy Fox, Mrs. H. S. Moorhead, Mrs. W. O. Rowland, Miss Wilhelmina Brown, Mrs. Kate Rambo, Mrs. John W. Pepper, Mrs. John Klopp, Mrs. A. V. Morton, Mrs. Pope Yeatman, Miss Lucy W. Donnell, Miss Anna Thorne, Miss Alice Prime, Mrs. Elizabeth Hanna, Miss Harriett Ashurst, Miss Florence Whitaker, Miss Moritz, Mrs. Walter Horstman, Mrs. Frank S. Evans, Mrs. Mary G. Cole, Miss Minnie McCarty, Mr. John Bahm, Mrs. Katherine Bahm, Mrs. Almira Sholler, Mr. and Mrs. Frank Baldino,

Mrs. Charlotte Krouse, Miss Bella Mucklow, Mr. Charles Y. Fox, Mr. Alfred G. Clay, Mr. Malcolm Lloyd, Jr., Mrs. Chas. C. Butterworth, Miss A. Butterworth, Miss N. Weatherly, Mrs. Geo. H. Stephenson, Mrs. James E. Lennon, Estate Mary W. F. Howe, Miss Theodore Burt, Miss Edith Burt, Mrs. Grace Pritchard, Mr. John Maris, Mrs. Edward Macken, Miss Harriet Frost, Mrs. Howard Roberts, Dr. and Mrs. E. B. Meigs, Anonymous, Mr. Alfred Gratz, Miss Helen Trotter, Miss Kate L. Miles, Misses Mildred and Florence Lee, Miss Mary Miles, Mr. and Mrs. C. S. Wurts, Miss Julia Lewis, Mr. Edmund Taylor, Miss Helen Richards, Mr. and Mrs. Wm. H. Lloyd, Miss Lily Webb, Miss Elizabeth Happersett, Mr. Charles Kleinfelder, Mrs. Emma Buch, Miss Edith Bowker Sharp, Mr. William Clark, Misses Anna and Bertha Blank, Mrs. T. S. Stewart, Mr. Alfred G. Clay.

Letter, Envelope Subscribers.

Following this, I personally addressed the following letter to names and addresses enrolled on the so-called Gallery Subscription Weekly Envelope List.

"The Finance Committee of the Vestry are addressing an appeal to the list of Pewholders. But I have asked them to leave the list of Envelope Subscribers to me. I am sending this letter to perhaps half the names on that list. I think you will be able and will want to help in this crisis of our parish's financial affairs. Maybe you will feel you can do more than you are now doing. My suggestion—in the statement that I made in Church on Sunday morning—was that this number of present subscribers increase their weekly subscriptions.

Three hundred and twenty-five of these Envelopes, all put together, total at present only about \$1800 a year. Many amounts on the list do not equal per week the cost of a shoe shine, the price of a glass of soda or one-half an admission to a movie. This seems pretty small potatoes. Doesn't it?

There are some others, ranging up from a quarter to a half dollar, etc., per week. I wonder if some of them also could increase their figure. This church is a going concern. We want it to keep going. It can only do this if everybody will get behind and push. We hope our present predicament will pass. Meanwhile, it is suggested that some might possibly double their subscription per week. Can you do something along this line? And will you let me know how to change the figure set opposite your name on our Record Book for the current year?"

The response to this was not so general perhaps as to the foregoing, but it was good, many persons taking us at our word and either beginning with more active and earnest endeavor to keep up their weekly subscription or even increasing the amounts. It looks now as though we can skate over thin ice without actually falling through—until the end of this fiscal year, December 31st.

Regular and Volunteer Choir.

We accomplished this, however, by one or two other radical moves. We did not resort to the extreme of cutting salaries as such, but all of those receiving salaries have become contributors to the Emergency Fund. Then the question remained what to do about the thirty-five members of the chorus choir. At that point I addressed another letter to everybody and, so far as the choir was concerned, we cut time instead of cutting salaries. They were relieved of duty from the first of June to the first of October, following a resolution which prevailed at our May Vestry Meeting cutting the usual choir appropriation from \$8500 to \$6500 per year. They have all returned to their places on October 1st.

In the meantime, during those four summer months—with the exception of August, when the Church was closed—a volunteer choir of eighteen young ladies, duly rehearsed by Dr. Matthews as choirmaster, stepped into the chancel and rendered the service most accept-

ably. Their names follow, alphabetically arranged: Miss Mae Abadie, Mrs. Warren Winn Aukett, Mrs. John Bahm, Mrs. Harry C. Banks, Mrs. Albert Benson, Miss Helen Bonner, Mrs. Walter Danielson, Mrs. Wallace Fairweather, Mrs. Edwin Cornell, Miss Ruth Johnson, Mrs. Edward Ross, Miss Anna Lotz, Miss Helen Lotz, Mrs. James Orr, Miss Mary Ross, Mrs. Adolph Scheller, Mrs. George Wechter, Mrs. Albert Yarnall, Miss Lillian Webb.

SUNDAY AFTERNOONS.

Now that everything is under way for the season, we have prepared and circulated widely an especially designed and attractively printed service card, of which it may be well to reproduce contents of three pages.

HOURS OF SERVICE.

Sundays.

- 10:00 A. M. Sunday School.
- 11:00 A. M. Morning Prayer and Sermon.
- 2:30 P. M. Infant Sunday School.
- 3:00 P. M. Bible Class.
- 4:00 P. M. Afternoon Service.

Holy Communion.

First Sunday each Month, 8:00 A. M. and 11:00 A. M.

Week Days.

- Girls' Club, Monday Evenings.
- Mothers' Meeting, Wednesday Evenings.
- Boys' Club, Friday Evenings.
- Choir Rehearsals, Friday Evenings.
- Other Evenings, Special Meetings.

Special.

- Schedules vary, as in Lent.
- Announcements at Different Seasons.

These unique but now familiar and popular Four O'clock Sunday Afternoon Services are resumed at this Church for the Winter Season, after the summer's suspension.

Thousands of people have known these programs in passing years; but each autumn the personnel changes, because so many attendants are transient residents in the central part of the city.

Attendants are from hotels, apartments, institutions, schools, hospitals, dormitories, etc., and from distant and outlying places. It is therefore necessary each year to make new announcements.

All are invited.

Shortened Evening Prayer.

Anthem, Address, Congregational Singing and Instrumental Features.

Adult Chorus Choir of thirty-five voices. Organist and Choirmaster, H. Alexander Matthews, Musical Director. Soloists: Mr. Oswald Blake, tenor; Miss Florence Manning, soprano.

Instrumental features—prelude, interlude and postlude: Mrs. Dorothy Johnstone Baseler, visiting harpist; Mr. William A. Schmidt, cellist, Philadelphia Orchestra; Mr. Lucius Cole, formerly Philadelphia Orchestra. And other outstanding artists. List varied week by week.

Faure's Requiem.

In this connection a week has passed so that it is now too late to announce by way of forecast the special Sunday Afternoon Four O'clock Service for November 6th, commemorating All Saints' Day. The following is a news note in that connection from the daily prints.

"A great religious work, said never to have been heard in any church in America, Catholic or Protestant, until last year, will be sung by the Choir of St. Luke and The Epiphany at 4 P. M. tomorrow, under the direction of Dr. H. Alexander Matthews, Choirmaster.

The work is Gabriel Faure's greatest Requiem. It will be rendered in its entirety, using the latin chants as originally written, with a full chorus of thirty-five voices, supplemented with harp accompaniment, by Dorothy Johnstone Baseler, and with Edward Shippen Barnes at the organ.

The rendition will be in observance of the All Saints' Day Season, which makes the sing-

ing of the Requiem particularly fitting. The music will be accompanied with prayers for the dead and a memorial address by the rector. The Requiem has been heard several times before in this city, the first time at the Curtis Institute, when it was sung by artist students and later at the Art Museum and Academy of Music."

Thanksgiving Day, Ten O'clock.

One other service scheduled for November I am moved to speak of in particular. It is the regulation one occurring every year on Thanksgiving Day, with the hope in mind that it may be of more than usual interest to our people. We are this year, for the first time, changing the hour of this service from eleven o'clock to ten o'clock. In the past two or three years, I have become much disturbed about the observance of this anniversary. I am perfectly willing, and I assume that everybody is, to devote a day in the year and listen piously to the President of the United States while he exhorts everybody to foregather in their accustomed places of worship to render thanks to Almighty God, etc. But I am getting a little peeved over this polite practice of setting apart a day for that purpose and then having everybody in America use it merely for feasting and football games. I expect to go to a football game myself and, God providing and the neighbors willing, I trust I may feast a little. But, prior to that, I anticipate coming to church to say my prayers. I could wish that more people would. This is only a hint to the wise, which is said to be sufficient. I trust the change in the hour of that service that morning will not escape your attention. Come at ten o'clock.

Christmas Is Coming.

While we are on the subject of anniversaries and seasons, it may be in place to mention Christmas. It is doubtful whether this year as previously there will be a Christmas issue of the Parish Helper. Therefore we may have to depend on notices, appeals, etc., by mail instead. As things look at present, there is

going to be need for money, entirely apart from the kind I spoke of above, for benevolent and charitable uses among our own people as never before. I realize full well how dangerous it is even timidly to dwell upon the theme I now approach; but I want to say one thing with boldness and mention a certain matter in all frankness.

At about the date you read this paper you will begin to be engulfed in the hectic appeal the city throughout for six million dollars by the Welfare Federation. I know you will respond to this; but I hope you will not, as a result thereof, be driven to say to the church when the time comes, "I cannot afford any contribution because I have given all my money to, etc." There have been certain years in the past in which I happen to know the number of thousands of dollars that the people of this parish all put together gave to the Welfare Federation. I do not say it will be that amount this year; but I do know that the Communion Alms of this parish, which is the only money directly retained in the Rector's hands from all Sunday offerings, for the needs of the poor of the parish, has been from May 1st to October 1st, six months inclusive, \$109.70.

There were other moneys placed in his hands for specific distribution of course. And it was the summer season, the season of absence from church, of course. But that season is too long. That absence is too utter. And that money is too little. It is too little even for the most pitifully pressing needs. I know this is a complicated subject. I know how many matters are involved. I would not, for my life, dissuade you from any good work or interfere with any city wide endeavor to relieve distress. But I am sick at heart over this whole situation. It is time somebody asked: What are you going to do about the Church? And who is going to do for the Church's own destitute poor? We don't need six million dollars. But we do need something more than leftovers and your own parish poor deserve more than six cents. I am perfectly willing that the

Welfare Federation should in their organized capacity take any amount of our money—if they will take a corresponding number of our people. But I chafe a good deal under the fact that, after they have taken the money they have not to my knowledge in seven years taken off my hands directly a single human being for whom the parish is responsible. Things are as they are. Just please think this over a little.

All Saints' Day.

A column on another page is devoted, as usual this month of November, to reprinting the Roster of the Dead as read each year at the All Saints' Day service. If you are moved to look at this, you will observe that I have been called upon to read the burial service twenty-eight times in those twelve months. If you were to recall similar columns printed in previous issues you would reflect that this is in addition to thirty-one last year, twenty-four the year before and twenty-five the year before that, thus totaling more than a hundred departures by death in four years alone. It is sad to relate this and I am only doing so because it bears upon the point of a diminishing parish personnel.

Of course, not all of these were technically members of the parish. But suppose half of them were. It is not to be expected that any corresponding new people are coming here to replace those particular persons in the four years next to come. This is part of the whole problem we are facing today and with which sometime soon or late we will have to reckon. This naturally is only one of the two ways in which the church is suffering loss of membership. The other is by removal to the country and elsewhere. That also has been going on with acceleration each year. I am no longer much disturbed about that, however, because it has reached its limit. It cannot become much worse. While everybody imagines that, if they move to a distance they are still going to come to church, that is a thing they very soon do everything else but. This also please

think over. Have it in your minds when you comment on the situation in all of the central city churches.

The Church Farm.

The summer's work at the Church Farm has perhaps become familiar enough through reports in previous years, so that there is little necessity to say anything except that it all went on as usual and the tasks were performed by the accustomed people. Dr. Yerkes took the Sunday services in the absence of the Rector. There is only one point that might be raised in anybody's mind. That is, whether a saving of money could have been affected here in the interest of the Emergency Fund. I think the answer is no. In the first place, expenditures were held as closely as possible to the minimum and, in the second place, only four or five people were called upon to contribute the bulk of the money. None of that money probably would have been forthcoming for any other purpose because of their particular interest in just this special work. In any case, we own the property and this would be the most inopportune period in history to think of realizing on it. That being the case, it does not cost much more to run a farm than to let it walk. To employ an agricultural simile, having put our hand to this plow we cannot very well turn back. We cannot even let go of the handles.

Rector's Vacation.

I suppose a word might be in place about the Rector's vacation, if any. We—by which I mean my large sight better half and myself—were in residence at the Church Farm, except for four weeks in which we made a little trip to Europe. I do not know just why we indulged in this luxury, unless it was to save money in the form of board bills at home. I may have told some of you the story before; but if not, it will point the situation. On the boat returning I found a Catholic priest who had been away on a vacation. He explained that in the early summer his bishop had sent for him and advised him to go away for a

season. "But," said he, "I do not want to go. I do not know where to go. I am not killed with overwork. I do not need a vacation." "No," replied the bishop, "I did not say you did. But the people do."

Very sincerely yours,

David M. Steele.

PARISH NOTES.

The Rev. William S. Thomas, of All Saints' Church, Aliquippa, Pa., had charge of the services in Church during the Sundays of July while the Rector was at the Church Farm.

An important event of the summer's work at the Farm was the Children's Saturday and Overnight Party on July 23d, the children assembled by Miss Wurtele and the party financed by Mr. James H. Bell.

The closing Sunday service at the Farm was the second week in September, at which time the Rector devoted some attention to reporting his brief trip abroad. He has since repeated this report to the Mothers' Meeting.

As the date approached, we had to delay for two or three weeks opening the Sunday School on account of the Infantile Paralysis quarantine, so that the first session was not held until the second Sunday in October.

Everybody connected with the Sunday School regrets the enforced absence of Miss Harriet Frost, who has for many years rendered such valued service teaching the Infant Department and given to all good works. Miss Margaret Lowman has undertaken duties with the Infant and Primary Classes for the season.

The Mothers' Meeting held their first Wednesday Night assembly on October 5th and will continue as usual throughout the winter.

The same is true of the Girls' Club, who held their first meeting on Monday evening after Hallowe'en. They will continue their usual

form of activities until Lent, when we always convert these meetings into Lenten services.

Speaking of Lent, it may not be too soon to ask everyone to look forward once again to the accustomed Preaching Mission on Thursday nights. Efforts are being made already to complete the schedule of preachers.

The Altar Society held their quarterly meeting under the able direction of Mrs. Fox on Friday, November 4th, and laid plans for the winter.

Please be reminded again of the change of hour this year of the Thanksgiving Day Service from eleven to ten o'clock. Heretofore all services on Feast Days, Sundays, Anniversaries, etc., if held in the Church, have been at eleven o'clock. This, up to date, is the one exception. Therefore, it is important that the hour should be noted.

Thanks are due to Miss Louise A. Gardner, of Drexel Hill, for the gift of a beautiful and serviceable upright piano. It has been brought to the Parish House for use during the winter and will later be taken to the Church Farm.

ACKNOWLEDGMENTS.

The Parish Visitor acknowledges with thanks the receipt since the last "Parish Helper" of books, magazines, clothing, flowers, jellies, cakes, all kinds of donations from: Mrs. J. E. Treston, Miss Helen Bonner, Mrs. John Redman, Mrs. A. Huet, Mrs. Harry C. Banks, Miss Martha Frost, Anonymous, Miss Lucy Owen, Miss Clarissa Lafourcade, Mrs. Rachel McClay, Miss Elsie Lowrey, Mrs. John Maher, Mrs. William McNeill, Mrs. Park, Miss Alice Prime, Mrs. Franklin Hespell, Mrs. W. S. Wheeler, Mrs. Lena Lotz, Mrs. William B. Linn, Mrs. Caroline Zintl, Mrs. John F. Lewis, Mrs. A. H. Yarnall, Miss Elizabeth Quinn, Miss Florence Marnie, The Misses Burt, Mrs. G. C. Woodward, Miss Edith Weber, Miss Elma Fogg, Mrs. Dwight Lowrey, Mrs. Ella Scattergood, Miss L. E. Gesswein, Mrs. J. B. Hutchinson, Mrs. Kate Rambo, Mrs. Sanner, Miss Grace Savidge, Miss Alice Lincoln, Mrs. Charles McNeill, The Girls' Club (Sale of books). Mr. Horace E. Smith, twenty quarts ice cream; Mrs. Almira Sholler, crate and a half strawberries, and other contributors of edibles for the Mothers' Festival.

A Critique of Humanism

Clerical Brotherhood. The Church House

Monday, November 14, 1932

Preface.

In the Standard Dictionary, the word Critique is thus defined: "A critical examination, analysis or estimate of any subject, especially in art or literature."

In the same dictionary, the word Humanism is thus defined: "A system of thought in which the human element or interest predominates."

I am not unmindful of Matthew Arnold's saying, in his Essays on Criticism: "All time given to writing critiques on the works of others would be much better employed if it were given to original composition."

In spite of this, my purpose at the moment is to make reference to two books that I have recently been reading and to play the findings of one author against the other.

The first is entitled "Humanism and Christian Theism," a series of lectures delivered at Princeton in 1931, by William Hallock Johnson, Ph. D., President of Lincoln University.

The second is a volume of sermons, by Ralph W. Sockman, D. D., Pastor of the Madison Avenue Methodist Episcopal Church, New York City, entitled: "Men of the Mysteries," especially the portion entitled "Values Beyond Nature."

Introduction.

There are two senses, a good and a bad sense, in which the word Humanism has been used, the one in earlier days, the other in these quite intensely modern times. The first was the freeing of the human intellect, in great historic movements, out of which grew up the study in the universities of the so-called and rightly-called Humanities. The second is the gross materialistic philosophy which would

equate Naturalism with Bolshevism and Humanism with Behaviorism.

It is a far cry from Aristotle to E. S. Ames; from Descartes to Dewey and Dietrich; from Rabelais to Bertrand Russell; from Erasmus and the Schoolmen to the leaders of this latter movement, Professor Irving Babbitt of Harvard and Dr. Paul Elmer Moore of Princeton. But the alignment and alliteration illustrate the contrast. When Dr. Henry Sloane Coffin a year ago spoke of Humanism as the "Scourge of Christendom," he meant this agnostic and materialistic form. Let us take up the latter of our two book titles therefore and seek for some of the Values beyond Nature. From this point on, wherever the word Supernatural occurs perhaps the word Superhuman should be substituted. But let us begin at the beginning.

I. The Supernatural—The Superhuman.

(1) The word supernatural is not mentally attractive to most people today. It savors of superstition. It is taken to connote the surrender of the reason before phenomena which ought to be uncovered and conquered. Hence three words are allied and applauded: Humanism which has its philosophic basis in Naturalism and its only ethic in Behaviorism. True, much that was called supernatural yesterday is explained in terms of natural cause and effect today. Therefore the question follows: Is anything beyond the reach of tomorrow's understanding? Is it not the sign of an unprogressive mind to set limits and to say that anything is beyond the shore line of the rising tide of natural explanation? If so, what of the supernatural? Are there any values beyond nature?

(2) I have said that, while supernaturalism has been declining in the modern mental market, naturalism has been growing in popularity. "Back to nature" is the cry of a society unconscious of its own artificiality. With some, this return to the natural is a cult; with many, it is a fashion; with a few, it is a philosophy; but with most, it is an indulgence. They prefer the call of the wild to the subpœnas of civilization. For this preference does not arise from any intelligently perceived superiority of the life of the jungle over civilized society. It arises merely from the physically felt desire for deliverance from restraint.

Those who rebel against restriction prate much about self-expression. It is pleasant to let themselves go and to think they are on the road to wisdom. Consequently, many borrow half-understood words from the storeroom of psychology and use them in place of the older and less pleasant terms of religion. It sounds better to speak of unhealthy complexes than of guilt; it is easier to be psychoanalyzed than to confess sin. This kind of naturalism is merely the call of the body echoing through the chambers of the mind.

II. Vogue of this Naturalism.

(1) To begin with, this is the very cult of the modern nursery. Even at so early a stage, there is set up the doctrine of pure democracy, which guarantees the rights of small bodies to govern themselves. The child is said, not to be "born into a cosmos" but "pitchforked into a chaos." Family constitutions consist only of a bill of rights which is most often amended by the youngest constituents. A dozen fadists make this each their basis for new schemes of education, starting in the kindergarten.

(2) Next, among growing young people, freedom from restraint is pictured as the way to self-realization. Our fiction and our drama are largely engaged in exploiting this popular attitude. The interesting and colorful characters on the stage, and especially in the movies, are the persons of wayward instincts and fiery

passions. The conventional characters, like mere parents, the officers of the law, the solid citizens, are pictured as drab, dull, unromantic. Virtuous living is stupid business. To such young people, conscience and duty are marks of an unemancipated mind, the lingering traces of a religious nightmare which ought to have disappeared at the dawn of our new day. Thus, in contrast to that Nazarene youth who advanced in wisdom and stature and in favor with God and man, these modern youths consider themselves advanced, not when they have learned the art of mastering their passions and adding to their insight, but when they have cast off all prejudices—without acquiring new virtues.

(3) In a still larger way, our communities are raising up an increasing crop of adult persons who jeer at the talk of any divine authority imposed from above, as if that were either hypocrisy or superstition. They ridicule the traditional standards of society as middle-class respectability. At one end of the social scale we have the so-called intellectuals, in sheltered leisure, dropping out of their sieve-like minds all sorts of unlicensed reasoning. At the other end of the scale we have the lawless elements of society running riot in unreasoning license over the persons and property of other people.

I quote: "Our world is full of dilettanti in the colleges, anarchists in the state, bohemians in art, sybarites in conduct and ineffably silly people in society, who have felt and occasionally studied the scientific movements of the age just far enough and superficially enough to exalt the worship of nature as sufficient and complete in itself." This is the Naturalism upon which is based Humanism and out of which grows Behaviorism. Is such a venture back to nature the way upward for man? Is society to surrender itself to this experiment? There are several aspects of the answer to that question.

III. Aspects of Question.

(1) One answer is that nature is itself a mystery. It has been said recently that the eighteenth century discovered the beauty of nature; the nineteenth century discovered the uses of nature; but it is left for the twentieth century to find the meaning of nature. We can observe how nature works far more frequently than we can discover why it works. Nature uncovers its methods to us, but not its motive power. That is still mysterious.

(2) Secondly, if nature is mysterious, human nature is even more so. Man cannot be explained in terms of natural law. He seems both less than natural and more than natural. He is a baffling self-contradiction—the son of Adam, the son of God. Who at times has not shared the mood of the Psalmist? When I consider thy heavens, the works of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? But the Psalmist does not stop with any such contempt for man. He continues: Thou hast made him but little lower than the angels, and crownest him with glory and honor. Man may be small. He may seem like a tiny speck of life, carried along by the mighty glacier of a frosted, unfeeling natural sequence. But he has in him a mysterious potency which nature does not possess.

(3) Which is in itself a third point. Human nature has learned how to meet physical nature on its own level at almost every point. But in addition there are some points where nature is no match for man. Some years ago when the great new ocean liner, the Titanic, struck an iceberg and sank, with hundreds of its passengers, a leading American journal carried two drawings. One was a cartoon of the giant liner ripped open like a fragile toy and underneath it was the caption: "The Weakness of Man, the Supremacy of Nature." The other illustration was that of a certain distinguished passenger stepping back to give his place in the last lifeboat to a woman with her child.

Below it were the words: "The Weakness of Nature, the Supremacy of Man."

IV. Law and Self-Sacrifice.

(1) What in natural law explains self-sacrifice? If we use the word nature to mean those objects and those processes which are studied by the physical sciences, then consciousness and the conduct of persons are literally supernatural. How much is a man better than a sheep! exclaimed Jesus. Notice. That statement is an exclamation rather than a question. He did not ask his hearers to give any figures as to man's superior value over the sheep's. He left his own figure as the eternal answer.

(2) Again, as manhood cannot be measured in terms of nature, so it cannot be managed by the laws of nature. Modernity has not outlived the lines of Emerson:

"There are two laws discrete not reconciled—
Law for man, and law for thing;
But it runs wild, and doth the man unking."

When a son of God is prodigal with himself, giving unrestrained indulgence to his physical instincts, he ends on the animal level, surrounded by the husks of the swineherd, whence he lifts his lean and hungry look to glimpse again the truth that the hired servants of my father have bread enough—and to spare.

V. Allowance and Arraignment.

(1) Now, it would be inaccurate to say that every advocate of this kind of Humanism becomes bestial. We can all cite many a person of native strength who grows like a splendid tree, symmetrical without the aid of pruning hooks. Humanism has its aristocratic spirits. But the presence of a few naturally symmetrical trees does not prove that a jungle is better than a landscape. Ordinary men cannot follow this philosophy with moderation. They cannot keep their footing on the tight-rope of natural law without holding to something for balance. When we are almost convinced of man's self-sufficiency, as for instance by Goethe's glorification of human nature, we

correct our estimate by recalling the havoc wrought by the doctrine in question in such lives as Byron's. When we are enamored of Rousseau's theory, back to nature, we remember that his romantic and emotional mood would dissolve in tears over the death of his dog, but would consign his nine illegitimate children to a foundling asylum without a tremor. Thus the wreckage left in the wake of this kind of Humanism is evidence of its false course. It is steering by the landmarks and not by the fixed stars. It does not look up to the heights of man's dignity. It recognizes that human nature has a rootage in the animal realm; but it fails to see that man is to be judged by his fruits rather than his roots, by his destination rather than his origin.

(2) The truth is that the uniqueness of human nature begins where mere physical nature ends. It is this that must be stressed today. In line with the modern tendency, we must emphasize the dignity of man; but we must go beyond Naturalistic theory and Humanistic practice to proclaim that dignity as superior over nature. We must correct that shallow popular doctrine of self-expression which teaches that fullness of life is to be found in the unrestrained following of impulse, and remind ourselves that true self-expression must be preceded by self-control. One cannot express a personality until one has achieved it. And the achievement of it is through the control of the natural in humanity by the more than natural—that is to say, by the supernatural.

VI. Nature and Human Nature.

(1) How, then, are we to maintain this supremacy of the superhuman in man which is so essential? If man cannot live on the merely natural level without going to pieces, he must be more than natural. And he is. Nature was created to be mastered by a being higher than itself—man. And man has done it. Imagine what our physical world would have been had not man been added to have dominion over it. The "forest primeval" has inspired poetry; but it was far from a paradise. It had its patches of beauty, to be sure; but it also had its jungles of ugliness. Had not man put his cleansing hands on the weedy earth, this would be a most shaggy and un-

kempt globe. Had not this same dominant being, man, put his restraining hand on the brute creation, nature would still indeed be "red in tooth and claw."

(2) But, go on still further. Man, like nature, was created to be mastered in turn. Imagine what a chaotic and uninhabitable jungle of society this would be if man had felt no restraining influence of a being higher than himself. We can exercise only imagination at this point; for we have no section of the earth, and no segment of recorded history, wherein we can observe a society devoid of some sense of superhuman control. In every age, the hands of men have reached upward for higher help. Out of every corner of the earth has come the cry for divine assistance. No experience is more universal than that of the failure of right knowledge to secure right performance; so much so that the austere Christian has been able to maintain with plausibility that all the knowledge in the world is of no avail without a special divine succor.

(3) Lastly, the testimony of the ages is in line with this experience. From the cave man, who was master of his wilderness domain but who was baffled by his passions, down to the latest product of modern culture, who is conscious of the impotence of mere idealism, men have felt the need of a superhuman power that could control and keep them. If, as Hellwald says, "Civilization means the mastering of nature and the taming of man," it becomes clear why religion has ever been the ally of civilization. Without it, man would never be tamed.

Conclusion.

For man, who is more than natural, there must be a religion that is supernatural. Such a religion is Christianity. We make no apology for the fact that it is the religion of the superhuman. Therefore, let us glory, not in self-sufficient humanism, but in real humility. Let all men behold our chaste conversation—coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and the wearing of gold, or the putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of the meek and quiet spirit, which is in the sight of God of great price.

Parish Record

The amount of money contributed in Subscription Envelopes, counted and sent in to the Accounting Warden for February was \$129.99; March, \$254.30; April, \$154; May, \$131; June, \$177.97; July, August and September, \$102.83; October, \$260.87.

Baptized:

Feb. 14—William John Watson, 3rd.
 Mar. 20—Genevieve Laura Zane.
 Apr. 17—Nicholas Frederick Lenssen, Jr.
 May 8—Eleanor Ida Smith.
 June 12—Ann Penrose Stovell.
 June 19—Janice Moorhouse Clark.
 Oct. 23—James Clifford Hepler.

Sept. 19—Augustus Korndorfer.
 Sept. 21—Astley P. C. Ashhurst.
 Sept. 22—Maria Anna Gesswein.
 Oct. 8—Elizabeth Willard Lake.
 Oct. 10—Charles Carver.
 Oct. 25—George Foreman.
 Oct. 26—Sarah Hamilton Bell.

Confirmed:

Mar. 13—By the Rt. Rev. Francis M. Taitt, S.T.D.
 Rachel Mary Baldino.
 Dorothy Virginia Baseler.
 Annie Brayden.
 Verna Pauline Buchanan.
 Harry Hutz.
 Gertrude Allen Johnston.
 Celine Kammerer.
 Elizabeth Mulligan.
 Robert Purcell.
 Ruth Margaret Ridgway.
 Anna Mary Sanner.
 Dorothy Florence Smith.
 Robert Kenneth Treston.
 William Weaver.
 Ethel Gertrude Zane.

Married:

Feb. 6—James F. Orr and Laura Gaul.
 Oct. 11—Brinton Page Roberts and Elizabeth F. Wurts.

Buried:

Feb. 1—Mildred Ellen Watson.
 Feb. 23—Laura Wallace Keene.
 Mar. 7—Charles M. Montgomery.
 Mar. 29—Robert Little, Sr.
 Apr. 6—Rebe Ralston Morrison.
 Apr. 8—Seymour B. Neff.
 Apr. 19—Mary A. Brice.
 Apr. 22—Joseph McClain.
 Apr. 25—John Ashhurst.
 June 9—J. Harry Brooke.
 June 12—Reid Pritchard Kenworthy.
 Aug. 9—Mary A. Faulkner.
 Sept. 1—Amelia Werner.

Transferred:

Feb. 10—To Church of the Redeemer, Philadelphia, Pa.
 Vivienne Bartlett Klapp.
 Feb. 18—To Church of the Redeemer, Bryn Mawr, Pa.
 Mr. Horace Eugene Smith.
 Mrs. Horace Eugene Smith.
 Miss Mary C. Smith.
 Feb. 20—From Church of Prince of Peace, Philadelphia, Pa.
 Mr. Alan Huet.
 Feb. 20—From the Pro-Cathedral, Philadelphia, Pa.
 Mrs. Martha Volz Macken.
 Feb. 20—From the Pro-Cathedral, Philadelphia, Pa.
 Miss Marie V. Ely.
 Feb. 20—From Grace Church, Philadelphia, Pa.
 Mrs. August Brehmeyer.
 Mar. 8—From Church of St. Mary, Philadelphia, Pa.
 Mr. Theodore Grayson.
 Mar. 12—To St. Mary's Church, Ardmore, Pa.
 Mr. Waldo Noble Hackett.
 Mrs. Waldo Noble Hackett.
 Mar. 14—From St. Stephen's Church, Philadelphia, Pa.
 Mr. Ralph Pettit.
 Mar. 22—From Church of Good Shepherd, Rosemont, Pa.
 Mr. John Leacock.
 May 21—To Christ Church, Mount Airy, Pa.
 Miss Grace Anderson.
 May 21—To Church of St. Matthew, Brooklyn, N. Y.
 Mrs. Della V. Knight.

OFFERINGS IN FEBRUARY.

Feb. 7—A. M. Communion Alms	\$54.30
Feb. 7—P. M. Diocesan Treasurer	15.85
Feb. 10—A. M. Ash Wednesday: Diocesan Treasurer	18.85
Feb. 11—P. M. Preaching Mission— Offering taken for Unemployment Relief	51.15
Feb. 14—A. M. Diocesan Treasurer	49.75
Feb. 14—P. M. Diocesan Treasurer	22.51
Feb. 18—P. M. Preaching Mission— Offering taken for Unemployment Relief	43.60
Feb. 21—A. M. Diocesan Treasurer	47.75
Feb. 21—P. M. Diocesan Treasurer	25.70
Feb. 25—P. M. Preaching Mission— Offering taken for Unemployment Relief	53.55
Feb. 28—A. M. Diocesan Treasurer	40.25
Feb. 28—P. M. Diocesan Treasurer	23.10

Total Offerings in February \$446.36

Additional Amounts.

Rector's Discretionary Fund	\$205.00
Printing of "Parish Helper"	300.00

Total Additional in February 505.00

Grand Total in February \$951.36

OFFERINGS IN MARCH.

Mar. 3—P. M. Preaching Mission— Offering taken for Unemployment Relief	\$49.50
Mar. 6—A. M. Communion Alms	59.10
Mar. 6—P. M. Diocesan Treasurer	7.50
Mar. 10—P. M. Preaching Mission— Offering taken for Unemployment Relief	34.25
Mar. 13—A. M. Diocesan Treasurer	53.20
Mar. 13—P. M. Diocesan Treasurer— Bishop's Fund	15.20
Mar. 17—P. M. Preaching Mission— Offering taken for Unemployment Relief	61.65
Mar. 20—A. M. Diocesan Treasurer	73.95
Mar. 20—P. M. Diocesan Treasurer	56.60
Mar. 24—P. M. Maundy Thursday, Diocesan Treasurer	36.55
Mar. 25—A. M. Good Friday, Diocesan Treasurer	40.80

Mar. 27—A. M. Easter Day:

Easter Analysis.

Designated:

Easter Chancel Decorations and Sunday Memorials, from 33 contributors	\$170.00
Girls' Club Flowers, Maundy Thursday	35.00
Sunday School Mite Boxes ...	40.00
Miss Frost's Sunday School Class	5.00
Mothers' Meeting Season's Col- lection for the Farm	38.00
Church Farm, six contributors	131.00

Total Designated 419.00

Balance Rector's Discretionary Fund 1,612.75

Mar. 27—P. M. Diocesan Treasurer .. 92.50

Total Offerings in March \$2,612.55

OFFERINGS IN APRIL.

Apr. 3—A. M. Communion Alms	\$ 43.15
Apr. 3—P. M. Diocesan Treasurer	35.90
Apr. 10—A. M. Diocesan Treasurer	46.08
Apr. 10—P. M. Diocesan Treasurer	7.50
Apr. 17—A. M. Diocesan Treasurer	41.40
Apr. 17—P. M. Diocesan Treasurer	7.15
Apr. 24—A. M. Diocesan Treasurer	42.80
Apr. 24—P. M. Diocesan Treasurer	10.25

Total Offerings in April \$234.23

Additional Amounts.

Choir Breakfast (Reported)	\$ 13.24
Rector's Discretionary Fund	88.45
Church Farm	220.00

Total Additional for April 321.69

Grand Total for April \$555.92

OFFERINGS IN MAY.

May 1—A. M. Communion Alms	\$31.45
May 1—P. M. Diocesan Treasurer	7.90
May 8—A. M. Diocesan Treasurer	29.90
May 8—P. M. Diocesan Treasurer	11.35
May 15—A. M. Diocesan Treasurer	41.25
May 15—P. M. Diocesan Treasurer	8.90
May 22—A. M. Diocesan Treasurer	36.45
May 22—P. M. Diocesan Treasurer	7.25
May 29—A. M. Diocesan Treasurer	26.05

Total Offerings in May \$200.50

Additional Amounts.

Rector's Discretionary Fund	\$ 23.00
Church Farm	160.00
Girls' Club for Farm	42.03

Total Additional in May 225.03

Grand Total in May \$425.53

OFFERINGS IN JUNE, JULY AND AUGUST.

June 5—A. M. Communion Alms	\$37.85
June 12—A. M. Diocesan Treasurer	21.15
June 19—A. M. Diocesan Treasurer	14.80
June 26—A. M. Diocesan Treasurer	16.85
July 11—A. M. Diocesan Treasurer	3.60
July 18—A. M. Diocesan Treasurer	2.20
July 24—A. M. Diocesan Treasurer	3.35
July 31—A. M. Diocesan Treasurer	2.20
August—Church Closed	00.00

Total Offerings in June, July, August 102.00

Additional Amounts.

Proceeds Strawberry Festival	\$ 47.35
Church Farm, in June	1,214.00
Church Farm, in July	165.00

Total Additional in June and July.. 1,426.35

Grand Total \$1,528.35

OFFERINGS IN SEPTEMBER.

Sept. 4—No Services	\$00.00
Sept. 11—A. M. Diocesan Treasurer	16.77
Sept. 18—A. M. Diocesan Treasurer	27.60
Sept. 25—A. M. Diocesan Treasurer	31.35

Total Offerings in September \$ 75.67

Additional Amounts.

Rector's Discretionary Fund	\$155.00
Church Farm	3.00

Total Additional Amounts 158.00

Grand Total \$233.67

OFFERINGS IN OCTOBER.

Oct. 2—A. M. Communion Alms	\$38.20
Oct. 2—P. M. Diocesan Treasurer	9.68
Oct. 9—A. M. Diocesan Treasurer	30.20
Oct. 9—P. M. Diocesan Treasurer	14.10

Oct. 16—A. M. Diocesan Treasurer	42.50
Oct. 16—P. M. Diocesan Treasurer	13.25
Oct. 23—A. M. Diocesan Treasurer	43.45
Oct. 23—P. M. Diocesan Treasurer	12.84

Total Offerings in October \$204.22

Grand Total in October \$204.22

To the Vestry of the Church of St. Luke and The Epiphany.

Gentlemen:

I hereby certify that I have examined the books and accounts of the funds which are administered by Rev. David M. Steele, Rector of the Church of St. Luke and The Epiphany, and have found same to be correct.

The audit covered the period of twelve months ending December 31, 1931, and comprising the following funds: Rector's Discretionary Fund, "Parish Helper" Account, Church Farm Account, St. Luke's Home Fund, Anna Howell Lloyd Memorial Fund, William Henry Barnes Memorial Fund, Louise Harrison Memorial Fund, Helen Kirkbride Morton Memorial Fund, Sunday School Legacy, Joseph Fitzell Legacy, Henry Harding Legacy, Anonymous (Rector's Discretionary) Fund, Alberta Buch Memorial Fund and the Edward T. Dobbins Fund.

Very respectfully yours,

A. W. MARSHALL,

Accountant.

Dated February 2, 1932.

CONTRIBUTIONS OF MONEY, CHURCH FARM.

Miss Harriett Ashhurst, Mr. Charles Y. Fox, Mrs. Kate Rambo, Mrs. John F. Lewis, The Girls' Club, Mrs. Anna Moorhead, Mrs. Annie McClung Stuart, Mrs. Howard Roberts, Miss Mary Rump, The Chestnut Hill Sunday School Class, Mr. Samuel Bell, Miss Alice Prime, Mr. and Mrs. Arthur V. Morton, The Misses Burt, Mr. Alfred G. Gratz, Mrs. A. V. Meigs, Mrs. Emma Buch, Mrs. A. H. Gillingham, Mrs. Mary T. Vail, Mr. and Mrs. H. E. Smith, Mrs. C. S. Wurts, Anonymous, Mrs. David M. Steele, Mrs. Susan White.

ARTICLES FOR THE FARM.

Mrs. Franklin Hespell, several sheets; Mrs. M. Graham, victrola, records and sewing machine; Mrs. A. H. Yarnall, ice cream, cakes and breads; Mr. James H. Bell, range for the outdoor kitchen; Mr. Robert Little, kitchen sink for the same; Mrs. Julian Story, wearing apparel and toys and books for the children; Girls' Club, books; Mr. James Houseman, paint; Mrs. J. B. Hutchinson, pictures; Mrs. Graham Woodward, doll house, coach, dolls; Mr. Samuel Fox Houseman, baseballs; Mr. John Bahm, handsome clock; Mr. James H. Bell, ice cream, peanuts and lollipops; Mrs. James H. Bell, large basket of doughnuts; Mrs. A. H. Yarnall, pillows, pillow cases and sheets; Miss Catherine Porter, several dozen eggs; the boys bought a new loud speaker for the radio; the girls provided some records; Newell and Leona took charge of the music in the absence of last year's orchestra.

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(PREACHING MISSION, LENT, THURSDAY EVENINGS)

The February, 1933

Parish Helper



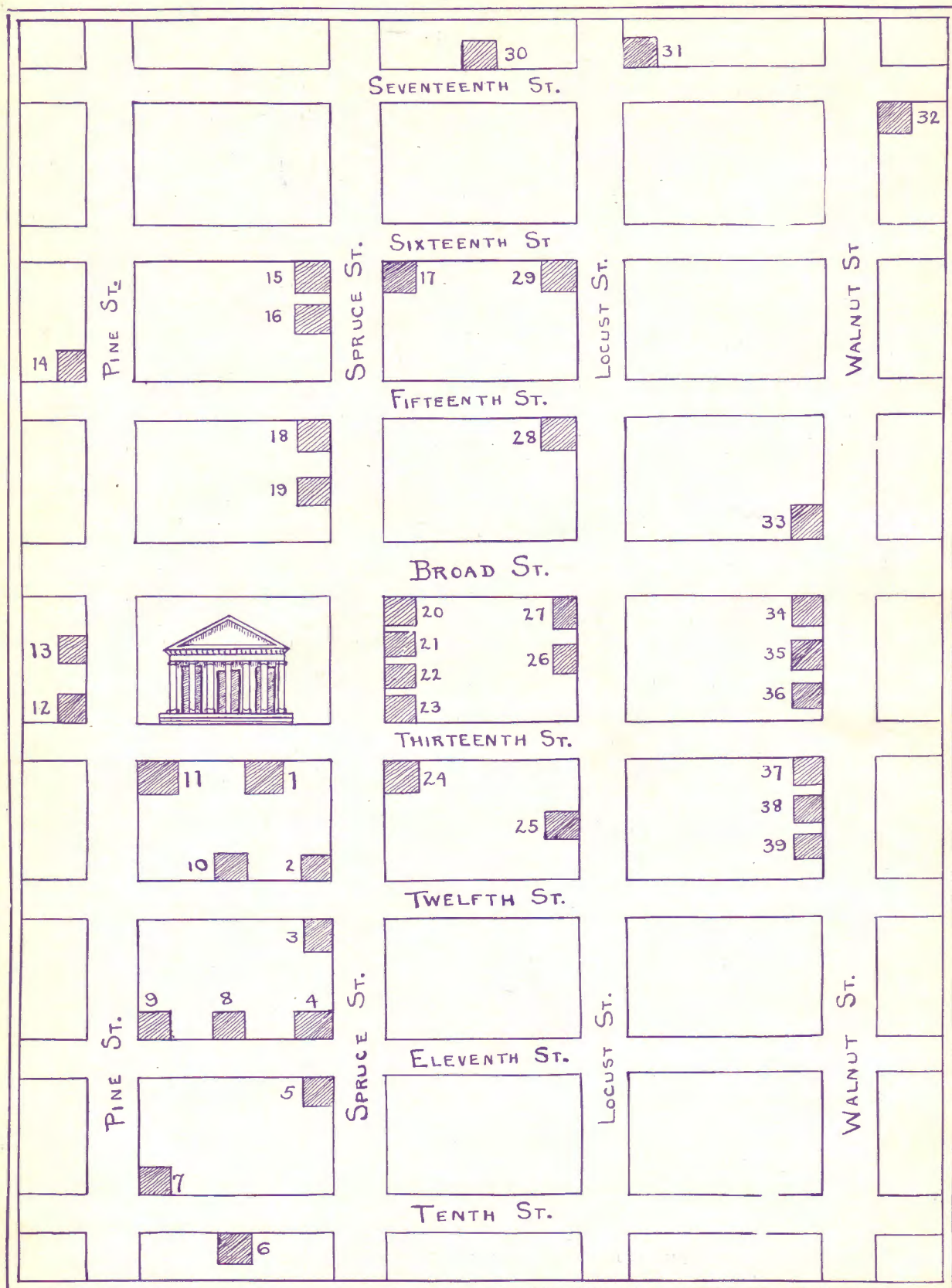
St. Luke and The Epiphany

(Protestant Episcopal Church)

330 South Thirteenth Street - - - Philadelphia, Pa.

Rev. David M. Steele, D. D., Rector

TELEPHONE, 28-83 PENNYPACKER



FLOWERS FOR 1933.

- Jan. 1—Circumcision: Mrs. Frank S. Evans.
 Jan. 8—In Memoriam.
 Jan. 15—In Memoriam.
 Jan. 22—In Memoriam.
 Jan. 29—In Memoriam.
 Feb. 5—In Memoriam.
 Feb. 12—In Memory of Eleanor J. Fox.
 Feb. 19—In Memory, Mr. and Mrs. Malcolm Lloyd.
 Feb. 26—In Memory, Dr. E. S. Lemoine.
 Mar. 5—In Memoriam.
 Mar. 12—In Memory, Mr. and Mrs. Theodore Voorhees.
 Mar. 19—Miss L. E. Gesswein, In Memoriam.
 Mar. 26—In Memory of Edward C. Dale.
 Apr. 2—Miss Sidney Lafourcade.
 Apr. 9—In Memory, Mrs. Benj. F. Orton.
 Apr. 13—Maundy Thursday: Girls' Club.
 Apr. 16—Easter Day: Mrs. Ilsley, Mrs. William H. Lloyd.
 Apr. 23—Mrs. Louis dePui Vail.
 Apr. 30—Memory, Marjorie Thornton Moore.
 May 7—Mrs. J. B. Hutchinson.
 May 14—In Memory, Mrs. E. M. Thorne.
 May 21—In Memory, Michael Clarkson
 May 24—Ascension: Miss Helen Trotter.
 May 28—In Memory, George H. Slook.
 June 4—Whitsunday: In Memory, Francis T. Stewart.
 June 11—In Memory, Helen C. Belfield.
 June 18—In Memory, Minerva Slook.
 June 25—Mrs. James Treston.
 Sept. 10—Mrs. William A. Donley.
 Sept. 18—Mrs. Graham Woodward.
 Sept. 24—In Memory of Anna McCleary Hutchinson.
 Oct. 1—Mrs. John W. Pepper.
 Oct. 8—In Memory of Alberta Buch.
 Oct. 15—Miss Jennie B. Burns.
 Oct. 22—Miss Martha E. Yerkes.
 Oct. 29—In Memory, Anna Katherine Beck.
 Nov. 1—All Saints: In Memory, Mr. and Mrs. Nathaniel Burt.
 Nov. 5—Mothers' Meeting.
 Nov. 12—Mrs. Aubrey J. Gillingham.
 Nov. 19—In Memoriam.
 Nov. 26—In Memory, E. H. Y.
 Nov. 30—Thanksgiving: In Memory, Mr. and Mrs. John F. Lewis.
 Dec. 4—In Memory of Mrs. Herbert M. Howe and John Fell Howe.
 Dec. 11—In Memoriam.
 Dec. 17—In Memory of Mrs. Charles C. Harrison.
 Dec. 25—Christmas: Mrs. John F. Lewis and Mrs. Edward Ilsley.

CHURCH DIRECTORY.

Corporate Title, "Rector, Church Wardens and Vestrymen of the Church of St. Luke and The Epiphany."

Rector.....Rev. David M. Steele, D. D.
 Choirmaster...H. Alex. Matthews, Mus. Doc.
 Accounting Warden.Mr. Chas. Stewart Wurts
 Parish Visitor Miss Pauline Wurtele
 Secretary Miss Laura E. Gesswein
 Bookkeeper.....Mr. George L. Gaff
 Verger.....Mr. Edwin G. Strang
 Janitor James Richardson
 Janitress.....Mrs. Ella Watkins
 Mail Address.....330 S. 13th St.
 Telephone Number.....Pennypacker 2883

HOURS OF SERVICE.

Sundays.

10:00 A. M. Sunday School.
 11:00 A. M. Morning Prayer and Sermon.
 2:30 P. M. Infant Sunday School.
 3:00 P. M. Bible Class.
 4:00 P. M. Afternoon Service.

Holy Communion.

First Sunday each Month, 8:00 A. M. and 11:00 A. M.

Week Days.

Girls' Club, Monday Evenings.
 Mothers' Meeting, Wednesday Evenings.
 Boys' Club, Friday Evenings.
 Choir Rehearsals, Friday Evenings.
 Other Evenings, Special Meetings.

Special.

Schedules vary, as in Lent.
 Announcements at Different Seasons.

The Parish House.

The Parish House is open at all times. The Rector's Study, the Offices of the Clergy, Choirmaster, Parish Visitor, Secretary, Verger and all members of the Staff are here. Any or all of these can be seen or telephoned or written to at any time at the above address. This Church is not a retreat; it is a workshop. Its tasks do not end with Sunday's services; its ministrations are for all those who desire them at any time.

Musical Program

MARCH 5, 1933.

FIRST SUNDAY IN LENT.

HOLY COMMUNION AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—79 *Heinlen*
 Kyrie Eleison *Mendelssohn*
 Gloria Tibi *Stanford*
 Offertory—"O Saviour of the World" *Matthews*
 Sanctus *Field*
 Recessional Hymn—452 *Pleyel*

EVENING PRAYER, ANTHEM AND ADDRESS AT FOUR O'CLOCK.

ANNUAL SERVICE OF RUSSIAN MUSIC.

LILLIE HOLMSTRAND FRASER, Contralto Soloist.

(See printed program when the day arrives.)

MARCH 26, 1933.

FOURTH SUNDAY IN LENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—505 *Boyd*
 Benedictus Es *Marks*
 Benedictus *Chant*
 Offertory—"Passion Motet" *Haydn*
 Recessional Hymn—422 *Laugran*

EVENING PRAYER, ANTHEM AND ADDRESS AT FOUR O'CLOCK.

PASSION MOTETS—HAYDN.

LUCIUS COLE, Violin Soloist.

(See printed program when the day arrives.)

MARCH 12, 1933.

SECOND SUNDAY IN LENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—599 *Dykes*
 Benedicite *Robinson*
 Benedictus *Chant*
 Offertory—"Were You There?" *Burleigh*
 Recessional Hymn—608 *Pitts*

EVENING PRAYER, ANTHEM AND ADDRESS AT FOUR O'CLOCK.

SERVICE OF MUSIC BY NEGRO COMPOSERS.

OSWOLD BLAKE, Tenor Soloist.

(See printed program when the day arrives.)

APRIL 2, 1933.

FIFTH SUNDAY IN LENT.

HOLY COMMUNION AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—510 *Smart*
 Kyrie Eleison *Tours*
 Gloria Tibi *Stanford*
 Offertory—"God So Loved the World" *Stainer*
 Sanctus *Field*
 Recessional Hymn—421 *Haydn*

EVENING PRAYER, ANTHEM AND ADDRESS AT FOUR O'CLOCK.

SELECTIONS FROM THE SACRED MUSIC

DRAMA "PARSIFAL"—RICHARD WAGNER.

(See printed program when the day arrives.)

MARCH 19, 1933.

THIRD SUNDAY IN LENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—506 *Gauntlett*
 Benedicite *Robinson*
 Benedictus *Chant*
 Offertory—Soprano Solo.
 Recessional Hymn—607 *Calkin*

EVENING PRAYER, ANTHEM AND ADDRESS AT FOUR O'CLOCK.

MUSIC BY COMPOSERS OF THE 16th and 17th CENTURIES, INCLUDING PALESTRINA, BACH, AND OTHERS.

WILLIAM A. SCHMIDT, 'Cello Soloist.

(See printed program when the day arrives.)

APRIL 9, 1933.

SIXTH SUNDAY IN LENT.

MORNING PRAYER AND SERMON AT ELEVEN O'CLOCK.

Processional Hymn—91 *Dykes*
 Benedictus Es *Gaul*
 Benedictus *Chant*
 Offertory—"Blessed Is He" *Gounod*
 Recessional Hymn—90 *Teschner*

EVENING PRAYER, ANTHEM AND ADDRESS AT FOUR O'CLOCK.

"THE CRUCIFIXION"—STAINER.

OSWOLD BLAKE and LONGSHORE WILLIAMSON, Soloists.

(See printed program when the day arrives.)

The Parish Helper

VOL. XLI

PHILADELPHIA, PA., FEBRUARY, 1933, 330 SO. 13TH STREET

No. 2

My dear Friends:

Since the last Parish Helper, which was in November, the Christmas Season has come and gone. It is therefore too late to make much reference to this, except to call your attention to certain financial statistics that appear elsewhere. The services were the customary ones and a creditable number of persons participated in the use of the Special Envelopes for Christmas Bounty Fund and other Seasonable Offerings, although total amounts as might be expected in these singular times were not the totals of a normal year. In spite of this, however, we were able to make larger distribution than usual of specific things, confining ourselves strictly to practical needs. Thus the Church's work of benevolence was widespread.

Lent Approaching.

The time has now come to begin to think about and make plans for Lent. Projects are all under way. By looking through the pages to follow our intentions will be clear. Suitable cards and schedules for mailing and for distribution in the Church will be prepared in due course. Most of these paragraphs take the form of advance information. One by one certain of the more important items are as follows: For example, two or three years past I have thought seriously of omitting a single year's confirmation class, in order to catch up. What I mean is, on the ground of age. Several seasons past we have been letting down this age limit until, in my judgment, it is getting too low. Children come along in groups because in the same Sunday School Classes. And where even half of them are too young, they are clamorous to be with the other half. There are a dozen such this year. They ought

to wait until they are a year older. Apart from them, there are certain adults who have from time to time considered the matter; but, for several reasons, just at this period, they are undetermined and a little confused. Up to this point they have all told me they would rather wait to learn whether they ultimately decide to be confirmed here. All this is for reasons one can quite well understand just at the moment. I have spoken to the Bishop about the matter and he leaves it to our own judgment. This is the judgment that seems to prevail.

Sunday Afternoon Services.

When the season of Lent actually comes, the Choirmaster will have all things in preparation for a notable series of Six Sunday Afternoons at Four O'clock. These all will be as novel as can be arranged and, while the framework of the season's schedule is conventional, I know different features will be introduced. For example, there will be the Annual Service of Russian Music; the familiar Service of Negro Spirituals; a repetition of Stainer's Crucifixion; and, in particular, a notable rendition of music from the Holy Communion portion of Parsifal. Watch for these announcements on other pages and at other times.

Lenten Preaching Mission.

We will continue for the sixth year the Diocesan Preaching Mission on the Six Thursday Evenings in Lent, under the auspices of the Diocesan Committee on Evangelism, whose names appear on another page. The preachers in sequence will be:

Rev. Elwood Worcester, D. D., Rector Emeritus, Emanuel Church, Boston, well known as the founder of the Emanuel Movement and

author recently of the moving autobiography *A Life's Adventure, the Story of a Varied Career*. I have invited him especially in the hope that he will tell us at first hand something about his novel experience along the lines of so-called mental therapy.

Rev. Robert S. Chalmers, D. D., Rector of Grace and St. Peter's Church, Baltimore, comes to us for the first time. I have taken counsel this year as always with certain of the so-called High-Churchmen of the Diocese and asked them to select the most representative speaker they could choose and am delighted that they have made this recommendation.

Rev. H. Percy Silver, D. D., Rector of the Church of the Incarnation, New York City, was invited jointly by Bishop Taitt and myself as long ago as last May when he was here to address a meeting on the eve of the Annual Diocesan Convention. He accepted our invitation as long ago as last September and we are looking forward with enthusiasm to his visit.

Rev. Allan Pearson Shatford, D. D., Dean of the Cathedral in Montreal, the sometime popular preacher at the Garrick Theatre Noon-day Services has not been able to visit Philadelphia for three years. This season he is coming only for this special purpose to our Thursday Night Mission. His many friends will be glad of this opportunity to welcome him again and I bespeak for him a large congregation.

Right Reverend Charles E. Woodcock, D. D., Bishop of Kentucky, will be Noon-day preacher in Philadelphia the closing week; and, while he is here for that purpose, we are fortunate in securing him as the closing speaker of our series. It is perhaps his twenty-fifth year of addressing the public in this community and we all fondly hope that no year soon to come will be our last to have him.

Rector's Resignation.

I do not want to occupy too much space with the matter that follows, but, partly for jotting

down things in consecutive order and because for thirty years these copies of the Parish Helper have become bound volumes and thereby books of reference in the parish, I want the record of this immediate period to be complete. I realized at the time of course that the announcement I made in church a month ago would be a surprise to many people, both within and without the parish; but there seemed to be no other way of doing this. One cannot talk about doing such a thing and then not do it. He cannot seek widely for advice and then not take it. There is really nobody in the parish except the official body, namely the Vestry, where such matters are intimately discussed. In this case, there had been discussions previously and, be it said to the credit of the Vestry, they had always kept their own counsel as well as my confidence and that is all there is to say about any surprise.

Resignation Proposed in 1929.

What nobody knows except ourselves, is that it is now more than four years since I first placed my resignation in the hands of the Vestry. Not that there was anything imperative about doing that; but simply to place myself on record that I never wanted to be standing in the way of any other or better man trying to do better things for the parish. It might be of interest to know, though only in passing, that their reaction was to appoint a commission in lunacy to examine the Rector's head, and to lay the resignation on the table.

Time has gone on, however, and with each year I have talked regarding the subject to individuals and have thought more and more deeply upon changes that have come upon the parish and the changing conditions in the city, which are bound to become more and more serious and thus make the problem of maintaining our church more full of perplexities.

January Meeting 1932.

One year ago, in January, we faced a grave financial crisis and the larger part of our attention had to be given this year to balancing

our budget which, owing to certain retrenchments and economies, we are now in a fair way of doing. This was only accomplished, however, by asking the people last year to raise an Emergency Fund of \$5,500. I said at that time it was not proper to look forward to this as an annual event and am glad to say that, for the present, it seems that this will not again be necessary. The reprint of statements that follow I am sure explain themselves.

Announcement in Church, Sunday, January 15th, 1933.

I have a brief statement to make to the congregation this morning and I am eager to do it in just the way that may cause least apprehension to the people and least possible injury to the parish. It is not easy to do this: but I hope I can succeed in making it easily understood.

It concerns this parish, before which there are for consideration the same problems, to some extent at least, that press upon other Central City Churches of Philadelphia.

At a Vestry meeting held last Friday afternoon—I quote from the Minutes—"It was resolved that the Vestry of the Church of St. Luke and The Epiphany, accept, with deep regret, the resignation of Dr. Steele, as Rector of this parish, to take effect as of June 1st, 1933."

It was further resolved "That the two Wardens, Mr. Arthur W. Sewall, and Mr. Charles Stewart Wurts, together with Mr. Alfred G. Clay, the late Secretary, join in drafting a resolution to be spread upon the Minutes of the next meeting, expressing the deep regret of the Vestry upon Dr. Steele's resignation."

A situation here has been slowly approaching, as in other parishes in the Central City district. St. Luke and The Epiphany has had the matter up for serious consideration and counsel upon many occasions. It is at the urgency of the Rector himself that the Vestry have finally acceded to his present request.

I have had the growing conviction, over a term of years, and in particular during the past year to date, that, owing to the number of deaths and removals, distance of residences and other sweeping changes, both external and internal; that is, as the city's life affects the church and as the church bears upon that life, the time is approaching when this parish must take cognizance of existing facts, realizing that it must justify its existence—with its plant, its staff and its equipment—and that it cannot do this unless it can rise up to meet the needs of the case. In order possibly to assist in this effort, the present Rector is desirous to step to one side and allow any other man, if such there be, to build a congregation with a better church attendance.

The time of taking this step, i. e., just now, is determined by another fact. With the coming of Lent this season, I will be serving my thirtieth year as Rector. I am deeply persuaded that this is a long period for one man to exercise his ministry in one place; and that, in so far as some new voice or some new personality may achieve other and better results, I am hopefully desirous that this experiment be tried.

For this reason, and only for this reason, I have pressed my resignation upon the Vestry's consideration and it is my hope and prayer that whatever personal sacrifice I may be making will be richly rewarded to me in beholding the future and continued welfare of the parish.

Supplementary Announcement Sunday, January 22d, 1933.

I have had so many letters this past week, and have had so many questions asked, by people both within the parish but more especially without that, in view of their kindly interest and overwhelming solicitude, I feel I ought to make very plainly these few statements of fact, following the announcement of my resignation as Rector on last Sunday morning.

First, my stepping aside is not on account of age; the question of any so-called "younger man" as reported by one newspaper, has never been under survey. Secondly, resigning a particular parish is not synonymous with retiring from the ministry: I have no thought of doing that. Thirdly, I have not resigned for the purpose of accepting at present any other parish; it is only to allow everybody the more freely to face the problem of this one. Lastly, the resignation does not take effect until June first. Meanwhile I have no intention, either now or then, of leaving Philadelphia.

These statements are imperative; because, when their definiteness is realized, I certainly trust that everything in the parish may go on as now, through the remaining winter months, throughout Lent and over Easter, up to the beginning of the Summer Season. June is the normal time to make any adjustment; now is merely the time to announce it.

Meanwhile, both the Vestry and myself will have many problems before us. We will doubtless receive much advice and will welcome any counsel. Only let no one be disturbed by the fear of anything sudden; that anything will happen, or be allowed to happen, to the hurt or hindrance of the parish in its work or worship. What I may do personally after June first is on the lap of the gods. At present, I am only trying to help solve the problem of this one of the central city churches, in this changing era, in this startling, radically changed and changing urban environment.

Always sincerely yours,

David M. Steele.

Collect.

(Office of Institution.)

O God, Holy Ghost, Sanctifier of the faithful, visit, we pray thee, this Congregation with thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. Amen.

RULES FOR HOLY COMMUNION.

1. When you come forward to receive Holy Communion be careful not to crowd other people. Try also to let members of families kneel side by side. It often means much to them. Remember that consideration for others is nowhere so fitting as at the Lord's Table.

2. When you come to the rail try to kneel as near as possible, so that your feet will not obstruct the way of those behind you.

It is a most thoughtful custom to kneel in the proper place and thus not inconvenience those who follow.

3. Receive the Elements into ungloved hands. The rubric directs that they are to be received **into the hands** of the people. It is well to place the palm of one hand on top of the other and receive the bread from the hand of the Priest in the upper hand.

4. Be sure to take the Cup or Chalice into **your hands**. Grasp it firmly and guide it to your lips. The hats of women who kneel often make it impossible for the celebrant to see their faces. Drink from the Chalice without turning it.

5. Pray while you are kneeling at the rail. Strive fully to realize what the service means. Pray especially for greater love to God and for your neighbors. Be sure, too, to offer a prayer of thanksgiving at this time.

6. When you return to your seat continue your prayers and thanksgiving. You should learn to use your Prayer Book to this end.

7. Never leave the Church till the **Benediction** has been pronounced, unless absolutely compelled to do so. You would not leave the house of a friend before the meal was finished except for serious cause. The Lord's Supper is far more important.

8. Be sure to come to Holy Communion regularly, at least once a month, and also on **Christmas Day** and **Easter Day**. These days have long been recognized in the Church as great days of obligation. No religious habit can be of greater spiritual value than that of regular attendance at Holy Communion. As this service best expresses the idea of self-consecration to God, it is bound to bring a peculiar blessing.

The Problem of The Central City Churches in Philadelphia

In the formal statement a few weeks ago about my resignation as Rector of this Parish, I said: "I am simply trying, by this means, to help solve the problem of this one at least of the Central City Churches in this amazingly changed and changing urban environment. I have been asked, by several editors and others, to elaborate upon this as a Special Problem and have replied: "I am perfectly willing to state the problem, if you will promise not to ask me to solve it." In my judgment, it is the gravest and most pressing problem in this diocese. It ought at least to be faced. Unfortunately that is just what, for the past half dozen years, diocesan authorities and others—conventions, executive councils, standing committees, commissions, field-secretaries, etc.—have declined or failed to do.

Different central city clergy have, but unsuccessfully, sought co-operation among themselves. Individual rectors have attempted, in one or two notable instances, to do something so novel as to seem effective. Meanwhile, so much has been thought superficially and so much has been said irresponsibly upon the subject, that I have decided to do something instead. That is, I have decided to take a definite step, in the hope that it may in some measure clear the air and force consideration.

Statement of Problem.

The Problem of the Central City Church is simply a part of the major problem of city life, both physical and cultural, in this whole central area of Philadelphia. By that area, one might visualize the region within the bounds of the original "City", as they call it in London; that is, between the two rivers and from Vine to Pine.

Even that, for this purpose, could be halved to read from Vine to Market. But, taking in the larger field, anybody who so much as walks the streets of that area, who notices the grotesque appearance, the doleful dilapidation, the changing uses of residences, their conversion into business properties, the for-sale and for-rent signs, the open-air parking spaces, the torn down or closed former fine houses, all up and down these streets and cross-streets; above all, the total and utter abandonment by human beings of this whole central district on Sundays, will sympathize with Mr. Dooley when he said: "The trouble with Ireland, Hennessy, is that the great majority of the population don't live there anymore."

Number of Churches.

In that area, in addition to five or six important Presbyterian churches, and as many more Methodist and other denominational ones, there are eight so-called "large" Episcopal churches. These eight represent, according to the latest official Annual Journal, combined real estate and property holdings of more than five and a half million dollars, together with endowments and other assets and resources of four and a half millions more and an annual expense budget of say \$350,000.

There was a time, in a former but now it would seem irretrievably past generation, when attendance at Sunday morning services in these churches would have totalled an average upwards of a thousand each. At this juncture, it is doubtful whether they would average a hundred and fifty bona fide communicants in attendance each. I mean on Sunday mornings the year throughout. Confirmations, in

the last year, all put together, totalled 188; burials and removals numbered 606.

Communicants in Attendance.

Of course, as every one knows, almost all Parish Lists are "padded". Each has its "dead wood"; each has its duplications with distant parishes—save in those two particulars. And certainly those two illustrate a startling trend. Moreover, the word communicant is a technical term. There are somewhat more people in attendance, to be sure; but those regular members alone are they who have in the past, and always must, furnish the financial support and contribute with sufficient regularity the funds for church benevolence. Those eight parishes still report to the Annual Diocesan Convention a combined communicant list of about 8500. But where are they?

In the one I know best, we record 850 communicants. Every one of these I know by name and address; yet, either because they live so far away or for other reasons, approximately 600 of them cannot, will not, or do not participate with any regularity if at all in the prime function of a church, the very *raison d'être* of its existence—namely, come to church on Sunday morning. Why?

Reason for Absence.

It is said on all hands that the reason for this lies in the changing temper of the times. Personally, I have never felt that alien forces such as these were operative in our case. Again there are, here as elsewhere, a certain number of spongers and hangers-on; people, young or old, who will participate in everything about a church except church worship. These are they who will always be present at a party or a festival, an outing at a church farm or an entertainment in the parish house, but absent from everything else. We have, as every church has, certain of these for the trial of our faith. I have talked myself hoarse to them and about them. They are hopeless, being without shame. Nothing, it seems, can be done with them; nor will anything longer be

done for them—not by me. These are negligible.

Going to the Country.

No. For those who count, the reason lies rather in distance. The fact is that life, for so many people, has become so intolerable in this area—whether through their own timid fleeing from it and consequently the falling of its properties into disuse and its institutions into desuetude; or, vice versa, because of the area's becoming physically so abominable that they cannot longer live in it. In either case, they do not. Therefore, the question presses:

"What to do?"

Regarding our own situation, here are some singular statements of fact. I suspect they apply in equal degree, though only in comparative numbers, to all the other seven churches referred to. In these passing years, I have dropped or transferred to other parishes, mostly suburban, 756 names. I have read the burial service 1160 times. I have married 1252 persons. And marriage literally always means removal.

So much so that, of those 626 couples, I can count only three who live today anywhere in all the region specified: that is, within reasonable church-going distance of this site. And this is no more true of so-called "fashionable" weddings than of our more humble people, whose addresses come to range anywhere from local towns beyond Camden, all the way out through New Jersey; thence to Darby, Llanerch and the miles of trolley towns adjacent on the new lines ramifying all the way through four outlying counties of the diocese.

More Startling Statistics.

On the other hand, I have baptized 927 children and adults. There have been confirmed 1417 persons. There have been received by transfer 510. There have actually been, in these thirty years—but so many of them only transiently resident in the city, passing finally to country districts, or at least to far distances

—1000 different pewholders, in the church of 134 pews. (The gallery pews are not rented.) Back in a former generation, or in this one for that matter in a normal city with substantial population and normally stable residence, the above all put together would be enough to crowd the church three times to its seating capacity of 1200. In this era, in this city, where are they?

Number in Church.

Appearance and attendance during these few winter months is deceptive. There are more people in church this month than any other? That is not the point. The point is that most months they are not. For example, a dozen of our present families of pewholders, who live almost the whole year in the country, but still come briefly to the city, are in their places not more than a half dozen times throughout the winter. Add all this to the strange fact that 10 pews or sittings are in the names of persons who have literally not been in them on a Sunday morning four times in four years and 10 more have scarcely been here once in ten years.

This latter, unhappily, because of advanced age or invalidism in the case of a few; but, in the case of the majority, it is because "they just love the country". Well, there is no accounting for tastes. But the stern fact is that, of those now living permanently outside the city's far-flung limits, I can count just three families, in all six individuals, who come to church with regularity. And a half dozen others, still resident in town, tell me that this is probably their last year to live on in the city.

Again, I repeat, these are not the only persons in church. There were last Sunday, first Sunday of the month, a great many—from pathetically long distances. But they are not those whom people envisage who think of this parish as functioning any major portion of the year or who esteem its resources in terms of a bygone past. To justify all we are doing, there ought to be a thousand people in attendance. It is that size and kind of church.

Other Rectors' Sentiments.

The above statistics would apply, in different measure but in similar manner, to almost all the eight churches under survey. The question merely presses whether this changing condition of things is being realized, and whether any attempt toward solution of the problem it presents is being made by the Church at large, I mean the Diocese, in anything approaching a statesmanlike manner.

As one of these other rectors, who shall be nameless, writes me: "The central city parishes have by far the hardest part to play in the whole diocese; but they are still looked upon merely as the mines from which to dig up the gold for church extension at home and abroad." On the letterhead of another church comes this: "The problems of the central city churches, of which ours is one, are growing day by day more serious, in view of the rapid change in methods of transportation and the consequent shifting of population." Thirdly, another writes: "The Episcopal church in this diocese is faced with a very insistent, very vital problem: i. e., central study of the factors and resultant central planning. I have seen, and see, no faintest move toward the adoption of this method. You have made efforts toward it. I have. We both have failed—to induce anyone to do anything about it."

Who Knows the Answer?

Even if or when the problem is faced, does anybody know the answer? This parish in particular, more than many perhaps of the others, is a going concern. It is by no means dead. And it must not be allowed to die. Its plant is in excellent condition. It has been kept thoroughly up to date. Its choir is the best in the city. Its entire staff of employees and workers, both professional and volunteer, are the Rector's abiding, unfailing personal friends. It would be a crime to disrupt this fine organization. But . . .

Things have come to the pass where I have felt I could neither stop nor go on. I have

been between two millstones. There have been too many dear devoted friends to abandon: there are not enough to justify so huge a mill grinding too small a grist. Meanwhile, several suggestions are always forthcoming.

For example: This is only a temporary condition. It is a passing phase of the curious mood of the times. Do nothing. Be patient. Just wait. This mood will pass. Those same people will come back to live in the city and again will attend these churches. Will they?

Secondly: If they do not, other people will. Although not the same people, there will be as many of them and more. Will there? It is averred that, in proportion as homes are abandoned in this central city district, as many people will come in turn to live in apartment houses now built or building. But will they come to church? I fear I am an authority on this point, if on no other. Nobody has scrutinized and circularized these transient dwellers as we have. Out of almost 900 persons who have signed name and address cards over the past eight years, at our unique Sunday afternoon services, solely for the purpose of receiving at their own request, notices of such services, just ten of these addresses are from any large Apartment House in this area. It is those dwellers most of all who are "out of town over Sunday". They are people out of whom nobody will ever build a responsive or responsible fixed morning congregation.

Third and Fourth Suggestions.

Again: If your people have left for the country, why don't you move the church to the suburbs? But that is not so simple as it sounds. It would mean razing a fine piece of property. But, more than that, this movement from central Philadelphia has not been in any single direction. It has been along the lines, as it were, of the spokes of a wheel; and you cannot take a church structure piecemeal to distribute in carloads to twenty localities.

Lastly, there is always forthcoming the easy proposal of combining up parishes. That

might assemble the same people in fewer centers; it might not. It might the better combine resources, financial and other; but is it proven that you can thus combine the personnel of different congregations or even increase the number of those who would anew foregather in a newly named center? I do not know.

My Personal Proposal.

Over against these conjectures, I personally cannot free myself from the conviction that, in a city of upwards of two million population, there ought to be enough people who want some definite type of ministration spiritually and want it urgently enough to travel albeit long distances for it on Sunday mornings. But of what type? To whose preaching? Solely to provide opportunity for some man other than myself to create that fine desideratum, in this center, before this parish is either forced or harried into any other of the above alternatives, I am determined—at the expense of more heartache than I care to divulge—to open the way for that experiment. You never can tell. At least you cannot tell unless or until it is tried. And the only way to try it is for me to make way for that effort on the part of some other at the moment unknown. I do not expect anybody from the outside to suggest this. That is the reason I must do it voluntarily.

Conclusion.

I am not authorized to speak for any rector of any other of the Episcopal churches cited; but I venture to suspect that their feelings regarding at least certain of the facts above are closely akin to my own. I dare say we all sympathize with the Chief Officer of the Titanic a few years ago. Following the incident of that sinking in mid-ocean, the usual congressional committee started an investigation. The cross-examiner, from some inland port or other, said to the Officer: "Now, let us get this all clear. At just what moment did you leave the ship?" The Officer replied: "I didn't leave the ship. The ship left me." We rectors of these central city churches, none of us, are leaving Philadelphia. Philadelphia has simply left us.

St. Luke and the Epiphany

330 South Thirteenth Street
Philadelphia, Pa.

Rev. David M. Steele, D. D.

SCHEDULE—1933—LENT

Monday—8 P. M. Girls' Club and Confirmation Alumni.

Meetings in Parish House. Address by the Rector.

Wednesday—5 P. M. Children's Service.

Mothers also expected. Children come on their way home from School.

Thursday—8 P. M. Preaching Mission.

Six Visiting Preachers, Diocesan Committee. See list of names and dates.

Sunday Services—11 A. M. and 4 P. M.

These will be especially emphasized. Afternoon programs will be printed.

Important Dates of Lent, 1933.

Ash Wednesday, March 1st; Palm Sunday, April 9th; Good Friday, April 14th; Easter Day, April 16th.

Keep a Card at Hand for Reference.

Sunday Afternoons

at 4 o'clock.

March 5th—First Sunday in Lent.

Annual Service of Russian Music.
Lillie H. Fraser, Contralto Soloist.

March 12th—Second Sunday in Lent.

Service of Music by Negro Composers.
Mr. Oswald Blake, Tenor Soloist.

March 19th—Third Sunday in Lent.

Music by Composers of 16th and 17th Centuries. Including Palestrina, Bach and Others.
William A. Schmidt, 'Cello Soloist.

March 26th—Fourth Sunday in Lent.

Passion Motets—Haydn.
Lucius Cole, Violin Soloist.

April 2d—Fifth Sunday in Lent.

Selections From the Sacred Music.
Drama—"Parsifal"—Wagner.

April 9th—Sixth Sunday in Lent.

"The Crucifixion"—Stainer.
Oswald Blake and Longshore Williamson, Soloists.

Mail Copies of Cards to Friends.

Diocesan Committee Preaching Mission

Thursday Evenings, at 8 o'clock.

March 2d, 1933.

Rev. Elwood Worcester, D. D., Rector
Emeritus, Emanuel Church, Boston, Mass.

March 9th, 1933.

Rev. Robert S. Chalmers, D. D., Rector,
Grace and St. Peter's Church, Baltimore,
Md.

March 16th, 1933.

Rev. H. Percy Silver, S. T. D., Rector,
Church of the Incarnation, New York City.

March 23d, 1933.

Rev. Allan Pearson Shatford, D. D., Dean,
Cathedral, Montreal, Canada.

March 30th, 1933.

Rev. Elwood Worcester, D. D., Rector
Emeritus, Emanuel Church, Boston, Mass.

April 6th, 1933.

Rt. Rev. Charles Edward Woodcock, D. D.,
Bishop of Kentucky.

Make This Schedule Widely Known.

Lenten 1933 Services

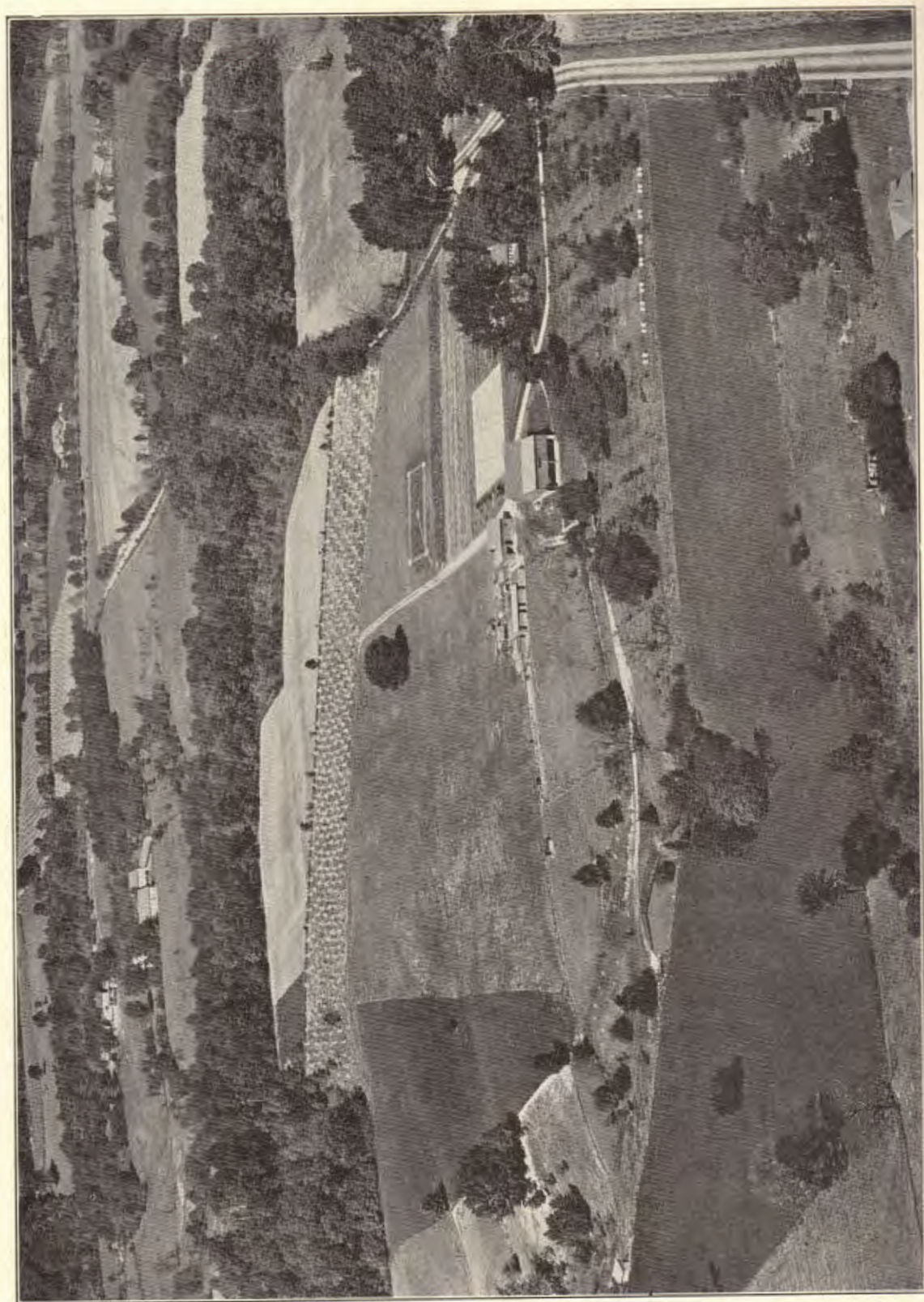
In this parish, our practice is to arrange different things for special groups, rather than the routine of one kind only of daily service for a limited group.

Of weekday services thus arranged, all are important. It is hoped that this arrangement will make its appeal to the largest composite number of people; different services, different groups.

Do not put off the observance of Lent until the season is far advanced. Begin at the beginning. Make up your mind what you desire to do. Then come with consistent regularity.

The exceptional feature this year as last is, of course, that of Thursday Evenings. It is true that this plan is not one for our parish in particular but is Diocesan in scope. At the same time, we must set a good example.

Set Aside All Thursday Evenings.



Church Farm—Broomall, Pa.

"The Bidding Prayer."

(New Prayer Book.)

Let us pray for the Spirit of Christ our Lord, Who for the joy that was set before Him, endured the Cross, despising the shame, and is now set down at the right hand of the throne of God.

Let us pray for the Spirit of Christ our Lord, Who to show us the loving compassion of the life of God, suffered Himself to be stripped of His glory, taking upon Him the form of a Servant, and finding His joy in the sharing of our pain.

Let us pray for the Spirit of Christ our Lord, Who, to show us the strength and beauty of the life of God, was willing to endure all the sharpness of temptation and Who triumphed over it.

Let us pray for the Spirit of Christ our Lord Who wrestled with the powers of darkness and refused to think of His bodily needs; Who refused to win the allegiance of men by challenging God; Who refused to use His personal gifts for the noblest work on earth—if it shut out God.

O God the Father of all, Who hast spoken unto us in Thy Son, we who are faint of heart and of little endurance desire to learn of Him: that, by thinking upon His temptation and bitter ordeal in the wilderness, we may learn like Him to wrestle apart with the enemy of our souls.

Let us pray for the Spirit of Christ our Lord, Who accepted hardships and labor and nothingness as the conditions of His life, that thereby He might reveal to us the very Being of God, and of the souls of us who are His offspring.

Let us pray for the Spirit of Christ our Lord, that through Him we, too, may be able to show forth to the world that the joy of God lies in bearing the sufferings of the world, and that

only when we are made like unto Him can our souls find their peace.

Let us pray for the Spirit of Christ our Lord, that we may learn of Him that the spirit of man is one with the Spirit of God; that in all our afflictions He is afflicted, and that His power and grace and greatness are in us to be drawn upon.

We thank and bless Thee for the sure knowledge that Thou hast shown us how to live, trying so far as we may to bear with Thee the burdens of the world. Let us pray to learn to face with courage the promptings of selfishness, the whisperings of pride, and the suggestions of unfaithfulness.

Let us pray to be able to put out of our hearts the things that are base and unworthy and to find nothing precious that we may not offer to God.

Let us pray to learn that the sword of the Spirit is ready to our hand, and to use it to kill the untruth and cowardice and weakness of our own hearts.

Grant, O Lord, that as we are baptized into the death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

The Ten Commandments.

Thou shalt have no gods but me,
Before no idol bow thy knee,
Take not the name of God in vain,
Nor dare the Sabbath day profane,
Give both thy parents honour due,
Take heed that thou no murder do,
Abstain from words and deeds unclean
Nor steal, though thou art poor and mean,
Nor make a wilful lie nor love it,
What is thy neighbour's, dare not covet.

Isaac Watts.

PRESIDENT ROOSEVELT'S REASONS FOR GOING TO CHURCH.

In this actual world, a churchless community is a community on the rapid down grade.

Church work and church attendance mean the cultivation of the habit of feeling responsibility for others.

Yes, I know all the excuses, I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house as well as in church. But I also know, as a matter of cold fact, that the average man does not thus worship.

He may not hear a good sermon at church. He will hear a sermon by a good man who, with his wife, is engaged all of the week in making hard lives a little easier.

He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible he has suffered a loss.

He will take part in the singing of some good hymns.

He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.

I advocate a man's joining in church work for the sake of showing his faith by his works.

BEGGAR LEAVES \$7,100

Panhandler Found Dead With Two Bank Books

"Chicago, Jan. 9—(AP)—Jacob Germani, 65, believed by police to have made his living by begging, was found dead, presumably of heart disease, in a 'flophouse.'

Bank books found in his clothing showed he had \$4,600 on deposit in one Chicago bank and \$2,500 in another."—Evening Bulletin.

OUTRAGEOUSLY PADDED.

To the Editor of The Churchman:

"One Sunday morning, some years ago, a clergyman recently installed at St. Michael's and All Angels, this city, turned to his congregation and said, 'Among the communicants listed in this parish there are ninety I cannot locate. I have removed these names from the record.' Not long ago a vestryman complained to a visiting clergyman of financial difficulties. 'How is that,' asked the stranger, 'you list over one thousand members?' 'Quite so,' was the reply, 'but I'll guarantee you can't find half of them!'

Will some one reply to the two following questions: (1) Why are statistics of membership in Episcopal churches so outrageously padded? (2) Is this honest?

Marguerite du Pont Lee.

Washington, D. C."

"RE-THINKING MISSIONS"

Harper & Brothers, Publishers, Price \$2.00.

Far reaching changes in the plan and scope of missionary work in the Far East are recommended in this book which gives in full the findings of the Commission of the Laymen's Foreign Missions Inquiry.

This Inquiry was instituted at a meeting of laymen on January 17, 1930, and was sponsored and financed by laymen of seven Protestant denominations as follows: Presbyterian, Dutch Reformed, United Presbyterian, Methodist Episcopal, Congregational, Protestant Episcopal and Northern Baptist.

Late in 1930, under the supervision of the Institute of Social and Religious Research, a corps of research workers was sent to India, Burma, China and Japan to obtain an impartial and scientifically directed accumulation of data. With this factual material available, a commission of fifteen men and women was sent by the Laymen's Foreign Missions Inquiry to the same countries to appraise missionary activities, observe the effect of missions on the life of Oriental peoples, and to recommend necessary changes in policy and method.

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